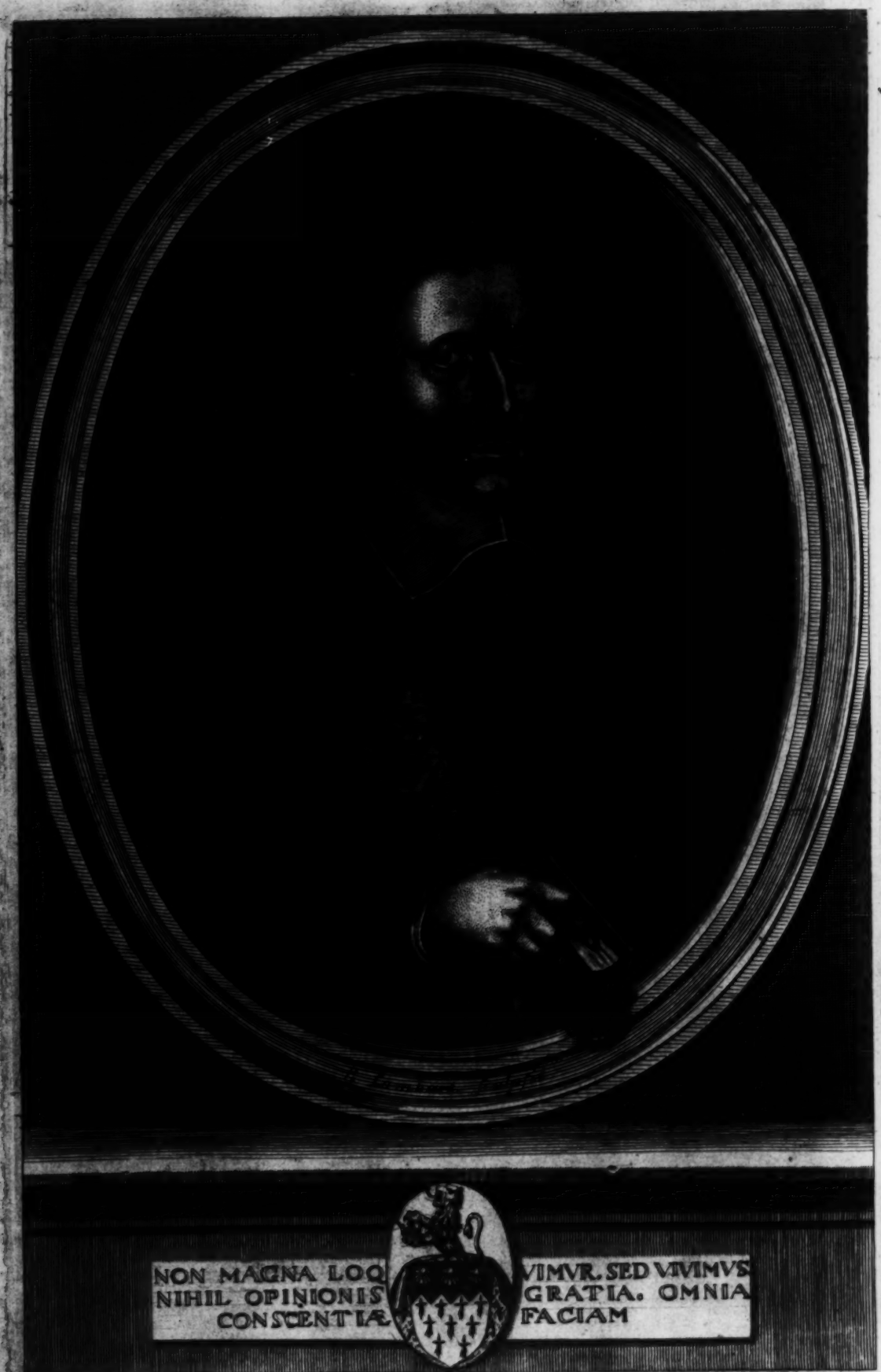
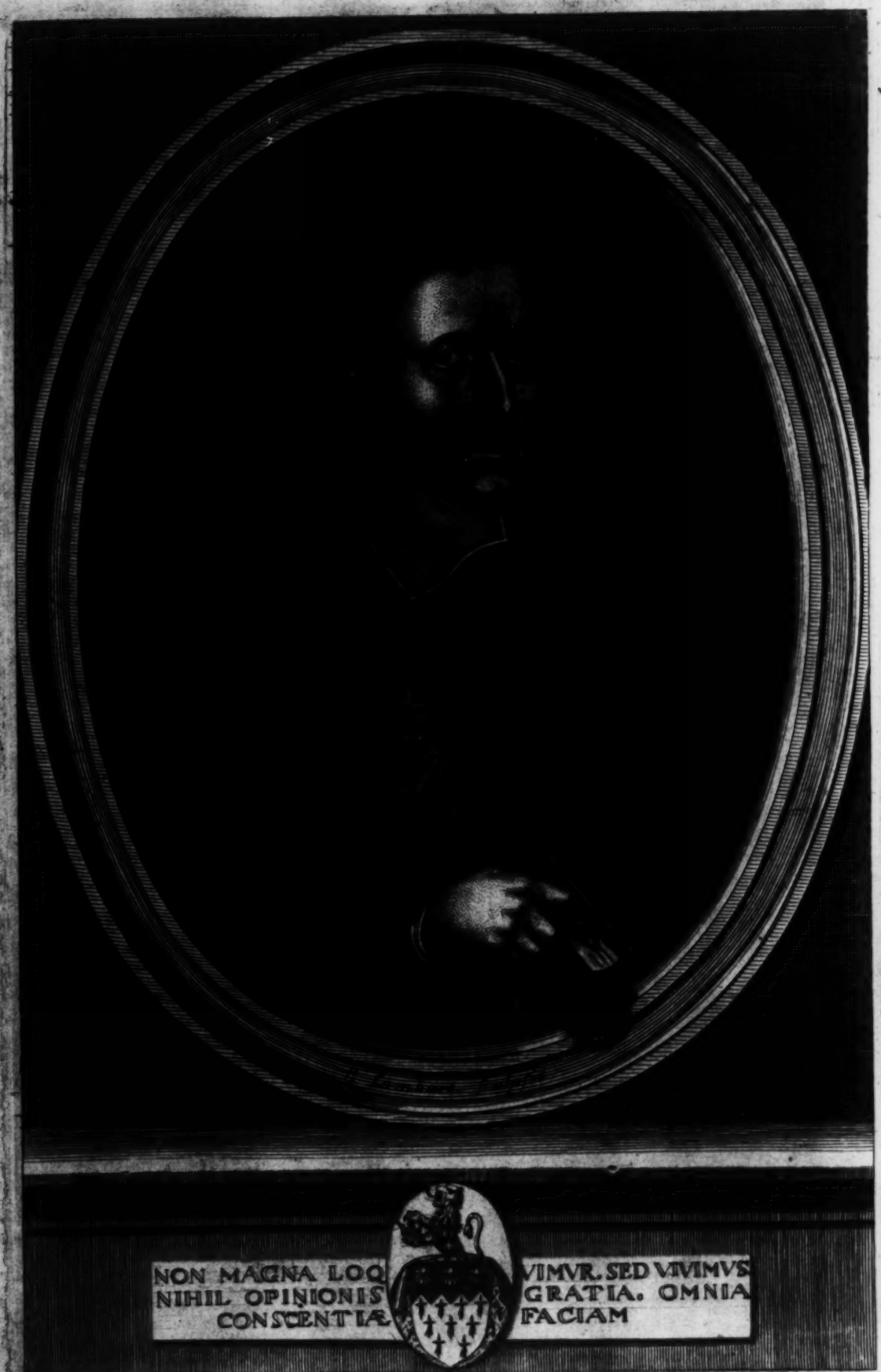

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VIMVR. SED VIVIMVS
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CONSCENTIÆ
FACIAM


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THE
GREAT
EXEMPLAR
The Life and Death of the Holy JESUS
Τιμήσεις τὸν Θεὸν ἀρίστην ἐκὴν τῷ Θεῷ τὴν διάνοιαν ὁμοιώσης
Hierocles
London Printed for R: Royston at the Angell in Ivie lane. 1657

THE GREAT EXEMPLAR OF Sanctity and Holy Life

according to the Christian Institution:

Described in the History of the Life and Death of the ever Blessed JESUS CHRIST THE SAVIOUR of the WORLD.

WITH

CONSIDERATIONS and DISCOURSES upon the several parts of the Story;

And PRAYERS fitted to the several MYSTERIES.

The Third Edition. In three Parts.

By JER: TAYLOR, *D. D.* Chaplain in Ordinary to his late MAJESTIE.

LONDON,
Printed by *R. Norton*, for *Richard Royston*, at the signe of the Angel in *Ivie-lane*. MDCLVII.

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TO THE

RIGHT HONOVRABLE

and moſt truly Noble Lord,

CHRISTOPHER

LORD *HATTON*,

Baron HATTON of *Kirby*, &c.

MY LORD,

WHen intereſt divides the Church, and the calentures of men breath out in problemes and unactive diſcourſes, each part in purſuance of its own portion follows that propoſition which complies with, and bends in all the flexures of its temporal ends; and while all ſtrive for truth, they hug their own opinions dreſſed up in her imagery, and they diſpute for ever, and either the queſtion is indeterminable, or which is worſe, men will never be convinced: For ſuch is the nature of diſputings, that they begin commonly in miſtakes, they proceed with zeal and fancy, and end not

at all, but in ſchiſms and uncharitable names, and too often dip their feet in bloud; In the mean time, he that gets the better of his adverſary, oftentimes gets no good to himſelf, becauſe although he hath faſt hold upon the right ſide of the probleme, he may be an ill man in the midſt of his triumphant diſputations. And therefore it was not here, that GOD would have mans felicity to grow: For our condition had been extremely miſerable, if our final ſtate had been placed upon an uncertain hill, and the way to it had been upon the waters, upon which no ſpirit but that of contradiction and diſcord did ever move; for the man ſhould have tended to an end of an uncertain dwelling, and walked to it by wayes not diſcernible, and arrived thither by chance, which becauſe it is irregular, would have diſcompoſed the pleaſures of a Chriſtian hope, as the very diſputing hath already deſtroyed charity, and diſunited the continuity of Faith, and in the conſequent there would be no vertue, and no felicity. But GOD who never loved, that man ſhould be too ambitiouſly buſie in imitating his wiſdome, (and Man loſt Paradiſe for it) is moſt deſirous we ſhould imitate his goodneſs, and tranſcribe copies of thoſe excellent Emanations from his holineſs, whereby as he communicates himſelf to us in mercies, ſo he propounds himſelf imitable by us in graces. And in order to this, GOD hath deſcribed our way plain, certain, and determined; and although he was pleaſed to leave us indetermined in the Queſtions of exteriour communion, yet he put it paſt all queſtion, that we are bound to be Charitable. He hath placed the queſtion of the ſtate of ſeparation *in the dark, in hidden and undiſcerned regions; but he hath opened the windows of heaven and given great light to us, teaching how we are to demean our ſelves in* the ſtate of con-

junction.

junction. *Concerning the ſalvation of* Heathens *he was not pleaſed to give us account, but he hath clearly deſcribed the duty of* Chriſtians, *and tells upon what terms alone we ſhall be ſaved; And although the not inquiring into the wayes of GOD: and the ſtrict rules of practiſe hath been inſtrumental to the preſerving them free from the ſerpentine enfoldings and labyrinths of diſpute; yet GOD alſo with a great deſign of mercy hath writ his Commandments in ſo large characters, and engraven them in ſuch tables, that no man can want the Records, nor yet skill to read the handwriting upon this wall, if he underſtands, what he underſtands, that is, what is placed in his own ſpirit. For GOD was therefore deſirous that humane nature ſhould be perfect with moral, not intellectual excellencies, becauſe theſe only are of uſe and compliance with our preſent ſtate and conjunction. If GOD had given to Eagles an appetite to ſwim, or to the Elephant ſtrong deſires to fly, he would have ordered that an abode in the ſea and the air reſpectively ſhould have been proportionable to their manner of living; for ſo GOD hath done to man, fitting him with ſuch excellencies which are* uſeful *to him in his wayes and progreſs to perfection. A man hath great* uſe *and need of juſtice; and all the inſtances of morality ſerve his natural and political ends, he cannot live without them, and be happy; but the filling the rooms of the underſtanding with aery and ineffective notions, is juſt ſuch an excellency, as it is in a man to imitate the voyce of birds; at his very beſt, the Nightingale ſhall excel him, and it is of no uſe to that end, which GOD deſigned him in the firſt intentions of creation.*

In purſuance of this conſideration, I have choſen to ſerve the purpoſes of religion by doing aſſiſtance to that part of Theology which is wholly practical, that which makes

us wiser, therefore, because it makes us better. And truly (My Lord) it is enough to weary the spirit of a disputer, that he shall argue till he hath lost his voice, and his time, and sometimes the question too, and yet no man shall be of his minde more then was before. How few turn Lutherans, or Calvinists, or Roman Catholicks from the Religion either of their Countrey or interest? Possibly two or three weak or interested, phantastick and easie, prejudicate and effeminate understandings pass from Church to Church upon grounds as weak as those for which formerly they did dissent, and the same arguments are good or bad as exteriour accidents, or interiour appetites shall determine. I deny not, but for great causes some opinions are to be quitted; but when I consider how few do forsake any, and when any do, oftentimes they choose the wrong side, and they that take the righter, do it so by contingency, and the advantage also is so little, I believe, that the triumphant persons have but small reason to please themselves in gaining proselytes, since their purchase is so small, and as inconsiderable to their triumph, as it is unprofitable to them who change for the worse, or for the better upon unworthy motives. In all this there is nothing certain, nothing noble: But he that follows the work of GOD, that is, labours to gain souls, not to a Sect, and a subdivision, but to the Christian Religion, that is, to the Faith and obedience of the LORD JESUS, hath a promise to be assisted, and rewarded; and all those that go to Heaven, *are the purchase of such undertakings; the fruit of such culture and labours; for it is only a holy life that lands us there.*

And now (my Lord) I have told you my rea-

sons,

ſons, I ſhall not be aſhamed to ſay that I am weary and toyled with rowing up and down in the ſeas of queſtions, which the Intereſts of Chriſtendom have commenced; and in many propoſitions of which I am heartily perſwaded, I am not certain *that I am not deceived; and I finde that men are moſt confident of thoſe articles which they can ſo little prove, that they never made queſtions of them; But* I am moſt certain, *that by living in the* Religion *and fear* of God, *in obedience to the* King, *in the charities and duties of communion with my* Spiritual Guides, *in juſtice and love with all the world in their ſeveral proportions, I ſhall not faile of that end which is perfective of humane nature, and which will never be obtained by diſputing.*

Here therefore when I had fixed my thoughts, upon ſad apprehenſions that God was removing our Candleſtick (for why ſhould he not, when men themſelves put the light out, and pull the ſtars from their orbs, ſo haſtening the day of Gods judgement?) I was deſirous to put a portion of the holy fire into a repoſitory, which might help to re-enkindle the Incenſe, *when it ſhall pleaſe God Religion ſhall return, and all his ſervants ſing* (In convertendo captivitatem Sion) *with a voice of Euchariſt.*

But now (my Lord) although the reſults and iſſues of my retirements and ſtudy, do naturally run towards you, and carry no excuſe for their forwardneſs, but the confidence that your goodneſs rejects no emanation of a great affection, yet in this addreſs I am apt to promiſe to my ſelf a fair interpretation, becauſe I bring you an inſtrument, and auxiliaries to that devotion, whereby we believe you are dear to God, and know

that

that you are, to good men. And if theſe little ſparks of holy fire which I have heaped together do not give life to your prepared and already enkindled ſpirit, yet they will ſometimes help to entertain a thought, to actuate a paſſion, to imploy and hallow a fancy, and put the body of your piety into fermentation, by preſenting you with the circumſtances and parts of ſuch meditations, which are ſymbolical to thoſe of your daily office, and which are the paſſe-temps *of your ſevereſt hours. My Lord, I am not ſo vain, to think that in the matter of devotion, and the rules of juſtice and religion (which is the buſineſs of your life) I can adde any thing to your heap of excellent things; but I have known and felt comfort by reading, or hearing from other perſons, what I knew my ſelf; and it was unactive upon my ſpirit, till it was made vigorous and effective from without; and in this ſenſe, I thought I might not be uſeleſs and impertinent.*

My Lord, I deſigned to be inſtrumental to the ſalvation of all perſons that ſhall read my book; but unleſs (becauſe ſouls are equal in their ſubſtance, and equally redeemed) we are obliged to wiſh the ſalvation of all men, with the greateſt, that is, with equal deſires, I did intend in the higheſt manner I could to expreſs how much I am to pay to you, by doing the offices of that duty, which although you leſs need, yet I was moſt bound to pay, even the duties and charities of religion; having this deſign, that when poſterity (for certainly they will learn to diſtinguiſh things and perſons) ſhall ſee your honoured Name imployed to ſeparate and reſcue theſe papers from contempt, they may with the more confidence expect in them ſomething fit to be offered to ſuch a Perſonage. My Lord, I have my end, if I

ſerve

ſerve GOD, and you, and the needs and intereſts of ſouls; but ſhall think my return full of reward, if you ſhall give me pardon, and put me into your Letanies, and account me in the number of your relatives and ſervants; for indeed, My Lord, I am moſt heartily

Your Lordſhips moſt affectionate

and moſt

obliged Servant,

JER. TAYLOR.

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The Preface

The Preface.

1.  HRISTIAN Religion hath ſo many exteriour advantages to its reputation and advancement, from the Author, and from the Miniſters, from the fountain of its Originatiom, and the channels of conveyance; (GOD being the Author, the *Word incarnate* being the great Doctor and Preacher of it, his life and death being its conſignation, the holy Spirit being the great argument and demonſtration of it, and the Apoſtles the Organs and Conduits and of its diſſemination) that it were glorious beyond all oppoſition and diſparagement, though we ſhould not conſider the excellency of its matter, and the certainty of its probation, and the efficacy of its power, and the perfection and rare accompliſhment of its deſign. But I conſider that Chriſtianity is therefore very little underſtood, becauſe it is reproached upon that pretence, which its *very being* and *deſign* does infinitely confute. It is eſteemed to be a Religion contrary in its principles, or in its precepts to that wiſdome, * whereby the world is governed, and Common-wealths increaſe, and greatneſs is acquired, and Kings goe to warr; and our ends of intereſt are ſerved, and promoted, and that it is an inſtitution ſo wholly in order to *another* world, that it does not at all communicate with *this*, neither

* ——*Fatis accede, Deiſque,*
Et cole felices, miſeris fuge, ſidera terræ
Vt diſtant, & flamma mari, ſic utile recto.
Sceptrorum vis tota perit, ſi pendere juſta
Incipit; everſique arces reſpectus honeſti.
Libertas ſcelerum eſt, quæ regna invisa tuetur,
Sublatique modus gladiis: facere omnia ſevis,
Non impunè licet, niſi dum facis: exeat aula,
Qui velet eſſe pius; virtus & ſumma poteſtas
Non coëunt. Semper mutuò quem ſæva pudebunt;
Lucian. l. 8.

neither in its end, nor in its diſcourſes, neither in the policy, nor in the Philoſophie: and therefore as the doctrine of the *Croſs* was entertained at firſt in *ſcorn* by the Greeks, in *offence*, and *indignation* by the Jews; ſo is the whole ſyſteme and collective body of Chriſtian Philoſophie eſteemed imprudent by the politicks of the world, and flat and irrational by ſome men of excellent wit and ſublime diſcourſe; who becauſe the permiſſions and dictates of natural, true, and eſſential reaſon are at no hand to be contradicted by any ſuperinduced Diſcipline, think, that whatſoever ſeems *contrary* to their *reaſon*, is alſo *violent* to our *nature*, and offers indeed a good to us, but by wayes unnatural and unreaſonable. And I think they are very great ſtrangers to the preſent affairs and perſwaſions of the world, who know not, that Chriſtianity is very much undervalued upon this principle, men inſenſibly becoming unchriſtian, becauſe they are perſwaded, that much of the greatneſſe of the world is contradicted by the Religion. But certainly no miſtake can be greater. For the Holy JESUS by his doctrine did inſtruct the underſtandings of men, made their appetites more obedient, their reaſon better principled, and argumentative with leſs deception, their wills apter for noble choyces, their governments more prudent, their preſent felicities greater, their hopes more excellent, and that duration which was intended to them by their Creator he made manifeſt to be a ſtate of glory; and all this was to be done and obtained reſpectively, *by the wayes of reaſon and nature*, ſuch as GOD gave to man, then when at firſt he deſigned him to a noble, and an immortall condition; the Chriſtian Law being for the ſubſtance of it, nothing but the reſtitution and perfection of the Law of Nature[a]. And this I ſhall repreſent in all the parts of its natural progreſſion, and I intend it not only as a preface to the following books, but for an *introduction* and *invitation* to the whole Religion.

[a] Οὐκ Ἰουδαϊσμὸς ἀχ ἁπλῆ τις ἑτέρα [ſcil. ante diluvium] ἀλλ' ὡς εἰπεῖν, ἡ νῦν πίστις ἐμπολιτευομένη. ἐν τῇ ἀρχῇ ἀγία τῆς Θεοῦ καθολικῆς ἐκκλησίας, ἀπ' ἀρχῆς ὖσα, κ) ὕστερον πάλιν ἀποκαλυφθεῖσα. Epiphan. panar. l. 1. tom. 1. num. 5. *Nihil autem magis congruit cum hominis naturâ quàm Chriſti Philoſophia, quæ penè nihil aliud agit quàm ut naturam collapſam ſuæ reſtituat innocentiæ.* Eraſm. in 11. cap. Mat.

Ratio Dei Deus eſt humanis rebus conſulens, quæ cauſa eſt hominibus bene beatèque vivendi, ſi non conceſſum ſibi munus à ſummo Deo negligant. Chalcid. ad Timæ. 16.

2. For GOD, when he made the firſt emanations of his eternal being, and created man as the *end* of all his productions here below, deſigned him to an end ſuch as himſelfe

ſelfe was pleaſed to chooſe for him, and gave him abilities proportionable to attain that end. GOD gave man a reaſonable and an intelligent nature. And to this noble nature he deſigned as noble an end; He intended man ſhould *live well and happily*, in proportion to his appetites, and in the reaſonable doing and enjoying thoſe good things which GOD made him naturally to deſire. For ſince God gave him proper and peculiar appetites with proportion to their own objects, and gave him reaſon and abilities, not only to perceive the ſapidneſs and reliſh of thoſe objects, but alſo to make reflex acts upon ſuch perceptions, and to perceive that they did perceive, which was a rare inſtrument of pleaſure and pain reſpectively, it is but reaſonable to think, that GOD who created him in mercy, did not only proportion a being to his nature, but did alſo provide ſatisfaction for all thoſe appetites and deſires which himſelf had created and put into him. For if he had not, then the being of a man had been nothing but a ſtate of perpetual affliction, and the creation of men had been the greateſt unmercifulneſs in the world, diſproportionate objects being mere inſtances of affliction, and thoſe unſatisfied appetites nothing elſe but inſtruments of torment.

3. Therefore, that this intendment of GOD and Nature ſhould be effected, that is, that man ſhould become happy, it is naturally neceſſary, that all his regular appetites ſhould have an object appointed them, in the fruition of which felicity muſt conſiſt. Becauſe nothing is felicity, but when what was reaſonably or orderly deſired, is poſſeſſed: for the having what is not deſired, or the wanting of what we deſired, or the deſiring what we ſhould not, are the ſeveral conſtituent parts of infelicity; and it can have no other conſtitution.

4. Now the firſt appetite man had in order to his great end was to be as perfect as he could, * that is, to be as like the beſt thing he knew, as his nature and condition would permit: and although by *Adams* fancy and affection to his Wife, and by GODS appointing fruit for him, we ſee the lower appetites were firſt provided for; yet the firſt appetite which man had, as he diſtinguiſhes from lower creatures, was to *be like God*; (for by that the Devil tempted him) and in order to that he had naturally ſufficient inſtruments and abilities. For although by being abuſed with

* Ἐν τοῖς φύσει δεῖ τὸ βέλτιον, ἐὰν ἐν Νεχέλαι ὑπάρχειν μᾶλλον, ἢ φύσις ἐνὶ ποιεῖ τῷ ἐνδεχόμενον τὸ βέλτιστον. Ariſt. a de cœlo

the Devils ſophiſtry he choſe an incompetent inſtrument, yet becauſe it is naturally certain, that love is the greateſt aſſimilation of the object and the faculty, *Adam* by loving God might very well aproach neerer him according as he could. And it was natural to *Adam* to love GOD, who was his Father, his Creator, the fountain of all good to him, and of excellency in himſelfe; and whatſoever is underſtood to be ſuch, it is as natural for us to love, and we doe it for the ſame reaſons, for which we love any thing elſe, and we cannot love for any other reaſon, but for one or both theſe in their proportion apprehended.

5. But becauſe God is not only excellent and good, but by being *ſupreme Lord* hath power to give us what lawes he pleaſe, obedience to his lawes therefore becomes naturally, but conſequently neceſſary, when GOD decrees them, becauſe he does make himſelf an enemy to all rebels and diſobedient ſons by affixing penalties to the tranſgreſſors: and therefore diſobedience is naturally inconſiſtent, not only with love to our ſelves, becauſe it brings afflictions upon us, but with love to our ſupreme Law-giver; it is contrary to the natural love we bear to *GOD* ſo underſtood, becauſe it makes him our enemy, whom naturally and reaſonably we cannot but love; and therefore alſo oppoſite to the firſt appetite of man, which is to be like *GOD*, in order to which we have naturally no inſtrument but love, and the conſequents of love.

6. And this is not at all to be contradicted by a pretence, that a man does not naturally know, there is a *GOD*. Becauſe by the ſame inſtrument, by which we know, that the world began, or that there was a firſt man, by the ſame we know, that there is a *GOD*, and that he alſo knew it too, and converſed with that *GOD*, and received lawes from him. For if we diſcourſe of man and the law of nature, and the firſt appetites, and the firſt reaſons abſtractedly, and in their own complexions, and without all their relations and proviſions, we diſcourſe jejunely, and falſely, and unprofitably For as man did not come by chance, nor by himſelfe, but from the univerſal cauſe, ſo we know, that this univerſal cauſe did doe all that was neceſſary for him in order to the end he appointed him. And therefore to begin the hiſtory of a mans reaſon, and the philoſophy of his nature,

ture, it is not necessary for us to place him there, where without the consideration of a *GOD**, or society, or law, or order he is to be placed, that is, in the state of *a thing* rather then *a person*; but *GOD* by revelations and Scriptures having helped us with propositions and parts of story relating mans first and real condition, from thence we can take the surest account, and make the most perfect deri ation of propositions.

* Οὐ γὰρ ἔστιν εὑρεῖν τῆς δικαιοσύνης ἄλλην ἀρχήν, ἢ τὴν ἐκ τοῦ Διὸς, καὶ τοῦτο ἐκ τῆς κοινῆς φύσεως· ἐξ οὗ δὴ καὶ πᾶν τὸ πιθανὸν ἀρχὴν ἔχειν δεῖ μέλλομεν τῶν ἐρεῖν σφᾶς ἀγαθῶν καὶ κακῶν. Chrysip. de Diis. 3.

7. From this first appetite of man to be like *GOD*, and the first natural instrument of it, *Love*, descend all the first obligations of religion. In which there are some parts more immediately and *naturally* expressive, others by superinduction and positive command. *Natural religion* I call such actions, which either are proper to the nature of the thing we worship, (such as are giving praises to him, and speaking excellent things of him, and praying to him for such things as we need, and a readiness to obey him in whatsoever he commands) or else such as are expressions proportionate to our natures that make them: that is, giving to *GOD* the best things we have, and by which we can declare our esteem of his honour and excellency: assigning some portion of our time, of our estate, the labours of our persons, the increase of our store, first fruits †, sacrifices, oblations, and tithes; which therefore *GOD* rewards, because he hath allowed to our natures no other instruments of doing him honour, but by giving to him in some manner, which we believe honourable and apt, the best thing we have.

† Σὺ πόσῳ δεῖ θύειν, καὶ ἀπαρχὰς καὶ τὰ πάτρια, ἁγνῶς ἐπιτελῶν καθαρῶς, καὶ μὴ ὀλιγωρούμενος, μηδὲ ἀμελῶς, μηδὲ γλισχρῶς, μηδὲ ὑπὲρ δύναμιν. Epict. c. 38.

8. The next appetite a man hath, is to beget one like himselfe, *GOD* having implanted that appetite into man for the propagation of mankinde, and given it as his first blessing and permission. *It is not good for man to be alone*, and, *Increase and multiply*. And *Artemidorus* had something of this doctrine, when he reckons these two lawes of nature, *Deum colere*, *mulieribus vinci*, To worship *GOD*, and to be overcome by women, in proportion to his two first appetites of nature, *To be like GOD*, and *to have another like himself*. This appetite *GOD* onely made regular by his first provisions of satisfaction. He gave to man a woman for a wife, for the companion of his sorrows, for the instrument of multiplication, and yet provided him but of one, and intimated he should have no more: which we doe not only know

De somn. fign.

know by an after revelation, the holy JESUS having declared it to have been *GODS* purpose, but *Adam* himself
Gen. 2. 24. understood it, as appears by his first discourses at the entertainment of his new bride. And although there were permissions afterward of Polygamy, yet there might have been a greater pretence of necessity at first, because of enlarging and multiplying fountains rather then channels; and three or foure at first would have enlarged mankind by greater proportion then many more afterwards; little distances near the centre make greater and larger figures, then when they part near the fringes of the circle, and therefore those after permissions were to avoid a greater evil, not a hallowing of the license, but a reproach of their infirmity. And certainly the multiplication of wives is contrariant to that design of love and endearment, which *GOD* intended at first between man and wife.

Claudian, bell. Gildon. Salust. Jugurth.

——*Connubia mille:*
Non illis generis nexus, non pignora curæ,
Sed numero languet pietas.——

...ὑδὲν χρὴ καλὸν δυοῖν γυναιξὶν ἄνδρ' ἐν οἰκίαις ἔχειν. Ἀλλ' οἷς μὲν βούλησις ἐνεγκαῖαν κλῆσιν ἔχῃ, ἥσσις μὴ χρηστὰς εἶχεν δόλῳ. *Eurip.*

And amongst them that have many wives, *the relation and necessitude is trifling and loose, and they are all equally contemptible, because the minde entertains no loves or union, where the object is multiplyed, and the act unfixed and distracted.* So that this having a great commodity in order to mans great end, that is, of living well and happily, seems to be intended by *GOD* in the nature of things and instruments natural and reasonable towards mans end; and therefore to be a law, if not natural, yet at least positive and superinduced at first, in order to mans proper end. However, by the provision which God made for satisfaction of this appetite of nature, all those actions which deflect and erre from the order of this end, are unnatural and inordinate, and not permitted by the concession of *GOD*, nor the order of the thing; but such actions onely, which naturally produce the end of this provision and satisfaction, are natural, regular and good.

9. But by this means man grew into a society and a family, and having productions of his own kind, which he naturally desired and therefore loved, he was consequently obliged to assist them in order to their end, that they might become like him, that is, perfect men, and brought up to the same

state;

ſtate; and they alſo by being at firſt impotent, and for ever after * beneficiaries and obliged perſons, are for the preſent ſubject to their Parents, and for ever after bound to duty, becauſe there is nothing which they can doe, that can directly produce ſo great a benefit to the Parents, as they have to the children. From hence naturally deſcend all thoſe mutual obligations between Parents and children, which are inſtruments of protection and benefit on the one ſide, and duty and obedience on the other, and all theſe to be expreſſed according as either of their neceſſities ſhall require, or any ſtipulation or contract ſhall appoint, or ſhall be ſuperinduced by any poſitive lawes of *GOD* or Man.

* *Nihil enim eſt liberis proprium, quod non parentum ſit prius, qui aut de ſuo dederant, aut acquirendi præbuerant cauſas.* Philo.

10. In natural deſcent of the generations of man this one firſt family was multiplyed ſo much, that for conveniency they were forced to divide their dwellings, and this they did by families eſpecially, the great Father being the *Major domo* to all his *minors*. And this diviſion of dwellings, although it kept the ſame form and power in the ſeveral families, which were in the original, yet it introduced ſome new neceſſities, which although they varied in the inſtance, yet were to be determined by ſuch inſtruments of reaſon, which were given to us at firſt upon foreſight of the publick neceſſities of the world. And when the Families came to be divided, that their common Parent being extinct, no Maſter of a family had power over another Maſter; the rights of ſuch men and *their natural power became equal*, becauſe there was nothing to diſtinguiſh them, and becauſe they might doe *equal injury*, and invade each others poſſeſſions, and diſturb their peace and ſurprize their liberty. And ſo alſo was their power of doing benefit equal, though not the ſame in kind. But *GOD* who made man a ſociable creature, becauſe he knew it was *not good for him to be alone*, ſo diſpenſed the abilities and poſſibilities of doing good, that in ſome thing or other every man might need or be benefited by * every man, therefore that they might purſue the end of nature, and their own appetites of living well and happily, they were forced to conſent to ſuch contracts which might ſecure and ſupply to every one thoſe good things without which he could not live happily. Both the appetites, the iraſcible and the concupiſcible, fear of evil, and deſire of benefit, were the ſufficient endearments of contracts,

* *Animus invenit liberalitatis materiam, etiam inter angustias paupertatis.* Senec. de benefic. c. 1.

tracts, of ſocieties, and republicks. And upon this ſtock were decreed and hallowed all thoſe propoſitions, without which bodies politick and ſocieties of men cannot be happy. And in the tranſaction of theſe, many accidents daily happening, it grew ſtill reaſonable, that is, neceſſary to the end of living happily, that all thoſe after obligations ſhould be obſerved with the proportion of the ſame faith and endearment, which bound the firſt contracts. For though the natural law be alwayes the ſame, yet ſome parts of it are primely neceſſary, others by ſuppoſition and accident, and both are of the ſame neceſſity, that is, equally neceſſary in the ſeveral caſes. Thus, to obey a King is as neceſſary and naturally reaſonable as to obey a Father, that is, ſuppoſing there be a King, as it is certain naturally a man cannot be, but a Father muſt be ſuppoſed. If it be made neceſſary that I promiſe, it is alſo neceſſary, that I perform it: for elſe I ſhall return to that inconvenience, which I ſought to avoid, when I made the promiſe; and though the inſtance be very farr removed from the firſt neceſſities and accidents of our prime being, and production; yet the reaſon ſtill purſues us, and natural reaſon reaches up to the very laſt minutes, and orders the moſt remote particulars of our well being.

Commoda præterea patriæ tibi prima putare. Lucilius.

9. Thus; not to ſteal, not to commit adultery, not to kill, are very reaſonable proſecutions of the great end of nature, of *living well and happily.* But when a man is ſaid to ſteal, when to be a murderer, when to be inceſtuous, the natural law doth not teach in all caſes; but when the ſuperinduced conſtitution hath determined the particular law, by natural reaſon we are obliged to obſerve it. Becauſe though the civil power makes the inſtance, and determines the particular, yet right reaſon makes the ſanction and paſſes the obligation. The Law of nature makes the Major propoſition, but the civil conſtitution, or any ſuperinduced law makes the Aſſumption in a practical Syllogiſme. To kill is not murder, but to kill ſuch perſons, whom I ought not. It was not murder among the Jews to kill a manſlayer, before he entred a city of refuge: to kill the ſame man after his entry, was. Among the Romans to kill an adultereſs or a Raviſher in the Act, was lawfull, with us it is murder. Murder, and inceſt, and theft, alwayes were unlawful, but the

A. Gellius. l. 10. 23.

ſame

ſame actions were not alwayes the ſame crimes. And it is juſt with theſe as with diſobedience, which was ever criminal; but the ſame thing was not eſtimated to be diſobedience; nor indeed could any thing be ſo, till the ſanction of a ſuperiour had given the inſtance of obedience. So for theft; to catch Fiſh in rivers, or Deer, or Pigeons, when they were eſteemed *feræ naturæ*, of a wild condition, and ſo *primò occupantis*, was lawful, juſt as to take or kill Badgers or Foxes, and Beavers and Lions. But when the lawes had appropriated rivers, and divided ſhores, and imparked Deer, and houſed Pigeons, it became theft to take them without leave. To deſpoile the Egyptians was not theft, when GOD, who is the Lord of all poſſeſſions, had bidden the Iſraelites. But to doe ſo now were the breach of the natural law, and of a Divine Commandment. For the natural law (I ſaid) is eternal in the ſanction, but variable in the inſtance and the expreſſion. And indeed the lawes of nature are very few: They were but two at firſt, and but two at laſt, when the great change was made from families to kingdomes. The firſt is *to doe duty to God.* The ſecond is *to doe to our ſelves and our neighbours, that is, to our neighbours as to our ſelves*, all theſe actions which *naturally, reaſonably*, or by inſtitution or emergent neceſſity are in order to a happy life. Our bleſſed Saviour reduces all the law to theſe two. 1. *Love the Lord with all thy heart.* 2. *Love thy neighbour as thy ſelf.* In which I obſerve in verification of my former diſcourſe *, that love is the firſt natural bond of duty to God, and ſo alſo it is to our neighbour. And therefore all entercourſe with our neighbour was founded in, and derived from the two greateſt endearments of love in the vvorld. A man came to have a neighbour by being *a Husband* and *a Father.*

* Num. 4.

10. So that ſtill there are but two great natural lawes, binding us in our relations to God and Man, we remaining eſſentially, and by the very deſign of creation obliged to God *in all*, and to our neighbours in the proportions of equality [*as thy ſelf*] that is, that he be permitted and promoted in the order to his living well and happily as thou art; for love being there, not an affection, but the duty that reſults from the firſt natural bands of love, which began neighbourhood, ſignifies juſtice, equality and ſuch reaſo-

reaſonable proceedings which are in order to our common end of a happy life, and is the ſame with that other, *VVhatſoever ye would that men ſhould doe to you, doe you to them*, and that is certainly the greateſt and moſt effective love, becauſe it beſt promotes that excellent end, which God deſigned for our natural perfection. All other particulars are but proſecutions of theſe two, that is, of the order of nature: ſave onely, that there is a third law; which is a part of love too, it is *ſelfe-love*, and therefore is rather ſuppoſed, then at the firſt expreſſed, becauſe a man is reaſonably to be preſumed to have in him a ſufficient ſtock of *ſelfe-love* to ſerve the ends of his nature and creation, and that is, that man demean and uſe his own body in that *decorum*, which is moſt orderly and proportionate to his perfective end of a happy life; which Chriſtian religion calls [*ſobriety*] and it is a prohibition of thoſe uncharitable, ſelfe-deſtroying ſins of drunkenneſs, gluttony, and inordinate and unreaſonable manners of luſt, deſtructive of natures intendments, or at leaſt no wayes promoting them. For it is naturally lawful to ſatisfie any of theſe deſires, when the deſire does not carry the ſatisfaction beyond the deſign of nature, that is, to the violation of health, or that happy living, which conſiſts in obſerving thoſe contracts which mankinde thought neceſſary to be made in order to the ſame great end; unleſſe where God hath ſuperinduced a reſtraint, making an inſtance of ſobriety to become an act of religion, or to paſs into an expreſſion of duty to him: But then it is not a natural, but a religious ſobriety, and may be inſtanced in faſting or abſtinence from ſome kinds of meat, or ſome times or manners of conjugation. Theſe are the three natural lawes deſcribed in the Chriſtian doctrine, that *we live*; 1. *Godly*, 2. *Soberly*, 3. *Righteouſly*. And the particulars of the firſt are ordinarily to be determined by God immediately, or his Vicegerents, and by reaſon obſerving and complying with the accidents of the world, and diſpoſitions of things and perſons. The ſecond by the natural order of nature, by ſenſe, and by experience; And the third by humane contracts and civill lawes.

13. The reſult of the preceding diſcourſe is this. Man who was deſigned by GOD to a happy life, was fitted with

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ſufficient means to attain that end, ſo that he might, if he would, be happy; but he was a free agent, and ſo might chooſe. And it is poſſible, that man may fail of his end, and be made miſerable by God, by himſelf, or by his neighbour. Or by the ſame perſons he may be made happy in the ſame proportions, as they relate to him. If *GOD* be angry or diſobeyed, he becomes our enemy, and ſo we fail: If our neighbour be injured or impeded in the direct order to his happy living, he hath equal right againſt us, as we againſt him, and ſo we fail that way: And if I be intemperate, I grow ſick and worſted in ſome faculty, and ſo I am unhappy in my ſelfe. But if I obey *GOD*, and doe right to my neighbour, and confine my ſelfe within the order and deſigne of nature, I am ſecured in all ends of bleſſing, in which I can be aſſiſted by theſe three, that is, by all my relatives, there being no end of man deſigned by *GOD* in order to his happineſs, to which theſe are not proper and ſufficient inſtruments. Man can have no other relations, no other diſcourſes, no other regular appetites, but what are ſerved and ſatisfied by religion, by ſobriety, and by juſtice. There is nothing, whereby we can relate to any perſon, who can hurt us, or doe us benefit, but is provided for in theſe three. Theſe therefore are all, and theſe are ſufficient.

14. But now it is to be enquired how theſe become lawes obliging us to ſin if we tranſgreſs, even before any poſitive law of *GOD* be ſuperinduced; for elſe, how can it be a natural law, that is, a law obliging all nations, and all perſons, even ſuch, who have had no entercourſe with *GOD* by way of ſpecial revelation, and have loſt all memory of tradition? For either ſuch perſons, whatſoever they doe, ſhall obtain that end, which *GOD* deſigned for them in their nature, that is, a happy life according to the duration of an immortal nature: or elſe they ſhall periſh for prevaricating of theſe lawes. And yet if they were no lawes to them, and decreed and made ſacred by ſanction, promulgation and appendant penalties, they could not ſo oblige them, as to become the rule of vertue or vice.

15. When *GOD* gave us natural reaſon, that is, ſufficient ability to doe all, that ſhould be neceſſary to live well and happily, he alſo knew, that ſome appetites might be irregu-

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lar, juſt as ſome ſtomachs would be ſick, and ſome eyes blind; and a man being a voluntary agent might chooſe an evil with as little reaſon as the Angels of darkneſs did, that is, they might doe unreaſonably becauſe they would doe ſo, and then a mans underſtanding ſhould ſerve him but as an inſtrument of miſchief, and his will carry him on to it with a blind and impotent deſire, and then the beauteous order of creatures would be diſcompoſed by unreaſonable and unconſidering or evil perſons. And therefore it was moſt neceſſary, that man ſhould have his appetites confined within the deſignes of nature, and the order to his end; for a will without the reſtraint of a ſuperiour power or a perfect underſtanding, is like a knife in a childs hand, as apt for miſchief as for uſe. Therefore it pleaſed *GOD* to binde man by the ſignature of lawes to obſerve thoſe great natural reaſons, without which man could not arrive at the great end of Gods deſigning, that is, he could not live well and happily. *GOD* therefore made it the firſt law *to love him*, and which is all one, *to worſhip him*, to ſpeak honour of him, and to expreſs it in all our wayes, the chief whereof is obedience. And this we find in the inſtance of that poſitive precept, which *GOD* gave to *Adam*, and which was nothing but a particular of the great general; but in this there is little ſcruple, becauſe it is not imaginable, that *GOD* would in any period of time not take care, that himſelf be honoured, his glory being the very end why he made man; and therefore it muſt be certain, that this did at the very firſt paſs into a law.

16. But concerning this and other things, which are uſually called natural lawes, I conſider, that the things themſelves were ſuch, that *the doing them* was therefore declared to be a law, becauſe *the not doing them* did certainly bring a puniſhment proportionable to the crime, that is, a juſt deficiency from the end of creation, from a good and happy life, 2. and alſo a puniſhment of a guilty conſcience; which I doe not underſtand to be a fear of hell, or of any ſupervening penalty, unleſs the conſcience be accidentally inſtructed into ſuch fears by experience, or revelation; but it is a *malum in genere rationis*, a diſeaſe or evil of the reaſonable faculty, that, as there is a rare content in the diſcourſes of reaſon, there is a ſatisfaction, an acquieſcency

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like that of creatures in their proper place and definite actions, and competent perfections; ſo in prevaricating the natural law there is a diſſatisfaction, a diſeaſe, a removing out of the place, an unquietneſs of ſpirit, even when there is no monitor, or obſerver. *Adeo facinora atque flagitia ſua ipſi quoque in ſupplicium verterant. Neque fruſtrà præſtantiſſimus* [*Plato*] *ſapientiæ firmare ſolitus eſt, ſi recludantur Tyrannorum mentes poſſe aſpici laniatus & ictus, quando ut corpora verberibus, ita ſævitiâ, libidine, malis conſultis animus dilaceretur*, ſaid * *Tacitus* out of † *Plato*, whoſe words are: Ἀλλὰ πολλάκις τῷ μεγάλῳ βασιλέως ἐπιλαβόμενος, ἢ ἄλλου ὁποσουοῦν βασιλέως, ἢ δυνάστου καλεῖδον οὐδὲν ὑγιὲς ὂν τῆς ψυχῆς, ἀλλὰ διαμαστιγούμενον, καὶ ἕλκων μεστὴν ὑπὸ ἀπιορκιῶν καὶ ἀδικίας.] It is naturally certain, that the cruelty of Tyrants, torments themſelves, and is a hook in their noſtrils, and a * ſcourge to their ſpirit, and the pungency of forbidden luſt is truly *a thorn in the fleſh*, full of anguiſh and ſecret vexation.

* Annal. 6.
† In Gorgia.
* Locan. in Catapl. "Radamanth. Ὁ πόσα δ' ἄν τις ὑμῶν πυνθάνοιτο ἐρχόμενος πρὸς ἑκάστους, καὶ ἰδὼν ἕκαστον ἀνηκέστοις ἕλκεσι τὴν ψυχὴν πεπληγότα. Claudian. de Ruffin.

Quid demens manifeſta negas; En pectus inuſtæ
Deformant maculæ, vitiiſque inolevit imago,

ſaid *Claudian* of *Ruffinus*. And it is certain to us, and verified by the experience and obſervation of all wiſe nations, though not naturally demonſtrable, that this ſecret puniſhment is ſharpned and promoted in degrees by the hand of heaven, the finger of the ſame hand, that writ the law in our underſtandings.

17. But the prevarications of the natural law have alſo their portion of a ſpecial puniſhment, beſides the ſcourge of an unquiet ſpirit; the man that diſturbs his neighbours reſt, meets with diſturbances himſelf, and ſince I have naturally no more power over my neighbour then he hath over me (unleſs he deſcended naturally from me) he hath an equal priviledge to defend himſelf, and to ſecure his quiet by diſturbing the order of my happy living, as I do his. And this equal permiſſion is certainly ſo great a ſanction and ſignature of the law of juſtice; that in the juſt proportion of my receding from the reaſonable proſecution of my end, in the ſame proportion and degree of my own infelicity is become certain; and this in ſeveral degrees up to the loſs of all, that is, of life itſelf; for where no further duration or differing ſtate is

known, there death is ordinarily esteemed the greatest infelicity; where something beyond it is known, there also is known, that such prevarication makes that further duration to be unhappy. So that an affront is naturally punished by an affront, the loss of a tooth with the loss of a tooth, of an eye with an eye, the violent taking away of another mans goods by the losing my own. For I am liable to as great an evil as I inferre, and *naturally* he is not unjust that inflicts it. And he that is drunk is a fool or a mad man for the time, and that is his punishment, and declares the law and the sin: and so in proportions to the transgressions of sobriety. But when the first of the natural laws is violated, that is, *God is disobeyed* or dishonoured, or when *the greatest of natural evils is done to our Neighbour*, then death became the penalty, to the *first*, in the first period of the world: to the *second*, at the restitution of the world, that is, at the beginning of the second period. He that did attempt to kill, from the beginning of ages might have been resisted, and killed, if the assaulted could not else be safe; but he that killed actually as *Cain* did, could not be killed himself, till the law was made in *Noahs* time, because there was no person living, that had equal power on him, and had been naturally injured; while the thing was doing, the assailant and the assailed had equal power, but when it was done, and one was killed, he that had the power or right of killing his murderer, is now dead, and his power is extinguished with the man. But after the flood the power was put into the hand of some trusted person, who was to take the forfeiture. And thus I conceive these natural reasons in order to their proper end became laws, and bound fast by the band of annexed and consequent penalties; *metum prorsus & noxam conscientiæ pro fœdere haberi*, said *Tacitus*. And that fully explains my sense.

18. And thus death was brought into the world, not by every prevarication of any of the laws, by any instance of unreasonableness: for in proportion to the evil of the action, would be the evil of the suffering, which in all cases would not arrive at death; as every injury, every intemperance, should not have been capital. But some things were made evil by a superinduced prohibition, as eating one kinde of fruit; some things were evil by inordination: the first was morally evil, the second was evil naturally. Now the first

ſort brought in death by a prime ſanction; the ſecond, by degrees and variety of accident. For every diſobedience and tranſgreſſion of that law, which GOD made as the inſtance of our doing him honor and obedience, is an integral violation of all the band between him and us; it does not grow in degrees according to the inſtance and ſubject matter; for it is as great a diſobedience to eat when he hath forbidden us, as to offer to climb to heaven with an ambitious tower. And therefore it is but reaſonable for us to fear, and juſt in him to make us at once ſuffer death, which is the greateſt of natural evils, for diſobeying him: To which death, we may arrive by degrees, in doing actions againſt the reaſonableneſs of *ſobriety* and *juſtice*, but cannot arrive by degrees of diſobedience to God, or irreligion; becauſe every ſuch act deſerves the worſt of things, but the other naturally deſerves no greater evil then the proportion of their own inordination, till God by a ſuperinduced law hath made them alſo to become acts of diſobedience as well as inordination; that is, morally evil, as well as naturally; For *by the law* (ſaith *S. Paul*) *ſin became exceeding ſinful*, that is, had a new degree of obliquity added to it. But this was not at firſt. For therefore (ſaith S. *Paul*) Before, or *until the Law ſin was in the world, but ſin is not imputed when there is no law*: Meaning, that thoſe ſins which were forbidden by *Moſes* Law, were actually in the manners of men, and the cuſtoms of the world, but they were not imputed, that is, to ſuch perſonal puniſhments and conſequent evils, which afterwards thoſe ſins did introduce, becauſe thoſe ſins which were only evil by inordination, and diſcompoſure of the order of mans end of living happily, were made unlawful upon no other ſtock, but that *God* would have man to live happily, and therefore gave him reaſon to effect that end; and if a man became unreaſonable, and did things contrary to his end, it was impoſſible for him to be happy, that is, he ſhould be miſerable in proportion. But in that degree and manner of evil they were imputed; and that was ſanction enough to raiſe natural reaſon up to the conſtitution of a Law. Rom. 7. 13. Rom. 5. 13.

19. 3ly. The Law of nature being thus decreed and made obligatory, was a ſufficient inſtrument of making man happy, that is, in producing the end of his Creation. But as *Adam* had evil diſcourſes, and irregular appetites before he fel, (for they made him fall) and as the Angels, who had no original ſin, yet

they chose evil at the first, when it was wholly arbitrary in them to do so or otherwise; so did Man. *GOD made man upright, and he sought out many inventions.* Some men were ambitious, and by incompetent means would make their brethren to be their servants. Some were covetous, and would usurp that, which by an earlier distinction had passed into private possession, and then they made new principles, and new discourses, such which were reasonable in order to their private indirect ends, but not to the publick benefit; and therefore would prove unreasonable and mischievous to themselves at last.

Τινὰ τῶν ἀδηῶν ἰξυγρίω) dixit Porphyrius.

20. And when once they broke the order of creation, it is easie to understand by what necessities of consequence they run into many sins and irrational proceedings. *Ælian* tells of a nation, who had a law binding them to beat their Parents to death with clubs, when they lived to a decrepit and unprofitable age. The *Persian Magi* mingled with their Mothers and all their neareſt relatives. And by a law of the *Venetians* (saies *Bodinus*) a son in banishment was redeemed from the sentence, if he killed his banished Father. And in *Homers* time there were a sort of Pirats, who professed robbing, and did account it honorable. But the great prevarications of the laws of nature were in the first Commandment; when the tradition concerning GOD was derived by a long line, and there were no visible remonstrances of an extraordinary power, they were quickly brought to believe, that he, whom they saw not, was not at all, especially being prompted to it by pride, tyranny, and a loose imperious spirit. Others fell to low opinions concerning GOD, and made such as they list of their own, and they were like to be strange GODS, which were of mans making. When man either maliciously or carelesly became unreasonable in the things that concerned GOD, GOD was pleased to *give him over to a reprobate minde*, that is, an unreasonable understanding, and false principles concerning himself and his Neigbour, that his sin against the natural law, might become its own punishment, by discomposing his natural happiness. Atheism and Idolatry brought in all unnatural lusts, and many unreasonable injustices. And this we learn from S. *Paul*, *They did not like to retain GOD in their knowledge, GOD gave them over to a reprobate minde, to do those things which are not convenient,*

De rep. l. 1. c. 4. Οὐκ ἄδοξον ἦν παρὰ τοῖς παλαιοῖς τὸ λυπεῖσθαι, ἀλλ' ἔνδοξον, Scholiast. in Hom. Odyss. τ. Vide etiam A. Gel. l. 11. c. 18.

Ὅσοι ἀπὸ μέχρι τοῦ πνεύματος ἐμπορευόμενοι, καὶ ἀπὸ φαύλης ἀναστροφῆς καὶ ἀδῶν φαύλων καὶ νόμων πονηρῶν διαφθαρέντες τὰς φυσικὰς ἐννοίας ἀπώλεσαν. Just. Mart. Dial. Tryph.

Rom. 1. 25, 26. &c.

nient, that is, incongruities towards the end of their creation; and so they became "*full of unrighteousness, lust, covetousness, malice, envy*," "*strife, and murder, disobedient to parents*, "*breakers of Covenants, unnatural in their affections*, and in their passions; and all this was the consequent of breaking the first natural Law. *They changed the truth of God into a lie. For this cause God gave them up into vile affections.*

21. Now GOD, who takes more care for the good of man, then man does for his own, did not onely imprint these laws in the hearts and understandings of man, but did also take care to make this light shine clear enough to walk by, by adopting some instances of the natural Laws into *Religion*. Thus the law against murder became a part of *Religion* in the time of *Noah*; and some other things were then added concerning worshipping GOD, against Idolatry, and against unnatural and impure mixtures. Sometimes GOD superadded judgements, as to the 23000. *Assyrians* for fornication. For although these punishments were not threatned to the crime in the sanction and expression of any definite law, & it could not naturally arrive to it by its inordination, yet it was as agreeable to the divine justice to inflict it, as to inflict the pains of hell upon evil livers, who yet had not any revelation of such intolerable danger; for it was sufficient that God had made such crimes to be against their very nature, and they, who will do violence to their nature, to do themselves hurt, and to displease GOD, deserve to lose the title to all those good things, which GOD was pleased to design for mans final condition. And because it grew habitual, customary, and of innocent reputation, it pleased GOD to call this precept out of the darkness, whither their evil customs and false discourses had put it, and by such an extraregular but very signal punishment to remind them, that the natural permissions of concubinate were only confined to the ends of mankinde, and were hallowed only by the Faith and the design of Marriage. And this was signified by S. *Paul* in these words, *They that sin without the Law shall also perish without the Law*: That is, by such judgements, which GOD hath inflicted on evil livers in several periods of the World, irregularly indeed, not signified in kinde, but yet sent into the world with designs of a great mercy, that the ignorances, and prevarications, and partial abo-

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litions of the natural Law might be cured and reſtored, and by the diſperſion of prejudices, the ſtate of natural reaſon be redintegrate.

22. Whatſoever was beſides this, was accidental and emergent, ſuch as were the diſcourſes of wiſe men, which God raiſed up in ſeveral countreys and ages, as *Job*, and *Eliphaz*, and *Bildad*, and thoſe of the families of the Patriarchs diſperſed in to ſeveral countreys; and conſtant tradition in ſome noble and more eminent deſcents; and yet all this was ſo little and imperfect, not in it ſelf, but in reſpect of the thick cloud man had drawn before his underſtanding, that darkneſs covered the face of the earth in a great proportion. Almoſt all the world were Idolaters, and when they had broken the firſt of the natural laws, the breach of the other was not only naturally conſequent, but alſo by divine judgement it deſcended infallibly. And yet *GOD* pitying mankind, did not only ſtill continue the former remedies, and added bleſſings, *giving them fruitful ſeaſons, and filling their hearts with food and gladneſs*, ſo leaving the nations without excuſe, but alſo made a very noble change in the world; for having choſen an excellent family, the Fathers of which lived exactly according to the natural law, and with obſervation of thoſe few ſuperadded precepts, in which *GOD* did ſpecificate their prime duty, having ſwelled that family to a great nation, and given them poſſeſſion of an excellent land, which *GOD* took from ſeven nations, becauſe they were egregious violators of the natural law, was pleaſed to make a very great reſtitution and declaration of the natural law in many inſtances of religion and juſtice, which he framed into poſitive precepts, and adopted them into the family of the firſt original inſtances, making them as neceſſary in the particulars, as they were in the primary obligation; but the inſtances were ſuch, whereof ſome did relate only to the preſent conſtitution of the commonwealth; others to ſuch univerſal contracts, which obliged all the world by reaſon of the equal neceſſity of all mankind to admit them. And theſe himſelf writ on tables of ſtone, and dreſſed up their nation into a body politick by an excellent ſyſteme of politick laws, and adorned it with a rare religion, and left this nation as a piece of leaven in a maſs of dow, not only to do honour to *God*, and happineſs to themſelves, by thoſe inſtruments, which he had now

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very much explicated, but alſo to tranſmit the ſame reaſonable propoſitions into other nations; and he therefore multiplyed them to a great neceſſity of a diſperſion, that they might ſerve the ends of *God*, and of the natural law by their ambulatory life, and their numerous diſſeminations. And this was it, which S. *Paul* affirms; *the law was added becauſe of tranſgreſſion*: meaning, that becauſe men did tranſgreſs the *natural*, God brought *Moſes* law into the world to be as a ſtrand to the inundation of impiety. And thus the world ſtood, till the fulneſs of time was come; for ſo we are taught by the Apoſtle, [*The law was added becauſe of tranſgreſſion,*] but the date of this was to expire at a certain period; it was added to ſerve but [*till the ſeed ſhould come to whom the promiſe was made.*] Gal.3.19.

23. For becauſe *Moſes* Law was but an imperfect explication of the natural; there being divers parts of the three laws of nature not at all explicated by that Covenant, not the religion of prayers, not the reaſonableneſs of temperance and ſobriety in opinion and diet, and in the more noble inſtances of humanity and doing benefit, it was ſo ſhort, that as S. *Paul* ſaies, *The Law could not make the comers thereunto perfect*; and which was moſt of all conſiderable, it was confined to a Nation, and the other parts of mankinde had made ſo little uſe of the records of that Nation, that all the world was placed *in darkneſs, and ſate in the ſhadow of death*; Therefore it was, that in great mercy *GOD* ſent his Son, *a light to lighten the Gentiles, and the glory of the people Iſrael*; to inſtruct thoſe, and conſummate theſe, that the imperfection of the one, and the meer darkneſs of the other might be illuſtrated by the Sun of righteouſneſs. And this was by reſtoring the light of nature, (which they by evil cuſtoms and falſe principles, and evil laws had obſcured) by reſtoring man to the liberty of his ſpirit, by freeing him from the ſlavery of ſin, under which they were ſo loſt and oppreſſed, that all their diſcourſes and concluſions, ſome of their moral Philoſophy, and all their habitual practiſes, were but ſervants of ſin, and made to cooperate to that end, not which *GOD* intended as perfective of humane nature, but which the Devil and vitious perſons ſuperinduced to ſerve little ends and irregular, and to deſtroy the greater.

24. For certain it is, Chriſtianity is nothing elſe, but the moſt

moſt perfect deſign that ever was to make a man be happy in his whole capacity; and as the Law was to the Jews, ſo was Philoſophy to the Gentiles, a Schoolmaſter to bring them to CHRIST, to teach them the rudiments of happineſs, and the firſt and loweſt things of reaſon, that when CHRIST was come, all mankinde might become perfect, that is, be made regular in their appetites, wiſe in their underſtandings, aſſiſted in their duties, directed to, and inſtructed in their great ends; and this is that which the Apoſtle calls [*being perfect men in CHRIST JESUS*] perfect in all the intendments of nature, and in all the deſigns of *GOD*. And this was brought to paſs by diſcovering, and reſtoring, and improving the Law of nature, and by turning it all into Religion.

23. For the natural law being a ſufficient and a proportionate inſtrument and means to bring a man to the end deſigned in his creation, and this law being eternal and unalterable (for it ought to be as laſting and as unchangeable as the nature it ſelf, ſo long as it was capable of a law) it was not imaginable, that the body of any law ſhould make a new morality, new rules, and general proportions, either of juſtice, or religion, or temperance, or felicity; the eſſential parts of all theſe conſiſting in natural proportions, and means towards the conſummation of mans laſt end, which was firſt intended, and is always the ſame. It is as if there were a new truth in an eſſential and a neceſſary propoſition. For although the inſtances may vary, there can be no new juſtice, no new temperance, no new relations, proper and natural relations and intercourſes between *GOD* and us, but what alwaies were in praiſes and prayers, in adoration and honour, and in the ſymbolical expreſſions of *GODS* glory and our needs.

24. *Hence* it comes that, that which is the moſt obvious and notorious appellative of the Law of Nature, (that it is a law vvritten in our hearts) vvas alſo recounted as one of the glories and excellencies of Chriſtianity. *Plutarch* ſaying, that *Kings ought to be governed by laws*, explains himſelf that this lavv muſt be *a word, not written in books and tables, but dwelling in the minde, a living rule, the interiour guide of their manners, and Monitors of their life*. And this vvas the ſame vvhich Saint *Paul* expreſſes to be the guide of the *Gentiles*, that is, of all men naturally. *The Gentiles, which have not*

Οὐκ ἐν βιβλίοις ἔξω γεγραμμένον δὲ ἐν ξύλοις, ἀλλ' ἔμψυχος ὢν ἑαυτῷ λόγος ἀεὶ συνοικῶν καὶ μιμνήσκων καὶ ψυχὴ ἐὼν ἔμφυτον κηδεμονίας.
Rom. 2. 14.

the law, do by nature the things contained in the law, which shews the work of the law written in their hearts. And that we may see, it was the law of Nature, that returned in the sanctions of Christianity, GOD declares that in the constitution of this law he would take no other course then at first, that is, he would write them in the hearts of men: indeed with a new stile, with a quill taken from the wings of the holy Dove, the spirit of GOD was to be the great engraver, and the scribe of the new Covenant, but the hearts of men should be the tables. *For this is the Covenant that I will make with them after those dayes, saith the LORD, I will put my laws into their hearts, and into their mindes will I write them, and their sins and their iniquities will I remember no more:* That is, I will provide a means to expiate all the iniquities of man, and restore him to the condition of his first creation, putting him into the same order towards felicity, which I first designed to him, and that also by the same instruments. Now I consider, that the spirit of GOD took very great care, that all the records of the law of JESUS should be carefully kept and transmitted to posterity in books and Sermons, which being an act of providence and mercy, was a provision, lest they should be lost or mistaken as they were formerly, when GOD writ some of them in tables of stone for the use of the sons of Israel, and all of them in the first tables of Nature with the finger of Creation, as now he did in the new creature by the finger of the Spirit. But then writing them in the tables of our mindes (besides the other) can mean nothing, but placing them there, where they were before, and from whence we blotted them by the mixtures of impure principles and discourses. But I descend to particular and more minute considerations. Heb. 10. 16, 17.

25. The laws of Nature either are bands of Religion, Justice, or Sobriety. Now I consider concerning religion, that when ever GOD hath made any particular precepts to a family, as to *Abrahams*; or to a single person, as to the man of Judah prophesying against the altar of *Bethel*; or to a Nation, as to the Jews at *Sinai*; or to all Mankind, as to the world descending from *Noah*, it was nothing else but a trial or an instance of our obedience, a particular prosecution of the Law of nature, whereby we are obliged to do honour to *God*, which was to be done by such expressions, which are natural

tural entercourſes between *GOD* and us, or ſuch as he hath *made* to be ſo. Now in Chriſtianity we are wholly left to that manner of proſecuting this firſt natural law, which is natural and proportionable to the nature of the thing, which the holy *JESUS* calls *worſhipping God in ſpirit and truth*; *In ſpirit*] that is, with our ſouls heartily and devoutly, ſo as to exclude hypocriſie and indifferency. And *in truth*] that is, without a lie, without vain imaginations and phantaſtick reſemblances of him, which were introduced by the evil cuſtoms of the Gentiles; and without ſuch falſe guiſes and abſurd undecencies, which as they are contrary to mans reaſon, ſo are they contrary to the glory and reputation of *GOD*; ſuch as was that univerſal cuſtom of all nations of ſacrificing in mans blood, and offering feſtival luſts and impurities in the ſolemnities of their religion; for theſe being againſt the purpoſe and deſign of *GOD*, and againſt right reaſon, are a lie, and enemies to the truth of a natural and proper religion. The holy JESUS onely commanded us to pray often, and to praiſe *GOD*, to ſpeak honour of his name, not to uſe it lightly and vainly, to believe him, to revere the inſtruments and miniſters of religion, to ask for what we need; to put our truſt in *GOD*, to worſhip him, to obey him, and to love him; for all theſe are but the expreſſions of love. And this is all CHRIST ſpake concerning the firſt natural law, the law of religion. For concerning the Ceremonies or Sacraments, which he inſtituted, they are but few, and they become matter of duty but by accident, as being inſtruments and rites of conſigning thoſe effects and mercies, which *GOD* ſent to the world by the means of this law, and relate rather to the contract and ſtipulation, which CHRIST made for us, then to the natural order betwen duty and felicity.

Polyd. Virg. de invent. l. 5. c. 8.

96. Now all theſe are nothing but what we are taught by natural reaſon, that is, what *GOD* enabled us to underſtand to be fit inſtruments of entercourſe betwen *GOD* and us, and what was practiſed and taught by ſober men in all ages and all nations, whoſe records we have received (as I ſhall remark at the Margent of the ſeveral precepts.) For to make theſe appear certainly and naturally neceſſary there was no more requiſite, but that man ſhould know there was a *GOD*, that is, an eternal being, which gave him all that he had or was, and to know what himſelf was, that is, indigent and neceſ-

neceſſitous of himſelf, needing help of all theſe creatures, expoſed to accidents & calamity, and defenſible no ways but by the ſame hand that made him; Creation and conſervation, in the philoſophy of all the world, being but the ſame act continuing and flowing on him from an inſtant to duration, as a line from its Mathematical point. And for this, *GOD* took ſufficient care, for he converſed with man in the very firſt, in ſuch clear and certain and perceptible tranſaction, that a man could as certainly know, that *GOD* was, as that Man was. And in all ages of the world he hath not left himſelf without witneſs, but gave ſuch teſtimonies of himſelf, that were *ſufficient*; for they *did actually* perſwade all nations, barbarous and civil, into the belief of a *GOD*. And it is but a nicety to conſider, whether or no that propoſition can be naturally demonſtrated. For it was ſufficient to all *GODS* purpoſes and to all Mans, that the propoſition was actually believed; the inſtances were *therefore ſufficient* to make faith, *becauſe they did it*. And a man may remove himſelf ſo farre from all the degrees of aptneſs to believe a propoſition, that nothing ſhall make them joyn. For if there were a ſect of witty men, that durſt not believe their ſenſes, becauſe they thought them fallible; it is no wonder if ſome men ſhould think every reaſon reproveable. But in ſuch caſes, Demonſtration is a relative term, and ſignifies every probation greater or leſſer, which does actually make faith in any propoſition; and in this, *GOD* hath never been deficient, but hath to all men, that believe him, given ſufficient to confirm them, to thoſe few that believed not, ſufficient to reprove them.

Maxim. Tyr. Diſſert. πῶς τὰ θ' Ἕλλησι λέγεται, καὶ ὁ βάρβαρος λέγει, καὶ ὁ ἠπειρώτης, καὶ ὁ Σκυλάξης, καὶ ὁ σοφὸς, καὶ ὁ ἀσοφός.

27. Now in all theſe actions of religion, which are naturally conſequent to this belief, there is no ſcruple, but in the inſtance of faith, which is preſented, to be an infuſed grace, an immiſſion from *GOD*, and that for its object it hath ſupernatural, that is, principles naturally incredible; and therefore Faith is ſuppoſed a grace above the greateſt ſtrength of reaſon. But in this I conſider, that if we look into all the Sermons of CHRIST, we ſhall not eaſily finde any doctrine, that in any ſenſe troubles natural philoſophy, but only that of the reſurrection: (for I do not think thoſe myſtical expreſſions of plain truths, ſuch as are *being born again, eating the fleſh of the Son of man, being in the Father, and the Father in him*) to be exceptions in this aſſertion) and although

Apud Lactant. l. 7. c. 23.

though ſome Gentiles did believe and deliver that article, and particularly *Chryſippus*, and the *Thracians* (as *Mela* and *Solinus* report of them) yet they could not naturally diſcourſe themſelves into it, but had it from the imperfect report, and opinion of ſome Jews that dwelt among them; And it was certainly a revelation or a propoſition ſent into the world by *GOD*. But then the believing it, is ſo farre from being above or againſt nature, that there is nothing in the world more reaſonable, then to believe any thing which *GOD* tells us, or which is told by a man ſent from *GOD* with mighty demonſtration of his power and veracity. Naturally our bodies cannot riſe, that is, there is no natural agent or natural cauſe ſufficient to produce that effect. But this is an effect of a divine power, and he hath but a little ſtock of natural reaſon, who cannot conclude that the ſame power, which made us out of nothing, can alſo reſtore us to the ſame condition, as well and eaſily from duſt and aſhes certainly, as from meer nothing. And in this, and in all the like caſes, Faith is a ſubmiſſion of the underſtanding to the word of *GOD*, and is nothing elſe but a confeſſing that *GOD* is truth, and that he is omnipotent, that is, he can do what he will, and he will when he hath once ſaid it. And we are now as ignorant of the eſſence and nature of forms, and of that which ſubſtantially diſtinguiſhes Man from Man, or an Angel from an Angel, as we were of the greateſt article of our religion before it was revealed; and we ſhall remain ignorant for ever of many natural things, unleſs they be revealed; and unleſs we knew all the ſecrets of Philoſophy, the myſteries of nature, and the rules and propoſitions of all things and all creatures, we are fools, if we ſay, that what we call an article of faith, I mean, truly ſuch, is againſt natural reaſon. It may be indeed as much againſt our natural reaſonings, as thoſe reaſonings are againſt truth. But if we remember how great an ignorance dwels upon us all, it will be found the moſt reaſonable thing in the world onely to enquire, whether *GOD* hath revealed any ſuch propoſition, and then not to ſay it is againſt natural reaſon, and therefore an article of faith; but I am told a truth, vvhich I knevv not til novv, and ſo my reaſon is become inſtructed into a nevv propoſition. And although CHRIST hath given us no nevv moral precepts, but ſuch vvhich vvere eſſentially and naturally reaſonable

ſonable in order to the end of mans creation; yet we may eaſily ſuppoſe him to teach us many a new truth, which we knew not, and to explicate to us many particulars of that eſtate, which GOD deſigned for man in his firſt production, but yet did not then declare to him; and to furniſh him with new revelations, and to ſignifie the greatneſs of the deſigned end, to become ſo many arguments of indearment to ſecure his duty, that is, indeed, to ſecure his happineſs by the infallible uſing the inſtruments of attaining it.

28. This is all I am to ſay concerning the precepts of religion JESUS taught us; he took of thoſe many ſuperinduced rites, which GOD injoyned to the Jews, and reduced us to the natural religion, that is, to ſuch expreſſions of duty, which all wiſe men and nations uſed, ſave only that he took away the rite of ſacrificing beaſts, becauſe it was now determined in the great ſacrifice, of himſelf, which ſufficiently and eternally reconciled all the world to GOD. All the other things, as prayers and adoration, and Euchariſt, and Faith in GOD, are of a natural order and an unalterable expreſſion; And in the nature of the thing there is no other way of addreſs to GOD then theſe; no other expreſſion of *his glories* and *our needs*; both which muſt for ever be ſignified.

Juſt. Mart. *Reſp. ad Orthodox. ad qu. 83.* Tertul. adv. Marcion. 2. 2. Maimon. Moreh. Nevochim. l. 3. c. 32.

2. Concerning the ſecond natural precept, Chriſtian religion hath alſo added nothing beyond the firſt obligation, but explained it all. * *Whatſoever ye would men ſhould do to you, do ye ſo to them*, that is the eternal rule of juſtice; and that bindes contracts, keeps promiſes, affirms truth, makes ſubjects obedient, and Princes juſt; It gives ſecurity to Marts and Banks, and introduces an equality of condition upon all the world, ſave only, when an inequality is neceſſary, that is, in the relations of government, for the preſervation of the common rights[a] of equal titles and poſſeſſions, that there be ſome common term indued with power, who is to be the Father of all men by an equal proviſion, that every mans rights be ſecured by that fear, which naturally we ſhall bear to him, who can and will puniſh all unreaſonable and unjuſt violations of property. And concerning this alſo the holy JESUS hath added an expreſs precept, of paying tribute, and all *Cæſars* dues to *Cæſar*: in all other particulars it is neceſſary, that the inſtances and minutes of juſtice be appointed by the Laws and Cuſtoms of the ſeveral Kingdoms and Republicks. * And therefore it was that Chriſtianity ſo well combined with

* *Hæc ſententia ſæpiſſime à Severo imperatore prolata.* Ὁμοιότις μὴ δικὴ ποιήσεις. Tob. 4. 16. Dixit Mimus: „ *Ab alio expectes alteri quod feceris.*

[a] *Singulorum intereſt, ſi univerſi regantur.*

* *Nec natura poteſt juſto ſecernere iniquum, Dividit ut bona diverſis, fugienda petendis.* Hor. l. 1. Sat. 3

with the Government of Heathen Princes, becauſe whatſoever was naturally juſt, or declared ſo by the Political power, their religion bound them to obſerve, making obedience to be a double duty, a duty both of juſtice and religion: And the ſocieties of Chriſtians growing up from Conventicles to Aſſemblies, from Aſſemblies to Societies, introduced no change in the Government, but by little and little turned the Common-wealth into a Church, till the world being Chriſtian, and juſtice alſo being religion, obedience to Princes, obſervation of Laws, honeſty in contracts, faithfulneſs in promiſes, gratitude to benefactors, ſimplicity in diſcourſe, and ingenuity in all pretences and tranſactions became the Characteriſmes of Chriſtian men, and *the word of a Chriſtian*, the greateſt ſolemnity of ſtipulation in the world.

30. But concerning the general, I conſider, that in two very great inſtances it was remonſtrated, that Chriſtianity was the greateſt proſecution of natural juſtice and equality in the whole world. The one was in an election of an Apoſtle into the place of *Judas*, when there were two equal candidates of the ſame pretenſion and capacity; the Queſtion was determined by lots, which naturally was the arbitration in queſtions, whoſe parts were wholly indifferent; and as it was uſed in all times, ſo it is to this day uſed with us in many places, where leſt there be a diſagreement concerning the manner of tithing ſome creatures, and to prevent unequal arts and unjuſt practiſes, they are tithed by lot, and their fortuitous paſſing through the door of their fold. The other is in the Cœnobitick life of the firſt Chriſtians and Apoſtles, they had all things in common, which was that ſtate of nature in which men lived charitably and without injuſtice, before the diſtinction of dominions and private rights. But from this manner of life they were ſoon driven by the publick neceſſity and conſtitution of affairs.

31, 3ly. Whatſoever elſe is in the Chriſtian Law, concerns the natural precept of ſobriety, in vvhich there is ſome variety and ſome difficulty. In the matter of carnality the holy JESUS did clearly reduce us to the firſt inſtitution of marriage in Paradiſe, allovving no other mixture but vvhat vvas firſt intended in the creation, and firſt ſacramental union; and in the inſtance he ſo permitted us to the natural lavv, that he vvas pleaſed to mention no inſtance of forbidden luſt, but in general and comprehenſive terms of *adultery* and *fornication*;

fornication; in the other, which are ſtil more unnatural, as their names are concealed and hidden in ſhame and ſecrecy, we are to have no inſtructer but the modeſty and order of nature.

32. As an inſtance of this Law of ſobriety, CHRIST ſuperadded the whole doctrine of *humility*, which *Moſes* did not, and which ſeem'd almoſt to be extinguiſhed in the world; and it is called by *S. Paul*, *ſapere ad ſobrietatem*, the reaſonableneſs or *wiſdom of ſobriety*. And it is all the reaſon of the world, that a man ſhould think of himſelf but juſt as he is. He is deceived that thinks otherwiſe, and is a fool; And when we conſider that pride makes wars, and cauſes affronts, and no man loves a proud man, and he loves no man but himſelf and his flatterers, we ſhall underſtand that the precept of humility is an excellent art, and a happy inſtrument towards humane felicity. And it is no way contradicted by a natural deſire of honour; it only appoints juſt and reaſonable ways of obtaining it. We are not forbidden to receive honour; but to ſeek it for deſigns of pride and complacency, or to make it reſt in our hearts. But when the hand of vertue receives the honour, and tranſmits it to GOD from our own head, the deſires of nature are ſufficiently ſatisfied, and nothing of religion contracted. And it is certain by all the experience of the world, that in every ſtate and order of men, he that is moſt humble in proportion to that ſtate, is (if all things elſe be ſymbolical) the moſt honoured perſon. For it is very obſervable, that when GOD deſigned man to a good and happy life, as the natural end of his creation, to verifie this, *GOD* was pleaſed to give him objects *ſufficient and apt* to ſatisfie every appetite; I ſay to ſatisfie it naturally, not to ſatisfie thoſe extravagancies, which might be accidental and procured by the irregularity either of will or underſtanding; not to anſwer him in all that his deſires could extend to, but to ſatisfie *the neceſſity* of every appetite; all the deſires that *GOD made*, not all that *man ſhould make*. For we ſee even in thoſe appetites, which are common to men and beaſts, all the needs of nature, and all the ends of creation are ſerved by the taking ſuch proportions of their objects, which are ordinate to their end, and which in man we call temperance, (not as much as they naturally can) ſuch as are mixtures of ſexes meerly for production of their kinde; eating and drinking for needs and hunger; and yet GOD permitted our appetites to be able to extend beyond the limits

Vina ſitim ſedant, natis Venus alma creandis Serviat: hos fines tranſiliſſe nocet. Virg.

Ὁ μὲν τὰς ὑπερβολὰς διώκων τῶν ἐδέων, ἢ κατ' ὑπερβολὰς, ἢ διὰ παρόδων, ἢ μὴ διὰ ἁπτὰς ἢ μὴ διὰ ἁπτῶν ἢ ἐπιβαίνων, ἀκόλαστος. Ariſt. Ethic. l. 7. c. 7.

of the meer natural deſign, that *GOD* by reſtraining them, and putting the fetters of Laws upon them might turn natural deſires into ſobriety, and ſobriety into Religion, they becoming ſervants of the Commandment. And now we muſt not call all thoſe ſwellings of appetites, *natural inclination*, nor the ſatisfaction of ſuch tumours and excreſcencies any part of natural felicities: but that which does juſt cooperate to thoſe ends, which perfect humane nature in order to its proper end. For the appetites of meat and drink, and pleaſures, are but intermedial and inſtrumental to the end, and are not made for themſelves, but firſt for the end, and then to ſerve God in the inſtances of obedience. And juſt ſo is the natural deſire of honour, intended to be a ſpurre to vertue (for to vertue onely it is naturally conſequent, or to natural and political ſuperiority) but to deſire it beyond, or beſides the limit, is the ſwelling and the diſeaſe of the deſire. And we can take no rule for its perfect value, but by the ſtrict limits of the natural end, or the ſuperinduced end of Religion in poſitive reſtraints.

33. According to this diſcourſe we may beſt underſtand, that even the ſevereſt precepts of the Chriſtian Law are very conſonant to nature, and the firſt laws of mankinde. Such is the precept of *ſelf-denial*, which is nothing elſe but a confining the appetites within the limits of nature: for there they are permitted, (except when ſome greater purpoſe is to be ſerved then the preſent anſwering the particular deſire) and whatſoever is beyond it, is not in the natural order to felicity; it is no better then an itch, which muſt be ſcratched and ſatisfied, but it is unnatural. But for Martyrdom it ſelf, quitting our goods, loſing lands, or any temporal intereſt, they are now become as reaſonable in the preſent conſtitution of the world, as taking unpleaſant potions, and ſuffering a member to be cauterized, in ſickneſs or diſeaſe. And we ſee that death is naturally a leſs evil then a continual torment, and by ſome not ſo reſented as a great diſgrace; and ſome perſons have choſen it for ſanctuary and remedy; And therefore much rather ſhall it be accounted prudent and reaſonable and agreeable to the moſt perfect deſires of nature, to exchange a houſe for a Hundred, a Friend for a Patron, a ſhort affliction for a laſting joy, and a temporal death for an eternal life. For ſo the queſtion is ſtated to us by him that underſtands it beſt. True it is, that the ſuf-

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fering of losses, afflictions, and death, is naturally an evil, and therefore no part of a natural precept, or prime injunction. But when GOD having commanded instances of Religion, man will not suffer us to obey *GOD*, or will not suffer us to live, then the question is, Which is most agreeable to the most perfect and reasonable desires of nature, to obey *GOD*, or to obey man; to fear *GOD*, or to fear man; to preserve our bodies, or to preserve our souls; to secure a few years of uncertain and troublesome duration, or an eternity of a very glorious condition? Some men reasonably enough choose to die for considerations lower then that of a happy eternity; therefore death is not such an evil, but that it may in some cases be desired and reasonably chosen, and in some be recompensed at the highest rate of a natural value; And if by accident we happen into an estate, in which of necessity one evil or another must be suffered, certeinly nothing is more naturally reasonable and eligible, then to choose *the least evil*: and when there are two good things propounded to our choice, both which cannot be possessed, nothing is more certainly the object of a prudent choice, then *the greater good*. And therefore when once we understand the question of suffering, and self-denial, and Martyrdome to this sense, as all Christians doe, and all wise men do, and all sects of men do in their several perswasions, it is but remembring, that to live happily after this life is more intended to us by *GOD*, and is more perfective of humane nature, then to live here with all the prosperity which this state affords; and it will evidently follow, that when violent men will not let us enter into that condition by the wayes of Nature and prime intendment, that is, of natural Religion, justice, and sobriety, it is made in that case, and upon that supposition, certainly, naturally, and infallibly reasonable to secure the perfective and principal designe of our felicity, though it be by such instruments, which are as unpleasant to our senses as are the instruments of our restitution to health; since both one and the other in the present conjunction and state of affairs are most proportionable to reason, because they are so to the present necessity; not primarily intended to us by *GOD*, but superinduced by evil accidents, and the violence of men. And we not onely finde that *Socrates* suffered death in attestation of a *GOD*, though he flattered and discoursed himself into the belief of an immortal reward, *De industriâ consulte*

æquanimitatis, non de fiduciâ compertæ veritatis (as *Tertullian* ſayes of him) but we alſo find, that all men, that believed the immortality of the ſoul firmly and unmoveably, made no ſcruple of exchanging their life for the preſervation of vertue with the intereſt of their great hope, for honour ſometimes, and oftentimes for their Countrey

34. Thus the holy JESUS perfected and reſtored the natural Law, and drew it into a ſyſteme of propoſitions, and made them to become of the family of Religion. For *GOD* is ſo zealous to have man attain to the end, to which he firſt deſigned him, that thoſe things which he hath put in the natural order to attain that end he hath bound faſt upon us, not only by the order of things by which it was that he that prevaricated did naturally fall ſhort of felicity; but alſo by bands of Religion: he hath now made himſelf a party and an enemy to thoſe that will be not-happy. Of old, Religion was but one of the natural Laws, and the inſtances of Religion were diſtinct from the diſcourſes of Philoſophy. Now all the law of nature is adopted into Religion, and by our love and duty to *GOD* we are tied to do all that is reaſon; and the parts of our Religion are but purſuances of the natural relation between *GOD* and us; and beyond all this, our natural condition is in all ſenſes improved by the conſequents and adherencies of this religion: For although nature and grace are oppoſite, that is, *nature* depraved by evil habits, by ignorance and ungodly cuſtomes, is contrary to *grace*, that is, to nature reſtored by the Goſpel, engaged to regular living by new revelations, and aſſiſted by the Spirit, yet it is obſervable, that *the Law of Nature*, and *the Law of*
Rom. 7. 23. *Grace* are never oppoſed. *There is a Law of our members* (ſaith S. *Paul*) that is, an evil neceſſity introduced into our appetites by perpetual evil cuſtomes, examples, and traditions of vanity, and *there is a Law of ſinne* that anſwers to this, and they differ onely, as inclination, and habit, vitious
Ibid. deſires, and vitious practiſes. But then contrary to theſe are, firſt *a Law of my minde*, which is, *the Law of Nature* and right Reaſon, and then the *Law of Grace*, that is, of JESUS CHRIST, who perfected and reſtored the firſt Law, and by aſſiſtances reduced it into a Law of holy living; and theſe two differ as the other, the one is in order to the other, as imperfection and growing degrees and capacities are to perfection and conſummation. The Law of the minde

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had been ſo raſed and obliterate, and we by ſome means or other ſo diſabled from obſerving it exactly, that until it was turned into *the Law of Grace* (which is a law of pardoning infirmities, and aſſiſting us in our choices and elections) we were in a ſtate of deficiency from the perfective ſtate of man, to which *GOD* intended us.

35. Now although *GOD* alwayes deſigned man to the ſame ſtate, which he hath now revealed by JESUS CHRIST, yet he told him not of it, and his permiſſions and licences were then greater, and the Law it ſelf lay cloſer folded up in the compact body of neceſſary propoſitions in order to ſo much of his end as was known, or could be ſuppoſed. But now according to the extenſion of the revelation, the Law it ſelf is made wider, that is, more explicite; and natural reaſon is thruſt forward into diſcourſes of charity and benefit, and we tied to do very much good to others, and tied to cooperate to each others felicity.

36. That the law of charity is a law of nature, needs no other argument but the conſideration of the firſt conſtitution of man. The firſt inſtances of juſtice or entercourſe of man with a ſecond or third perſon, was to ſuch perſons, towards whom he had the greateſt endearments of affection in the world, a wife, and children; and juſtice and charity at firſt was the ſamething. And it hath obtained in ages farre removed from the firſt; that charity is called *righteouſneſs*, *He hath diſperſed and given to the poor, his righteouſneſs remaineth for ever.* And it is certain, *Adam* could not in any inſtance be unjuſt, but he muſt in the ſame alſo be uncharitable; the band of his firſt juſtice being the tyes of love, and all having commenced in love. And our bleſſed LORD reſtoring all to the intention of the firſt perfection, expreſſes it to the ſame ſenſe as I formerly obſerved, Juſtice to our Neighbour is, *loving* him as our ſelves: For ſince juſtice obliges us to do as we would be done to, as the iraſcible faculty reſtrains us from doing evil for fear of receiving evil: ſo the concupiſcible obliges us to charity, that our ſelves may receive good.

Ὁ ἀνθρωπος ἐπιεικτικὸς πέφυκε. M. Anto. l. 9. Pſal. 112. 9.

37. I ſhall ſay nothing concerning the reaſonableneſs of this precept, but that it concurres rarely with the firſt reaſonable appetite of man, of being like GOD. *Deus eſt mortali juvare mortalem, atque hæc eſt ad æternitatem via*, ſaid *Pliny*: And, *it is more bleſſed to give then to receive*, (ſaid our bleſſed SAVIOUR) and therefore the Commandment of charity

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in all its parts is a deſigne not only to reconcile the moſt miſerable perſon to ſome participations and ſenſe of felicity, but to make the charitable man happy; and whether this be not very agreeable to the deſires of an intelligent nature, need no further enquiry. And *Ariſtotle* asking the Queſtion, whether a man had more need of friends in proſperity or adverſity, makes the caſe equal; Ὅτε γὰρ ἀτυχοῦντες δέονται ἐπικουρίας· οἱ δὲ εὐτυχοῦντες συμβίων, ἵνα εὐποιήσωσιν. "When they are in "in want, they need aſſiſtance, when they are proſperous, "they need partners of their felicity; that by communica- "ting their joy to them it may reflect and double upon their "ſpirits. And certain it is, there is no greater felicity in the world, then in the content that reſults from the emanations of charity. And this is that which S. *John* calls, *the old Commandment*, and *the new Commandment*. It was of old, for it was from the beginning, even in nature, and to the offices of which our very bodies had an organ and a ſeat. For therefore nature gave to a man bowels and the paſſion of yerning; but it grew up into religion by parts, and was made perfect, and in that degree appropriate to the Law of JESUS CHRIST. For ſo the holy JESUS became our Lawgiver, and added many new precepts over and above what were in the Law of *Moſes*, but not more then was in the Law of Nature. The reaſon of both is what I have all this while diſcourſed of CHRIST made a more perfect reſtitution of the Law of Nature then *Moſes* did, and ſo it became the ſecond *Adam* to conſummate that, which began to be leſs perfect from the prevarication of the firſt *Adam*.

1 ep. Joan. 2. 7, 8.

——Ἀνδρὸς δ' ὠφελεῖν,
Ἀφ' οὗ τις ἔχοι τι καὶ δύναιτο κἀλλιστος πόνων.
Sophocl. Oedip.

——*Hoc Reges habent*
Magnificum & ingens, nulla quod rapiat dies,
Prodeſſe miſeris, ſupplices fido lare
Protegere —— —— Senec. Med.
—— *Molliſſima corda*
Humano generi dare ſe natura fatetur,
Quæ lachrymas dedit; hæc noſtri pars optima ſenſus.
Juven. Sat. 15.

38. A particular of the precept of charity is forgiving injuries, and beſides that it hath many ſuperinduced benefits by way of bleſſing and reward, it relies alſo upon this natural reaſon; that a pure and a ſimple revenge does no way reſtore man towards the felicity, which the injurie did interrupt. For *revenge* is a doing a ſimple evil, and does not in its formality imply reparation; for the meer repeating of our own right is permitted to them that will do it by charitable inſtruments; and to ſecure my ſelf, or the publick, againſt the future, by poſitive inflictions upon the injurious (if I be not Judge my ſelf) is alſo within the moderation of an unblameable defence, (unleſs ſome accidents or circumſtances

vary the case) but forgiving injuries is a separating the malice from the wrong, the transient act from the permanent effect; and it is certain, the act which is passed cannot be rescinded, the effect may; and if it cannot, it does no way alleviate the evil of the accident, that I draw him that caused it into as great a misery, since every evil happening in the world is the proper object of pity, which is in some sense afflictive; and therefore unless we become unnatural and without bowels, it is most unreasonable that we should encrease our own afflictions by introducing a new misery, and making a new object of pity. All the ends of humane felicity are secured without revenge, for without it we are permitted to restore our selves; and therefore it is against natural reason to do an evil, that no way cooperates towards the proper and perfective end of humane nature. And he is a miserable person, whose good is the evil of his neighbour: and he that revenges, in many cases does worse then he that did the injury; in all cases as bad. For if the first injury was an injustice to serve an end of an advantage and real benefit, then my revenge, which is abstracted, and of a consideration separate and distinct from the reparation, is worse; for I do him evil without doing my self any real good; which he did not; for he received advantage by it. But if the first injury was matter of meer malice without advantage, yet it is no worse then revenge; for that is just so; and there is as much phantastick pleasure in doing a spight, as in doing revenge. They are both but like the pleasures of eating coals, and toads and vipers. And certain it is; if a man upon his private stock could be permitted to revenge, the evil would "be immortal. And it is rarely well discoursed by *Tyndarus* "in *Euripides*; If the angry wife shall kill her husband, the son shall revenge his Fathers death, and kill his Mother, and "then the Brother shall kill his Mothers murderer, and he "also will meet with an avenger for killing his Brother.

Ὁ πημαίνων τὶν ἑαυτοῦ πέρα δικαίου δίκαιος. Maxim. Tyrius in differt: An referenda sit injuria.

Ἅπαντα τὰ ζῶα φύσει μισεῖ πλεῖα,
Καὶ γῆν ἅπασαν μᾶλλον ἢ θάλασσαν πολύ·
Τὸν ὄφιν ἐχίδνῃ κἀχίδνην πορφύρᾳ τετρωμένῃ,
Τούτῳ κακὸς δ' αὐτὸν ὄλλυσιν γόνος.
Ἡμεῖς δ' ἕρπετῶν ἅπαντα κακίω κακόν,
Αὐτοὶ παρ' αὐτῶν ὄντες ἐχθροὶ μισούμεθα.
Λοιμὸς δ' ἀνθρώπῳ τις· ἢν ἕτερ' κακὸν,
Ὀργιζόμενος δ' ἀνὴρ ἅπασι, σοφός ἐς
εὐτυχὴς· ἢν γλαῦξ ἀκμάσῃ, διόλλυται.

Menand.

What end shall there be to such inhumane and sad accidents? If in this there be injustice, it is against natural reason; *and*, If it be evil, and disorders the felicity and security of society, it is also against natural reason. But if it be

Πόθεν δὲ τοῦ κακοῦ τελευτὴ γένοιτ' ἄν; Eurip. Oreſt.

just,

juſt, it is a ſtrange juſtice, that is made up of ſo many inhumanities.

39. And now if any man pretends ſpecially to reaſon, to the ordinate deſires and perfections of nature, and the ſober diſcourſes of philoſophy, here is in Chriſtianity, and no where elſe, enough to ſatisfie and inform his reaſon, to perfect his nature, and to reduce to act all the propoſitions of an intelligent and wiſe ſpirit. And the holy Ghoſt is promiſed and given in our religion to be an eternal band to keep our reaſon from returning to the darkneſſes of the old creation, and to promote the ends of our natural and proper felicity. For it is not a vain thing that Saint *Paul* reckons *helps, and governments, and healings* to be fruits of the Spirit. For ſince the two greateſt bleſſings of the world, perſonal and political, conſiſt, that in health, this in government, and the ends of humane felicity are ſerved in nothing greater for the preſent interval then in theſe two, CHRIST did not only enjoyn rare preſcriptions of health, ſuch as are faſting, temperance, chaſtity, and ſobriety, and all the great endearments of government, (and unleſs they be ſacredly obſerved, man is infinitely miſerable) but alſo hath given his Spirit, that is, extraordinary aids to the promoting theſe two, and facilitating the work of nature: that (as Saint *Paul* ſayes at the end of a diſcourſe to this very purpoſe) *the exeellency of the power may be of GOD, and not of us.*

* *Nihil eſt illi principi Deo qui omnem hunc mundum regit (quod quidem in terris fiat) acceptius, quam concilia, cœtuſque hominum jure ſociali, quæ civitates appellantur.* Cicer. ſomn. Scipion.

2 Cor. 4. 7.

40. I ſhall adde nothing but this ſingle conſideration. *GOD* ſaid to the children of *Iſrael, Ye are a royal Prieſthood,* a Kingdome of Prieſts. Which was therefore true, becauſe *GOD* reigned by the Prieſts, and the *Prieſts lips did then preſerve knowledge,* and the people were to receive the Law from their mouths; for *GOD* having by Laws of his own, eſtabliſhed Religion and the republick, did govern by the rule of the Law, and the miniſtery of the Prieſts. The Prieſts ſaid, *Thus ſaith the LORD,* and the people obeyed. And theſe very words are ſpoken to the Chriſtian Church; *Ye are a Royal Prieſthood, an holy Nation, a peculiar people, that yee ſhould ſhew forth the praiſes of him that hath called you out of darkneſs into his marvelous light.* That is, *GOD* reigns over all Chriſtendome juſt as he did over the Jews. He hath now ſo given to them, and reſtored reſpectively all thoſe reaſonable Laws, which are in order to all good ends perſonal,

1 Pet. 2. 9.

Oecono-

Oeconomical and Political, that if men will suffer Christian Religion to do its last intention, if men will live according to it, there needs no other coercion of Laws, or power of the Sword. The Laws of *GOD* revealed by CHRIST are sufficient to make all societies of men happy; and over all good men *GOD* reignes by his Ministers, by the preaching of the Word: And this was most evident in the three first ages of the Church, in which all Christian Societies were for all their proper entercourses perfectly guided, not by the authority and compulsion, but by the Sermons of their Spiritual Guids; insomuch, that Saint *Paul* sharply reprehends the Corinthians, that *Brother goeth to law with Brother, and that before the unbelievers*; as if he said, ye will not suffer CHRIST to be your Judge, and his Law to be your rule; which indeed was a great fault among them, not only because they had so excellent a Law, so clearly described, (or where they might doubt, they had infallible interpreters) so reasonable and profitable, so evidently concurring to their mutual felicity, but also because *GOD* did design JESUS to be their King to reign over them by spiritual regiment, as himselfe did over the Jewes, till they chose a King. And when the Emperours became Christian, the case was no otherwise altered, but that the Princes themselves submitting to CHRISTS yoke, were (as all other Christians are) for their proportion to be governed by the Royal Priesthood, that is, by the Word preached by Apostolical persons, the political interest remaining as before, save that by being submitted to the Laws of CHRIST it received this advantage; that all justice was turned to be Religion, and became necessary, and bound upon the conscience by Divinity. And when it happens that a Kingdome is converted to Christianity, the Common-wealth is made a Church, and Gentile Priests are Christian Bishops, and the subjects of the Kingdome are Servants of CHRIST, the Religion of the Nation is turned Christian, and the Law of the Nation made a part of the Religion; there is no change of Goverment, but that CHRIST is made King, and the Temporal Power is his substitute, and is to promote the interest of obedience to him, as before he did to CHRISTS enemy; CHRIST having left his Ministers as Lieger *Embassadours*, to signifie and publish the Laws of JESUS, to *pray all in CHRISTS stead to be reconciled*

conciled to GOD: ſo that, over the obedient CHRIST wholy reigns by his Miniſters, publiſhing his Lawes; over the diſobedient, by the Prince alſo, putting thoſe Lawes in execution. And in this ſenſe it is that Saint *Paul* ſayes, *Bonis lex non eſt poſita*, *To ſuch* (who live after the Spirit) *there is no Law*, that is, there needs no coercion. But now if we reject *GOD* from reigning over us, and ſay like the people in the Goſpel, *Nolumus hunc regnare*, *we will not have him to reign over us*, by the miniſtry of his Word, by the Empire of the *Royall Prieſthood*, then we return to the condition of Heathens, and perſons ſitting in darkneſs, then *GOD* hath armed the temporal Power with a ſword to cut us off. If we obey not *GOD*, ſpeaking by his Miniſters, that is, if we live not according to the excellent Lawes of Chriſtianity, that is, *holily*, *ſoberly*, and *juſtly* in all our relations, he hath placed three ſwords againſt us: *the Sword of the SPIRIT* againſt the unholy and irreligious; *the Sword of natural and ſupervening Infelicities* upon the intemperate and unſober; and *the Sword of Kings* againſt the unjuſt; to remonſtrate the excellency of Chriſtianity, and how certainly it leads to all the felicity of man, becauſe every tranſgreſſion of this Law, according to its proportion, makes men unhappy and unfortunate.

41. What effect this Diſcourſe may have, I know not, I intended it to doe honour to Chriſtianity, and to repreſent it to be the beſt Religion in the World, and the conjugation of all excellent things that were in any Religion, or in any Philoſophy, or in any Diſcourſes. For *whatſoever was honeſt*, whatſoever was noble, *whatſoever was wiſe*, *whatſoever was of good report*, *if there be any praiſe*, *if there be any virtue*, it is in Chriſtianity. For even to follow all theſe inſtances of excellency, is a Precept of Chriſtianity. And methinks, they that pretend to reaſon, cannot more reaſonably endear themſelves to the reputation of reaſon, then by endearing their reaſon to Chriſtianity; the concluſions and belief of which is the moſt reaſonable and perfect, the moſt excellent deſigne and complying with the nobleſt and moſt proper ends of man. And if this gate may ſuffice to invite ſuch perſons into the receſſes of the Religion, then I ſhall tell them, that I haue dreſſed it in the enſuing Books with ſome variety; and as the nature of the Religion is, ſome parts whereof are apt to ſatisfie our diſcourſe, ſome

Phil. 4. 8.

to

to move our affections, and yet all of this to relate to practiſe: ſo is the deſign of the following pages. For ſome men are wholy made up of paſſion, and their very Religion is but Paſſion put into the Family and *Society* of holy purpoſes: And for thoſe, I have prepared Conſiderations upon the ſpecial parts of the life of the Holy JESUS, and yet there alſo are ſome things mingled in the leaſt ſevere and moſt affectionate parts which may help to anſwer a Queſtion and appeaſe a ſcruple, and may give Rule for DETERMINATION of many caſes of CONSCIENCE. For I have ſo ordered the Conſiderations, that they ſpend not themſelves in meer affections, and ineffective paſſions, but they are made doctrinal and little repoſitories of duty. But becauſe of the variety of mens ſpirits and of mens neceſſities, it was neceſſary I ſhould interpoſe ſome practical Diſcourſes more ſevere; For it is but a ſad thought to conſider, that piety and books of devotion are counted but entertainment for little underſtandings, and ſofter ſpirits: and although there is much fault in ſuch imperious mindes, that they will not diſtinguiſh the weakneſs of the writers from the reaſonableneſs and wiſdome of the religion; yet I cannot but think, the books themſelves are in a large degree the occaſion of ſo great indevotion: becauſe they are (ſome few excepted) repreſented naked in the concluſions of ſpiritual life without or art or learning, and made apt for perſons, who can do nothing but *believe and love*, not for them, that can *conſider and love*. And it is not well, that ſince nothing is more reaſonable and excellent in all perfections ſpiritual then the doctrines of the ſpirit or holy life, yet nothing is offered to us ſo unlearnedly as this is, ſo miſerable and empty of all its own intellectual perfections. If I could, I would have had it otherwiſe in the preſent books: for ſince the underſtanding is not an idle faculty in a ſpiritual life, but hugely operative to all excellent and reaſonable choices, it were very fit that this faculty were alſo entertained by ſuch diſcourſes which *GOD* intended, as inſtruments of hallowing it, as he intended it towards the ſanctification of the whole man. For want of it, buſie and active men entertain themſelves with notions infinitely unſatisfying and unprofitable: But in the mean time they are not ſo wiſe. For concerning thoſe, that ſtudy unprofitable notions, and neglect not only that, which is wiſeſt,

but that alſo, which is of moſt real advantage, I cannot but think as *Ariſtotle* did of *Thales* and *Anaxagoras*, that they may be learned, but they "are not wiſe, or wiſe but not prudent, "when they are ignorant of ſuch things, as "are *profitable* to them. For ſuppoſe they "know the wonders of nature, and the ſubtilties of Meta- "phyſicks, and operations Mathematical, yet they cannot "be prudent, who ſpend themſelves wholly upon unprofi- "table and ineffective contemplations. He is truly wiſe, that knows beſt to promote the beſt end, that which he is bound to deſire, and is happy, if he obtains, and miſerable if he miſſes; and that is the end of a happy eternity: which is obtained by the onely means of living according to the purpoſes of *GOD*, and the prime intentions of nature; natural and prime reaſon being now all one with the Chriſtian religion. But then I ſhall onely obſerve that this part of wiſdome, and the excellency of its ſecret and deep reaſon is not to be diſcerned, but by experience: the propoſitions of this philoſophie being (as in many other) Empirical, and beſt found out by obſervation of real and material events. So that I may ſay of ſpiritual learning, as *Quintilian* ſaid of ſome of *Platoes* books: *Nam Plato cum in aliis quibuſdam, tum præcipuè in Timæone intelligi quidem, niſi ab iis qui hanc quoque partem diſciplinæ* [*Muſicæ*] *diligenter perceperint, poteſt*: The ſecrets of the kingdome of heaven are not underſtood truely and throughly, but by the ſons of the kingdome; and by them too in ſeveral degrees, and to various purpoſes; but to evil perſons the whole ſyſteme of this wiſdome is inſipid and flat, dull as the foot of a rock, and unlearned as the elements of our mother tongue. But ſo are Mathematicks to a Scythian boore, and Muſick to a Camel.

Διὸ Ἀναξαγόραν καὶ Θάλην καὶ τοὺς τοιούτους σοφοὺς μέν, φρονίμους δ' οὐ φασὶν εἶναι, ὅταν ἴδωσιν ἀγνοοῦντας τὰ συμφέροντα αὐτοῖς, καὶ περιττὰ μὲν, καὶ θαυμαστὰ, καὶ χαλεπὰ καὶ δαιμόνια εἰδέναι αὐτοὺς φασὶν, ἀνθρώπινα δὲ λίαν ἃ ζητοῦσι. Arist. l. 6. Eth. cap. 7.

42. But I conſider that the wiſeſt perſons, and thoſe who know how to value and entertain the more noble faculties of their ſoul, and their precious hours, take more pleaſure in reading the productions of thoſe old wiſe ſpirits, who preſerved natural reaſon and religion in the midſt of heathen darkneſs (ſuch as are *Homer*, *Euripides*, *Orpheus*, *Pindar*, and *Anacreon*, *Aeſchylus* and *Menander*, and all the Greek Poets; *Plutarch* and *Polybius*, *Xenophon* and al thoſe other excellent perſons of both faculties (whoſe choiceſt dictates are collected by *Stobæus*) *Plato* and his Scholars, *Ariſtotle* and after him

him *Porphyrie*, and all his other Diſciples, *Pythagoras* and his, eſpecially *Hierocles*: all the old Academicks and *Stoicks* within the Roman Schools) more pleaſure I ſay in reading theſe then the triflings of many of the later Schoolmen, who promoted a petty intereſt of a family, or an unlearned opinion with great earneſtneſs, but added nothing to Chriſtianity, but trouble, ſcruple and vexation. And from hence I hope, that they may the rather be invited to love and conſider the rare documents of Chriſtianity, which certainly is the great treaſure-houſe of thoſe excellent, moral and perfective diſcourſes, which with much pains and greater pleaſure we finde reſperſed and thinly ſcattered in all the Greek and Roman Poets, Hiſtorians, and Philoſophers.

But becauſe I have obſerved, that there are ſome principiples entertained into the perſwaſions of men, which are the ſeeds of evil life, ſuch as are, *the doctrine of late repentance*; *the miſtakes of the definition of the ſins of infirmity*; *the evil underſtanding the conſequents and nature of original ſin*; *the ſufficiency of contrition in order to pardon*; *the effieacy of the rites of Chriſtianity without the neceſſity of moral adherencies*; the nature of faith, and many other; I was diligent to remark ſuch doctrines, and to pare off the miſtakes ſo far, that they hinder not piety, and yet as near as I could, without engaging in any Queſtion, in which the very life of Chriſtianity is not concerned.

"*Hæc ſum profatus——haud ambagibus*
"*Implicita, ſed quæ regulis æqui & boni*
"*Suffulta, rudibus pariter & doctis patent.*

Polynic. apud Eurip.

My great purpoſe is to advance the neceſſity, and to declare the manner and parts of a good life, and to invite ſome perſons to the conſideration of all the parts of it by intermixing ſomething of pleaſure with the uſe: others by ſuch parts, which will better entertain their ſpirits then a *Romance*. I have followed the deſign of Scripture, and have given milk for babes, and for ſtronger men ſtronger meat; and in all I have deſpiſed my own reputation by ſo ſtriving to make it uſeful, that I was leſs careful to make it ſtrict in retired ſenſes, and emboſſed with unneceſſary, but graceful ornaments. I pray GOD this may go forth into a bleſſing to all that ſhall

Ἡ περὶ αὐτὰ πραγματεία οὐ θεωρητική ἐστιν, ὥσπερ ἐπὶ ἄλλαι οὐχ ἵν' εἰδῶμεν τί ἐστιν ἀρετή, πειρώμεθα δι' ἣν ἀγαθοὶ γενώμεθα. Arist. Ethic. l. 2. c. 2.

uſe it, and reflect bleſſings upon me all the way, that my ſpark may grow greater by kindling my brothers Taper, and GOD may be glorified in us both. If the Reader ſhall receive no benefit, yet I intended him one, and I have laboured in order to it; and I ſhall receive a great recompence for that intention, if he ſhall pleaſe to ſay this prayer for me, *That while I have preached to others, I may not become a caſt-away.*

The

THE HISTORY OF THE LIFE and DEATH OF THE HOLY JESUS.

BEGINNING

At the Annunciation to the Bleſſed Virgin MARY,

untill his Baptiſm and Temptations inclusively.

WITH

CONSIDERATIONS and DISCOURSES

upon the ſeveral parts of the Story;

And PRAYERS fitted to the ſeveral MYSTERIES.

The firſt Part.

QUI SEQUITUR ME NON AMBULAT IN TENEBRIS.



Printed by R. *Norton*, for *Richard Royſton*, 1657.

THE

HISTORY

OF THE

OF THE

BEGINNING

until his Baptism and Temptation inclusively.

WITH

upon the several parts of the Story;

AN EXHORTATION TO The imitation of the Life of CHRIST.

1. HOwever the perſon of JESUS CHRIST was depreſſed with a load of humble accidents, and ſhadowed with the darkneſſes of poverty, and ſad contingencies, ſo that the Jews, and the contemporary ages of the Gentiles, and the Apoſtles themſelves could not at firſt diſcern the brighteſt eſſence of divinity: yet as a Beauty artificially covered with a thin cloud of Cypreſs, tranſmits its excellency to the eye made more greedy and apprehenſive by that imperfect and weak reſtraint; So was the ſanctity and holineſs of the life of JESUS, glorious in its darkneſſes, and found Confeſſors and Admirers even in the midſt of thoſe deſpites which were done him upon the contrariant deſigns of malice, and contradictory ambition. Thus the wife of *Pilate* called him *that juſt perſon*; *Pilate* pronounced him guiltleſs; *Judas* ſaid, he was *innocent*; the Devil himſelf called him, *the Holy One of God*. For however it might concern any mans miſtaken ends to miſlike the purpoſe of his preaching, and Spiritual Kingdom, and thoſe Doctrines which were deſtructive of their complacencies, aand carnal ſecurities; yet they could not deny but that he was a man of God, of exemplar ſanctity, of an Angelical chaſtity, of a life ſweet, affable, and complying with humane converſation, and as obedient to government as the moſt humble children of the Kingdom. And yet he was Lord of all the World.

2. And certainly very much of this was with a deſign, that he might ſhine to all the generations and ages of the World, and become a guiding ſtar, and *a pillar of fire* to us in our journey. For we who believe that JESUS was perfect God, and perfect Man, do alſo believe that one minute

nute of his intolerable Paſſion, and every action of his, might have been ſatisfactory, and enough for the expiation and reconcilement of ten thouſand worlds: and God might upon a leſs effuſion of blood, and a ſhorter life of merit (if he had pleaſed) have accepted humane nature to pardon and favour: but, that the holy JESUS hath added ſo many excellent inſtances of holineſs, and ſo many degrees of Paſſion, and ſo many kindes of vertues, is, that he might become an example to us, and reconcile our wills to him, as well as our perſons to his heavenly Father.

3. And indeed it will prove but a ſad conſideration, that one drop of blood might be enough to obtain our pardon, and the treaſures of his blood running out till the fountain it ſelf was dry, ſhall not be enough to procure our conformity to him: that the ſmalleſt minute of his expence ſhall be enough to juſtifie us, and the whole Magazine ſhall not procure our Sanctification: that at a ſmaller expence God might pardon us, and at a greater we will not imitate him: For therefore *Chriſt hath ſuffered for us* (ſaith the Apoſtle) *leaving an example to us, that we might follow his ſteps.* The leaſt of our wills coſt Chriſt as much, as the greateſt of our ſins. And therefore he calls himſelf *the Way, the Truth, and the Life*: That as he redeems our ſouls from death to life, by becoming life to our Perſons, ſo he is *the Truth* to our Underſtandings, and *the Way* to our Will and Affections, enlightening that, and leading theſe in the paths of a happy Eternity.

1 Pet. 2. 21.

4. When the King of Moab was preſſed hard by the ſons of *Iſaac*, [the Iſraelites and Edomites] he took the King of Edoms eldeſt ſon; or as ſome think, his own ſon, the heir of his Kingdom, and offered him as a Holocauſt upon the wall, and the Edomites preſently raiſed the ſiege at *Kirharaſeth*, and went to their own countrey. The ſame, and much more was Gods deſign, who took not his enemies, but his own Son, his onely begotten Son, and *God himſelf*, and offered him up in Sacrifice, to make us leave our perpetual fightings againſt Heaven: and if we ſtill perſiſt, we are hardned beyond the wildneſſes of the Arabs and Edomites, and neither are receptive of the impreſſes of Pity or Humanity: who neither have compaſſion to the ſuffering of JESUS, nor compliance with the deſigns of God, nor conformity to the holineſs and obedience of our Guide. In a dark night, if an *Ignis Fatuus* do but precede us; the glaring of its leſſer flame does ſo amuſe our eyes, that we follow it into Rivers and Precipices, as if the ray of that falſe light were deſigned on purpoſe to be our path to tread in: And therefore not to follow the glories of the Sun of Righteouſneſs, who indeed leads us over rocks and difficult places, but ſecures us againſt the danger, and guides us into ſafety, is the greateſt both undecency, and unthankfulneſs in the world.

2 Kings 3. 27.

Διὰ θεομιμησίας εἰς θεοφίλειαν ἀξιοῦται. S. Dionyſ.

5. In the great Councel of Eternity, when God ſet down the laws, and knit faſt the Eternal bands of Predeſtination, he made it one of his great purpoſes to make his Son like us, that we alſo might be like his holy Son; he, by taking our Nature; we, by imitating his Holineſs: *God hath predeſtinated us to be conformable to the image of his Son* (ſaith the Apoſtle.) For the firſt in every kinde is in Nature propounded as the pattern of the reſt; and as the Sun, the Prince of all the Bodies of light,

Rom. 8. 29.

and

and the Fire of all warm ſubſtances is the principal, the rule and the copy, which they in their proportions imitate and tranſcribe: So is the *Word incarnate*, the great example of all the Predeſtinate; for *he is the first-born among many brethren.* And therefore it was a precept of the Apoſtle, and by his doctrine we underſtand its meaning; *Put you on the Lord Jeſus Christ.* The ſimilitude declares the duty, as a garment is compoſed and made of the ſame faſhion with the body, and is applied to each part in its true figure and commenſuration: So ſhould we *put on Chriſt*, and imitate the whole body of his ſanctity, conforming to every integral part, and expreſs him in our lives, that God ſeeing our impreſſes, may know whoſe image and ſuperſcription we bear, and we may be acknowledged for ſons, when we have the air and features, and reſemblances of our elder brother. Ibid. Rom. 13. 4.

Ἡ δὲ σύμφυτος τῷ τόμῳ πυὰ, ἢ τις ὑσίας δεῖ τῶν πυμένων γνῶσις, ᾗ ἡ ἀρχὴ ἀντλῶ κατὰ δύναμιν ἐξομοίωσις. ὁ γὰρ ἀγαπᾷ τις, ᾗ μιμᾶται δυνατὸν εἶναι, ὡς γὰρ φασὶν οἱ Πυθαγόρειοι, Τιμήσεις τὸν Διὸν ἄκεσα, ἐὰν τῷ Διῒ τὸν Διόνυσον ὁμοιώσῃς. Hierocl.

6. In the practiſe of this duty we may be helped by certain conſiderations which are like the proportion of ſo many rewards. For this, according to the nature of all holy Exerciſes, ſtaies not for pay till its work be quite finiſhed, but like muſick in Churches, is pleaſure, and piety, and ſalary beſides. So is every work of Grace; full of pleaſure in the execution, and is abundantly rewarded, beſides the ſtipend of a glorious Eternity.

7. Firſt, I conſider that nothing is *more honorable, then to be like God*; and the Heathens, worſhippers of falſe Deities, grew vitious upon that * ſtock; and we who have fondneſſes of imitation, counting a deformity full of honour, if by it we may be like our * Prince, (for pleaſures were in their height in Capreæ, becauſe *Tiberius* there wallowed in them, and a wry-neck in *Nero's* Court was the Mode of Gallantry) might do well to make our imitations prudent and glorious; and by propounding excellent examples, heighten our faculties to the capacities of an evenneſs with the beſt of preſidents. He that ſtrives to imitate another, admires him, and confeſſes his own imperfections: and therefore that our admirations be not flattering, nor our confeſſions phantaſtick and impertinent, it were but reaſonable to admire Him from whom really all perfections do derive, and before whoſe glories all our imperfections muſt confeſs their ſhame, and needs of reformation. God by a voice from Heaven, and by ſixteen generations of Miracles and Grace, hath atteſted the holy JESUS to be the fountain of Sanctity, and *the wonderful Counſellor*, and *the Captain of our ſufferings*, and the guide of our manners, by being his beloved Son in whom he took pleaſure and complacency to the height of ſatisfaction: And if any thing in the world be motive of our affections, or ſatisfactory to our underſtandings, what is there in Heaven or Earth we can deſire or imagine beyond a likeneſs to God, and participation of the Divine Nature and Perfections? And therefore as when the Sun ariſes, every man goes to his work, and warms himſelf with his heat, and

Eccluſ. 2. 21.

* *Adulterio delectatur quis? Jovem reſpicit, & inde cupiditatis ſuæ fomenta conquirit: probat, imitatur, & laudat, quod Deus ſuus in ligno ſalit, in tauro rapit, ludit in Satyro: Cœnum de cœlo facitis, & errantes animos per abrupta præcipitia crudeli calamitate ducitis, cum hominibus peccare volentibus facinorum viam Deorum monſtratis exemplis.* Julius Firmic. de error. prof. relig.

* *Facere reſtè cives ſuos princeps optimus faciendo docet: cumq; ſit imperio magnus, exemplo magis eſt.* Vellei. Paterc.

—τυδέως τε καὶ σὲ μὴ θεοῖς τε πόλλ' ἔχοι, παρθένε, βλάγαμεν Ποσειδῶν παῖδας τοιούσδε κλήσει Θήσειον τε. ἀμιλλᾶι μὴ σύ γ'. ἀλλὰ ἐτεὸν κρατεῖς ἀρετῆς ἔρωτα. —— Eurip. Ion.

and is refreſhed with his influences, and meaſures his labour with his courſe: So ſhould we frame all the actions of our life by His light who hath ſhined by an excellent Righteouſneſs, that we no more walk in Darkneſs, or ſleep in Lethargies, or run on gazing after the leſſer and imperfect beauties of the night. It is weakneſs of the organ that makes us hold our hand between the Sun and us, and yet ſtand ſtaring upon a Meteor or an inflamed gelly. And our judgments are as miſtaken, and our appetites are as ſottiſh, if we propound to our ſelves in the courſes and deſigns of perfections any copy but of him, or ſomething like him, who is the moſt perfect. And leſt we think his glories too great to behold,

Admonetur omnis ætas fieri poſſe, quod aliquando factum eſt. Exempla fiunt, quæ jam eſſe facinora deſtiterunt. S. Cyprian.

8. Secondly, I conſider that the imitation of the life of Jeſus is a duty of that excellency and perfection, that we are helped in it, not only by the aſſiſtance of a good and a great example, which poſſibly might be too great, and ſcare our endevours and attempts, but alſo by its eaſineſs, compliance and proportion to us. For Jeſus in his whole life converſed with men with a modeſt vertue, which like a well kindled fire fitted with juſt materials caſts a conſtant heat; not like an inflamed heap of ſtubble, glaring with great emiſſions, and ſuddenly ſtooping into the thickneſs of ſmoak. His piety was even, conſtant, unblameable, complying with civil ſociety, without affrightment of precedent, or prodigious inſtances of actions, greater then the imitation of men. For if we obſerve our bleſſed Saviour in the whole ſtory of his Life, although he was without ſin, yet the inſtances of his piety were the actions of a very holy, but of an ordinary life: and we may obſerve this difference in the ſtory of JESUS from Eccleſiaſtical writings of certain beatified perſons, whoſe life is told rather to amaze us and to create ſcruples, then to lead us in the evenneſs and ſerenity of a holy conſcience. Such are the prodigious penances of *Simeon Stylites*, the abſtinence of the religious retired into the mountain Nitria, but eſpecially the ſtories of later Saints in the midſt of a declining piety, and aged Chriſtendom, where perſons are repreſented Holy by way of Idea and fancy, if not to promote the intereſts of a family and inſtitution. But our bleſſed Saviour, though his eternal union and adherences of love and obedience to his heavenly Father were next to infinite, yet in his external actions, in which only, with the correſpondence of the Spirit in thoſe actions, he propounds himſelf imitable, he did ſo converſe with men, that men after that example might for ever converſe with him. We finde that ſome Saints have had excreſcencies and eruptions of holineſs in the inſtances of uncommanded duties, which in the ſame particulars we finde not in the ſtory of the life of JESUS. *John Baptiſt* was a greater mortifier then his Lord was; and ſome Princes have given more money then all Chriſts family did, whileſt he was alive, but the difference which is obſerveable is, that although ſome men did ſome acts of Counſel in order to attain that perfection which in JESUS was eſſential and unalterable, and was not acquired by degrees, and means of danger and difficulty; yet no man ever did his whole duty, ſave onely the holy JESUS. The beſt of men did ſometimes actions not preciſely and ſtrictly requiſite, and ſuch as were beſides the precept; but yet in the greateſt flames of their ſhining piety, they prevaricated ſomething of the commandment: They that have done the moſt things beyond, have alſo done ſome things ſhort of their duty. But JESUS, who intended himſelf the example of piety, did in manners as in the rule of Faith, which, becauſe it was

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propounded to all men; was fitted to every understanding; it was true, necessary, short, easie, and intelligible. So was his rule and his copy fitted not onely with excellencies worthy, but with compliances possible to be imitated; of glories so great, that the most early and constant industry must confess its own imperfections, and yet so sweet and humane, that the greatest infirmity, if pious, shall finde comfort and encouragement. Thus God gave his children Manna from heaven, and though it was excellent like the food of Angels, yet it conformed to every palate according to that appetite which their several fancies and constitutions did produce.

9. But now when the example of JESUS is so excellent, that it allures and tempts with its facility and sweetness, and that we are not commanded to imitate a life, whose story tells of extasies in prayer, and * abstractions of senses, and immaterial transportations, and fastings to the exinanition of spirits, and disabling all animal operations: but a life of Justice and Temperance, of Chastity and Piety, of Charity and Devotion, such a life without which humane society cannot be conserved, and by which as our irregularities are made regular, so our weaknesses are not upbraided, nor our miseries made a mockery; we finde so much reason to addres our selves to a heavenly imitation of so blessed a pattern, that the reasonableness of the thing will be a great argument to chide every degree and minute of neglect. It was a strange and a confident encouragement which *Phocion* used to a timerous Greek who was condemned to die with him; *Is it not enough to thee that thou must die with Phocion?* I am sure he that is most incurious of the issues of his life, is yet willing enough to reign with JESUS, when he looks upon the glories represented without the duty: but it is a very great stupidity and unreasonableness not to live with him in the imitation of so holy and so prompt a piety. It is glorious to do what he did, and a shame to decline his sufferings, when there was a God to hallow and sanctifie the actions, and a man clothed with infirmity to undergo the sharpness of the passion: so that the glory of the person added excellency to the first, and the tenderness of the person excused not from suffering the latter.

* Ὡς ἐυχόμενον τοῖς θείοις, μεστεμφί? μὲν ἀπὸ τῆς γῆς πλέον ἢ νηφ πήχεις ἐπαίρεσθαι, *dixit* Eunapius *de* Iamblicho.

10. Thirdly, Every action of the life of JESUS, as it is imitable by us, is of so excellent merit, that by making up the treasure of grace, it becomes full of assistances to us, and obtains of God grace to enable us to its imitation by way of influence and impetration. For as in the acquisition of habits the very exercise of the action does produce a facility to the action, and in some proportion becomes the cause of its self: So does every exercise of the life of CHRIT kindle its own fires, inspires breath into it self, and makes an univocal production of its self in a differing subject: and JESUS becomes the fountain of spiritual Life to us, as the Prophet *Elisha* to the dead childe: when he stretched his hands upon the childes hands, laid his mouth to his mouth, and formed his posture to the boy, and breathed into him; the spirit returned again into the childe at the prayer of *Elisha*: so when our lives are formed into the imitation of the life of the holiest JESUS, the spirit of God returns into us, not onely by the efficacy of the imitation, but by the merit and impetration of the actions of JESUS. It is reported in the Bohemian story, that S. *winceslaus* their King one winter night going to his devotions in a remote Church, barefooted in the snow, and sharpness of

Histor Bohem. l. 4.

of unequal and pointed ice, his ſervant *Podavirus*, who waited upon his Maſters piety, and endevoured to imitate his affections, began to faint through the violence of the ſnow and cold, till the King commanded him to follow him, and ſet his feet in the ſame footſteps which his feet ſhould mark for him: the ſervant did ſo, and either fancied a cure, or found one: for he followed his Prince, helpt forward with ſhame and zeal to his imitation, and by the forming footſteps for him in the ſnow. In the ſame manner does the bleſſed JESUS: for ſince our way is troubleſome, obſcure, full of objection and danger, apt to be miſtaken and to affright our induſtry, he commands us to mark his footſteps, to tread where his feet have ſtood, and not only invites us forward by the argument of his example, but he hath trodden down much of the difficulty, and made the way eaſier and fit for our feet. For he knows our infirmities, and himſelf hath felt their experience in all things but in the neighbourhoods of ſin; and therefore he hath proportioned a way and a path to our ſtrengths and capacities, and like *Jacob* hath marched ſoftly and in evenneſs with the children and the cattel, to entertain us by the comforts of his company, and the influences of a perpetual guide.

11. Fourthly, But we muſt know, that not every thing which CHRIST did, is imitable by us, neither did he in the work of our Redemption in all things imitate his heavenly Father. For there are ſome things which are iſſues of an abſolute power, ſome are expreſſes of ſupreme dominion; ſome are actions of a Judge. And therefore JESUS prayed for his enemies, and wept over Jeruſalem, when at the ſame inſtant his Eternal Father laughed them to ſcorn: for he knew that *their day was coming*, and himſelf had decreed their ruine. But it became the holy JESUS to imitate his Fathers mercies; for himſelf was the great inſtrument of the eternal Compaſſion, and was the inſtance of mercy; and therefore in the operation of his Fathers deſign, every action of his was univocal, and he ſhewed the power of his Divinity in nothing but in miracles of mercy, and illuſtrations of Faith, by creating arguments of credibility. In the ſame proportion we follow JESUS, as himſelf followed his Father: For what he abated by the order to his intendment and deſign, we abate by the proportions of our nature: for ſome excellent acts of his were demonſtrations of Divinity, and an excellent grace poured forth upon him *without meaſure* was their inſtrument: to which proportions if we ſhould extend our infirmities, we ſhould crack our ſinews, and diſſolve the ſilver cords before we could entertain the inſtances and ſupport the burthen. JESUS faſted forty days and forty nights; but the manner of our faſtings have been in all ages limited to the term of an artificial day: and in the Primitive Obſervations, and the Jewiſh Rites, men did eat their meal aſſoon as the ſtars ſhone in the firmament. We never read that JESUS laughed, and but once that he rejoyced in ſpirit: but the declenſions of our Natures cannot bear the weight of a perpetual grave deportment, without the intervals of refreſhment and free alacrity. Our ever bleſſed Saviour ſuffered the devotion of *Mary Magdalene* to tranſport her to an expenſive expreſſion of her Religion, and twice to anoint his feet with coſtly Nard: and yet if perſons whoſe conditions were of no greater luſtre or reſplendency of Fortune, then was conſpicuous in his family and retinue, ſhould ſuffer the ſame profuſion upon the dreſſing and perfuming their bodies, poſſibly it might

might be truly ſaid, *It might better be ſold and diſtributed to the poor.* This JESUS received as he was the CHRIST and anointed of the Lord, and by this, he ſuffered himſelf to be deſigned to burial, and he received the oblation as Euchariſtical for the ejection of ſeven Devils: *for therefore ſhe loved much.*

12. The inſtances are not many. For how ever JESUS had ſome extraordinary tranſvolations and acts of emigration beyond the lines of his even and ordinary converſation, yet it was but ſeldom: for his being exemplary was of ſo great conſideration, that he choſe to have fewer inſtances of wonder, that he might tranſmit the more of an imitable vertue. And therefore we may eſtabliſh this for a rule and limit of our imitations: Becauſe CHRIST our Law-giver hath deſcribed all his Fathers will in ſanctions and ſignature of Laws; whatſoever he commanded, and whatſoever he did of preciſe morality, or in purſuance of the laws of Nature, in that we are to trace his footſteps: and in theſe his laws and his practiſe differ but as a map and a guide, a Law and a Judge, a rule and a precedent. But in the ſpecial inſtances of action; we are to abate the circumſtances, and to ſeparate the obedience from the effect: whatſoever was moral in a ceremonial performance; that is highly imitable; and the obedience of ſacrificing, and the ſubordination to laws actually in being, even now they are abrogated, teach us our duty, in a differing ſubject upon the like reaſon. JESUS going up to Jeruſalem to the feaſts, and his obſervation of the Sabbaths; teach us our duty in celebration of Feſtivals conſtitute by a competent and juſt Authority. For that which gave excellency to the obſervation of Moſaical Rites, was an Evangelical duty; and the piety of obedience did not onely conſecrate the obſervations of *Levi*, but taught us our duty in the conſtitutions of Chriſtianity.

13. Fifthly. As the holy JESUS did ſome things which we are not to imitate: ſo we alſo are to do ſome things which we cannot learn from his example. For there are ſome of our duties which preſuppoſe a ſtate of ſin; and ſome ſuppoſe a violent temptation and promptneſs to it, and the duties of prevention, and the inſtruments of reſtitution are proper to us, but conveyed onely by precept, and not by preſident: Such are all the parts and actions of repentance, the duties of mortification and ſelf-denial. For whatſoever the holy JESUS did in the matter of auſterity, looked directly upon the work of our Redemption, and looked back onely on us by a reflex act, as CHRIST did on *Peter* when he looked him into repentance. Some ſtates of life alſo there are which JESUS never led; ſuch are thoſe of temporal Governors, Kings, and Judges, Merchants, Lawyers, and the ſtate of marriage: in the courſe of which lives many caſes do occur, which need a preſident, and the vivacity of an excellent example, eſpecially ſince all the rules which they have, have not prevented the ſubtilty of the many inventions which men have found out, nor made proviſion for all contingencies. Such perſons in all their ſpecial needs, are to govern their actions by the rules of proportion, by analogy to the holineſs of the perſon of JESUS, and the ſanctity of his inſtitution: conſidering what might become a perſon profeſſing the Diſcipline of ſo holy a Maſter, and what he would have done in the like caſe, taking our heights by the excellency of his inno-

cency and charity. Onely remember this, that in ſuch caſes we muſt always judge on the ſtricteſt ſide of piety and charity, if it be a matter concerning the intereſt of a ſecond perſon; and that in all things, we do thoſe actions which are furtheſt removed from ſcandal, and ſuch as towards our ſelves are ſevere, towards others full of gentleneſs and ſweetneſs. For ſo would the righteous and merciful JESUS have done; theſe are the beſt analogies and proportions. And in ſuch caſes when the wells are dry, let us take water from a ciſtern, and propound to our ſelves ſome exemplar Saint, the neceſſities of whoſe life hath determined his piety to the like occurrences.

14. But now from theſe particulars we ſhall beſt account, to what the duty of the imitation of JESUS does amount: for it ſignifies, that we *ſhould walk as he walked*, tread in his ſteps, with our hand upon the guide, and our eye upon his rule; that we ſhould do glory to him as he did to his Father; and that whatſoever we do, we ſhould be careful that it do him honour, and no reproach to his inſtitution; and then account theſe to be the integral parts of our duty, which are imitation of his actions or his ſpirit, of his rule or of his life, there being no better imitation of him, then in ſuch actions as do him pleaſure, however he hath expreſſed or imitated the precedent.

15. He that gives alms to the poor, takes JESUS by the hand; he that patiently endures injuries and affronts, helps him to bear his Croſs; he that comforts his brother in affliction, gives an amiable kiſs of peace to JESUS; he that bathes his own and his neighbours ſins in tears of penance and compaſſion, waſhes his Maſters feet: We lead JESUS into the receſſes of our heart by holy Meditations; and we enter into his heart, when we expreſs him in our actions: for ſo the Apoſtle ſaies, *He that is in Chriſt, walks as he alſo walked.* But thus the actions of our life relate to him by way of worſhip and religion; but the uſe is admirable and effectual, when our actions refer to him as to our copy, and we tranſcribe the Original to the life. He that conſiders with what affections and lancinations of ſpirit, with what effuſions of love JESUS prayed, what fervors and aſſiduity, what innocency of wiſh, what modeſty of poſture, what ſubordination to his Father, and conformity to the Divine Pleaſure were in all his Devotions, is taught and excited to holy and religious prayer: The rare ſweetneſs of his deportment in all temptations and violences of his Paſſion, his charity to his enemies, his ſharp reprehenſions to the Scribes and Phariſees, his ingenuity toward all men, are living and effectual Sermons to teach us patience and humility, and zeal and candid ſimplicity, and juſtice in all our actions. I adde no more inſtances, becauſe all the following Diſcourſes will be proſecutions of this intendment. And the Life of JESUS is not deſcribed to be like a picture in a chamber of Pleaſure, only for beauty and entertainment of the eye, but like the Egyptian Hieroglyphicks, whoſe every feature is a precept, and the Images converſe with men by ſenſe, and ſignification of excellent diſcourſes.

1 Joh. 2. 6.

16. It was not without great reaſon adviſed, that every man ſhould propound the example of a wiſe and vertuous perſonage; as *Cato* or *Socrates*, or *Brutus*; and by a fiction of imagination to ſuppoſe him preſent as a witneſs, and really to take his life as the direction of all our actions.

Seneca. Ep. 11.

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The best and most excellent of the old Law-givers and Philosophers among the Greeks, had an allay of vitiousness, and could not be exemplary all over: Some were noted for flatterers, as *Plato* and *Aristippus*; some for incontinency, as *Aristotle*, *Epicurus*, *Zeno*, *Theognis*, *Plato* and *Aristippus* again; and *Socrates*, whom their Oracle affirmed to be the wisest and most perfect man, yet was by *Porphyry* noted for extreme intemperance of anger both in words and actions. And those Romans who were offered to them for examples, although they were great in reputation, yet they had also great vices; *Brutus* dipt his hand in the blood of *Cæsar* his Prince, and his Father by love, endearments and adoption. And *Cato* was but a wise man all day, at night he was used to drink too liberally: and both he and *Socrates* did give their wives unto their friends; the Philosopher and the Censor were procurers of their wives unchastity: and yet these were the best among the Gentiles. But how happy and richly furnished are Christians with precedents of Saints, whose faith and revelations have been productive of more spiritual graces, and greater degrees of moral perfections? And this I call the privilege of a very great assistance, that I might advance the reputation and account of the life of the glorious JESU, which is not abated by the imperfections of humane Nature as they were, but receives great heightnings and perfection from the Divinity of his Person, of which they were never capable.

Athenagoras, lib. 2. & 13. & Theognis de se. Idem refellitur Lactantius & Lactantius. Hoc notat S. Cyrillus l. 6. contra Julian. Narratur & prisci Catonis sæpe mero caluisse virtus. Horat. Majorum & Sapientissimorum disciplina Graci Socratis, & Romani Catonis, qui uxores suas amicis communicaverunt, quas in Matrimonium duxerant liberorum causâ, & alibi creandorum, nescio quidem an invitas: quid n. de castitate curarent, quam nihili tam facilè donaverant? O sapientia Attica, O Romana gravitatis exemplum! Senex est Philosophus & Censor. Tertull. Apolog. c. 39.

17. Let us therefore press after JESUS, as *Elisha* did after his Master, with an inseparable prosecution, even whithersoever he goes, that according to the reasonableness and proportion expressed in *S. Pauls* advice, *As we have born the image of the earthly, we may also bear the image of the heavenly.* For, *in vain are we called Christians, if we live not according to the example and discipline of Christ the Father of the institution.* When S. *Laurence* was in the midst of the torments of the Gridiron, he made this to be the matter of his joy and Eucharist, that he was admitted *to the gates* through which *JESVS* had entred: and therefore thrice happy are they *who walk in his courts* all their days. And it is yet a nearer union and vicinity to imprint his life in our souls, and express it in our exteriour converse: and this is done by him only, who (as *S. Prosper* describes the duty) despises all those gilded vanities which he despised, that fears none of those sadnesses which he suffered, that practises or also teaches those doctrines which he taught, and hopes for the accomplishment of all his Promises. * And this is truest Religion, and the most solemn Adoration.

1 Cor. 16. 49.

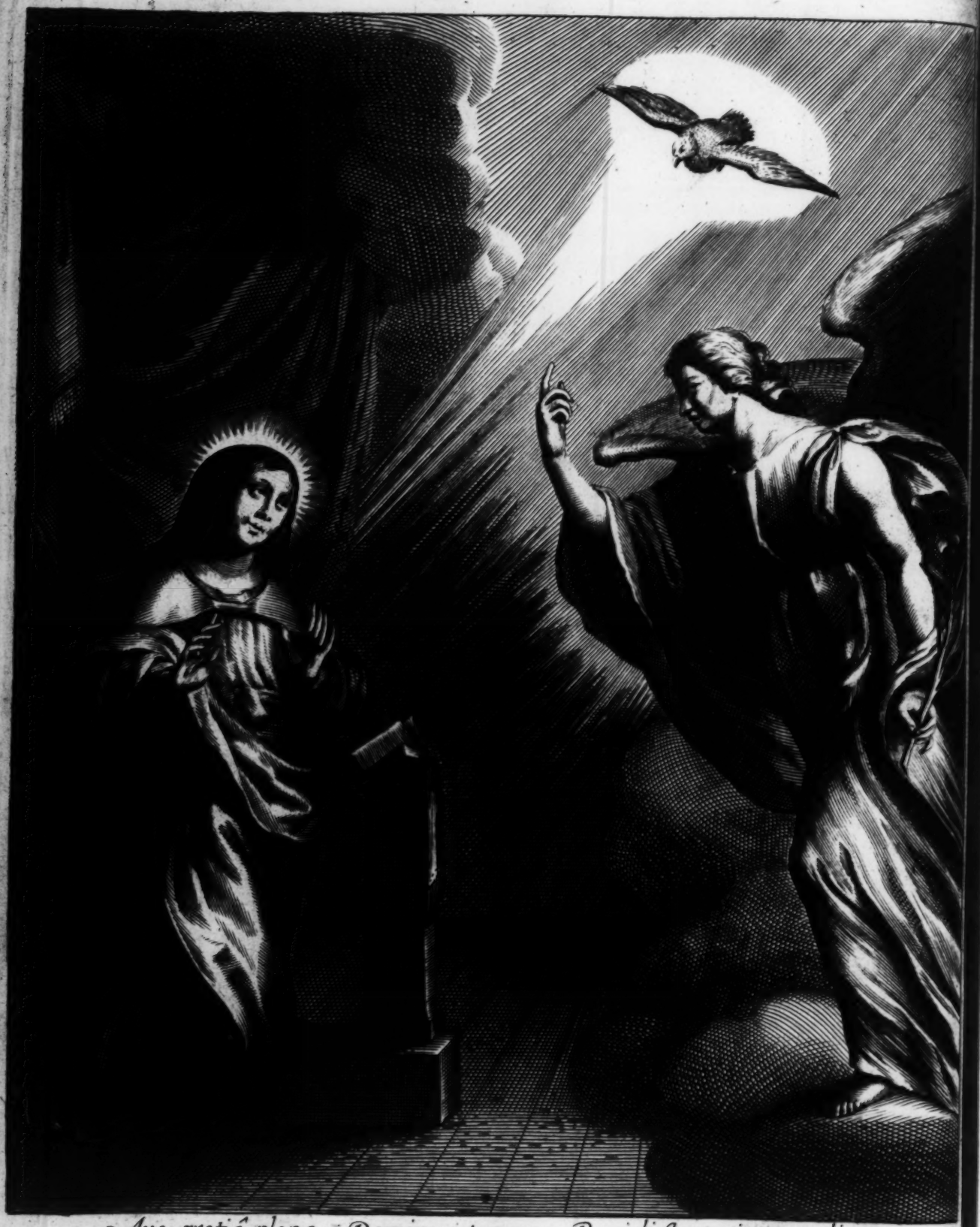
Dictum Malachiæ Abbat. apud S Bernardum in vita S. Mal. Lib. 2. de vita contemplat. c. 21.

* *Religiosissimus cultus imitari. Lactant.*

The PRAYER.

O Eternal, Holy, and most glorious JESU, *who hast united two natures of distance infinite, descending to the lownesses of humane nature, that thou mightest exalt humane nature to a participation of the Divinity; we thy people that sate in darkness and in the shadows of death, have seen great light, to entertain our understandings and enlighten our souls, with its excellent influences; for the excellency of thy sanctity shining gloriously in every part of thy life, is like thy Angel, the pillar of fire which called thy children from the darknesses of Egypt. Lord open my eyes, and give me power to behold thy righteous glories, and let my soul be so entertained with affections and holy ardors, that I may never look back upon the flames of Sodome, but may follow thy light, which recreates and enlightens and guides us to the mountains of safety, and sanctuaries of Holyness. Holy* JESU, *since thy image is imprinted on our nature by creation, let me also express thy image by all the parts of a holy life, conforming my will and affections to thy holy precepts, submitting my understanding to thy dictates and lessons of perfection; imitating thy sweetnesses and excellencies of society, thy devotion in prayer, thy conformity to* GOD, *thy zeal tempered with meekness, thy patience heightned with charity, that heart, and hands, and eye, and all my faculties, may grow up with the increase of God, till I come to the full measure of the stature of* CHRIST; *even to be a perfect man in* CHRIST JESUS, *that at last in thy light I may see light, and reap the fruits of glory from the seeds of sanctity in the imitation of thy holy life, O blessed and holy Saviour* JESUS. *Amen.*

THE



Ave gratiâ plena; Dominus tecum; Benedicta tu inter mulieres.
Hail thou full of grace, & *Lord is* with thee; *Blessed* art thou among women.
Luke 1. 28.

Will: Fathorne sculp:

The Life of our Blessed Lord and Saviour JESUS CHRIST.

SECT I.

The History of the Conception of JESUS.

1. WHen the fulness of time was come, after the frequent repetition of Promises, the expectation of the Jewish Nation, the longings and tedious waitings of all holy persons, the departure of *the Scepter from Judah, and the Law-giver from between his feet*; when the number of *Daniels* years were accomplished, and the *Egyptian* and *Syrian* Kingdomes had their period, God having great compassion towards mankind, remembring *his* Promises and *our* great Necessities, *sent his Son into the world* to take upon him our nature, and all that guilt of sin which stuck close to our nature, and all that punishment which was consequent to our sin: which came to pass after this manner.

2. In the dayes of *Herod* the King, the Angel *Gabriel* was sent from God to *a city of Galilee named Nazareth*, to a holy *Maid called Mary, espoused to Joseph*, and found her in a capacity and excellent disposition to receive the greatest honour that ever was done to the daughters of men. Her imployment was holy and pious, her person young, her yeers florid and springing, her body chast, her mind humble, and a rare repository of divine graces. She was *full of grace*, and excellencies. And God poured upon her a full measure of honour in making her the mother of the *Messias*. For *the Angel came to her and said, Hail thou that art highly favoured, the Lord is with thee, Blessed art thou among women.*

3. We cannot but imagine the great mixture of innocent disturbances and holy passions that in the first address of the Angel did rather discompose her setledness, and interrupt the silence of her spirits, then dispossess her dominion which she ever kept over those subjects, which never had been taught to rebel beyond the meer possibilities of natural imperfection. But if the Angel appeared in the shape of a man, it was an unusual arrest to the Blessed Virgin, who was accustomed to retirements, and solitariness, and had not known an experience of admitting a comely person, but a stranger, to her closet and privacies. But if the Heavenly Messenger

did retain a diviner form, more ſymbolical to Angelical nature, and more proportionable to his glorious Meſſage, although her daily imployment was a converſation with Angels, who in their daily miniſtring to the Saints *did behold her chaſt converſation coupled with fear*, yet they uſed not any affrighting glories in the offices of their daily attendances, but were ſeen only by ſpiritual diſcernings. However, ſo it hapned, that *when ſhe ſaw him ſhe was troubled at his ſaying, and caſt in her minde what manner of ſalutation this ſhould be.*

4. But the Angel, who came with deſignes of honour and comfort to her, was not willing that the inequality and glory of the Meſſenger ſhould, like too glorious a light to a weaker eye, rather confound the faculty, then enlighten the Organ, did, before her thoughts could find a tongue, invite her to a more familiar confidence then poſſibly a tender Virgin (though of the greateſt ſerenity and compoſure) could have put on in the preſence of ſuch a beauty and ſuch a holineſs. And *the Angel ſaid unto her, Fear not Mary, for thou haſt found favour with GOD. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name JESUS.*

5. The Holy Virgin knew her ſelf a perſon very unlikely to be a mother; for although the deſires of becoming a mother to the MESSIAS were great in every of the daughters of *Jacob*, and about that time the expectation of his revelation was high and pregnant, and therefore ſhe was eſpouſed to an honeſt and a juſt perſon of her kindred and family, and ſo might not deſpair to become a Mother, yet ſhe was a perſon of a rare ſanctity, and ſo mortified a ſpirit, that for all this deſponſation of her according to the deſire of her parents, and the cuſtome of the nation, ſhe had not ſet one ſtep toward the conſummation of her marriage, ſo much as in thought; and poſſibly had ſet her ſelf back from it by a vow of chaſtity and holy cœlibate. For *Mary ſaid unto the Angel, how ſhall this be, ſeeing I know not a man.*

6. But the Angel, who was a perſon of that nature, which knowes no conjunctions but thoſe of love and duty; knew that the piety of her ſoul, and the religion of her chaſt purpoſes was a great imitator of Angelical purity, and therefore perceived where the Philoſophie of her queſtion did conſiſt; and being taught of God, declared, that the manner ſhould be as miraculous, as the meſſage it ſelf was glorious. For the Angel told her, that this ſhould not be done by any way which our ſin and the ſhame of *Adam* had unhallowed, by turning Nature into a bluſh, and forcing her to a retirement from a publick atteſting the means of her own preſervation; but the whole matter was from God, and ſo ſhould the manner be; *For the Angel ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee, therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.*

7. When the Bleſſed Virgin was ſo aſcertain'd, that ſhe ſhould be a Mother * and a Maid; and that two glories, like the two luminaries of Heaven, ſhould meet in her, that ſhe might in ſuch a way become the Mother of her *Lord*, that ſhe might with better advantages

* ——— *quæ ventre beato*
Gaudia Matris habens cum Virginitatis honore,
Nec primam ſimilem viſa es, nec habere ſequentem,
Sola ſine exemplo placuiſti fœmina Chriſto. Sedul.

advantages be his servant: then all her hopes and all her desires received such satisfaction, and filled all the corners of her heart so much, as indeed was fain to make room for its reception. But she to whom the greatest things of Religion, and the transportations of Devotion were made familiar by the assiduity and piety of her daily practises, however she was full of joy, yet she was carried like a full vessel, without the violent tossings of a tempestuous passion, or the wracks of a stormy imagination: And as the power of the holy Ghost did descend upon her like rain into a fleece of wooll, without any obstreperous noises or violences to nature, but only the extraordinariness of an exaltation: so her spirit received it with the gentleness and tranquillity fitted for the entertainment of the spirit of love, and a quietness symbolical to the holy guest of her spotless womb, the Lamb of God: for she meekly replyed, *Behold the handmaid of the Lord, be it unto me according unto thy word. And the Angel departed from her*, having done his message. And at the same time the holy Spirit of God did make her to conceive in her womb the immaculate Son of God, the Saviour of the World.

Ad. SECT. I.

Considerations upon the Annunciation of the Blessed MARY; and the Conception of the Holy JESUS.

1. THat which shines brightest, presents it self first to the eye; and the devout soul in the chain of excellent and precious things, which are represented in the counsel, design, and first beginnings of the work of our redemption, hath not leisure to attend the twinkling of the lesser stars, till it hath stood and admired the glory and eminencies of the Divine love, manifested in the incarnation of the *word eternal*. God had no necessity in order to the conservation, or the heightning his own felicity, but out of meer and perfect charity and the bowels of compassion, sent into the world his only Son for remedy to humane miseries, to innoble our nature by an union with Divinity, to sanctifie it with his justice, to inrich it with his grace, to instruct it with his doctrine, to fortifie it with his example, to rescue it from servitude, to assert it into the liberty of the sons of God, and at last to make it partaker of a beatifical Resurrection.

Cùm inter nos & Deum discordiam peccando fecimus, tamen ad nos Deus legatum suum prior misit, ut nos ipsi qui peccavimus, ad pacem Dei rogati veniamus. S. Gregor.

2. God, who in the infinite treasures of his wisdome and providence, could have found out many other wayes for our redemption then the incarnation of his eternal Son, was pleased to choose this, not only that the remedy by man might have proportion to the causes of our ruine, whose introduction and intromission was by the prevarication of man; but also that we might with freer dispensation receive the influences of a Saviour with whom we communicate in nature; although *Abana* and *Pharpar*, rivers of *Damascus*, were of greater Name and current; yet they were not so salutary as the waters of *Jordan* to cure *Naamans* leprosie;

and

and if God had made the remedy of humane nature to have come all the way clothed in prodigy, and every inſtant of its execution had been as terrible, affrighting, and as full of Majeſtie as the apparitions upon Mount *Sinai*, yet it had not been ſo uſeful and complying to humane neceſſities, as was the deſcent of God to the ſuſception of humane nature, whereby (as in all medicaments) the cure is beſt wrought by thoſe inſtruments which have the feweſt diſſonancies to our temper, and are the neareſt to our conſtitution. For thus the Saviour of the world became humane, alluring, full of invitation and the ſweetneſſes of love, exemplary, humble and medicinal.

3. And if we conſider the reaſonableneſs of the thing, what can be given more excellent for the Redemption of Man, then the bloud of the Son of God? And what can more ennoble our nature, then that by the means of his holy humanity it was taken up into the * Cabinet of the myſterious Trinity? What better Advocate could we have for us, then he that is appointed to be our Judge? And what greater hopes of Reconciliation can be imagined, then that God, in whoſe power it is to give an abſolute pardon, hath taken a new nature, entertain'd an office, and undergone a life of poverty, with a purpoſe to procure our pardon? For now, though as the righteous Judge he will judge the Nations righteouſly; yet by the ſuſception of our nature, and its appendant crimes, he is become a party: and having obliged himſelf as man, as he is God he will ſatisfie, by putting the value of an infinite merit, to the actions and ſufferings of his humanity. And if he had been God, he could not have given us remedy; if he had not been Man, we ſhould have wanted the excellency of example.

* *Quod ſperare nullus audebat: quod ſi forte in mentem alicujus incidiſſet, poterat æſtimare ſe in blaſphemiam incurriſſe* S. Primaſius.

4. And till now, humane nature was leſs then that of Angels; but by the Incarnation of the Word, was to be exalted above the Cherubims: yet the * Archangel *Gabriel* being diſpatch'd in embaſſie, to repreſent the joy and exaltation of his inferior, inſtantly trims his wings with love and obedience, and haſtens with this narrative to the holy Virgin: And if we ſhould reduce our prayers to action, and do Gods will on earth, as the Angels in heaven do it, we ſhould promptly execute every part of the Divine Will, though it were to be inſtrumental to the exaltation of a Brother above our ſelves; knowing no end but conformity to the Divine Will, and making ſimplicity of intention to be the fringes and exterior borders of our garments.

* ἀγαθῷ δ' ὑπηρέτῃ μὲν ὑπηρετεῖ ὁ Θεὸς ἄγγελος τάχα. Hier. in Pythag.

5. When the eternal God meant to ſtoop ſo low as to be fixt to our center, he choſe for his Mother a holy perſon and a maid, but yet affianced to a juſt man, that he might not onely be ſecure in the innocency, but alſo provided for in the reputation of his holy Mother. Teaching us, That we muſt not only ſatisfie our ſelves in the purity of our purpoſes and hearty innocence, but that we muſt *provide alſo things honeſt in the ſight of all men*; being free from the ſuſpicion and ſemblances of evil; ſo making proviſion for private innocence and publick honeſty, it being neceſſary in order to charity and edification of our Brethren, that we hold forth no impure flames or ſmoaking fire-brands, but pure and trimm'd lamps in the eyes of all the world.

6. And

6. And yet her marriage was more mysterious: for as besides the Miracle, it was an eternal honour and advancement to the glory of Virginity, that he chose a Virgin for his Mother; so it was in that manner attempered, that the Virgin was betrothed, lest honourable marriage might be disreputed, and seem inglorious by a positive rejection from any participation of the honour. Divers of the old Doctors, from the authority of *Ignatius*, adde another reason, saying, That the Blessed JESUS was therefore born of a woman betrothed, and under the pretence of marriage, that the Devil, who knew the Messias was to be born of a Virgin, might not expect him there, but so be ignorant of the person, till God had serv'd many ends of providence upon him.

Origen. homil. 6. in Levit. Hier. Comment. in 1 Matth. S. Basilius & alii.

7. The Angel in his address needed not to go in inquisition after a wandring fire, but knew she was a Star fixt in her own Orb: he found her at home, and lest that also might be too large a Circuit, she was yet confined to a more intimate retirement; she was in her Oratory private and devout. There are some * curiosities so bold and determinate as to tell the very matter of her prayer, and that she was praying for the salvation of all the world, and the revelation of the *Messias*, desiring she might be so happy, as to kiss the feet of her who should have the glory to be his Mother. We have no security of the particular: but there is no piety so diffident, as to require a signe to create a belief that her imployment at the instant was holy and religious; but in that disposition she received a grace, which the greatest Queens would have purchased with the quitting of their Diadems; and hath consigned an excellent Document to all women, that they accustome themselves often to those retirements, where none but God and his Angels can have admittance. For the holy JESUS can come to them too, and dwell with them, hallowing their souls, and consigning their bodies to a participation of all his glories. But recollecting of all our scattered thoughts and exterior extravagances, and a receding from the inconveniences of a too free conversation, is the best circumstance to dispose us to a heavenly visitation.

* *S. Bernard.*

8. The holy Virgin, when she saw an Angel, and heard a testimony from heaven of her grace and piety, was troubled within her self at the salutation, and the manner of it. For she had learn'd, that the affluence of divine comforts and prosperous successes should not exempt us from fear, but make it the more prudent and wary, lest it intangle us in a vanity of Spirit: God having ordered, that our Spirits should be affected with dispositions in some degrees contrary to exterior events, that we be fearful in the affluence of prosperous things, and joyful in adversity, as knowing that this may produce benefit and advantage; and the changes that are consequent to the other, are sometimes full of mischiefs, but alwayes of danger. But her silence and fear were her guardians; *that*, to prevent excrescencies of joy, *this*, of vainer complacency.

9. And it is not altogether inconsiderable to observe, that the holy Virgin came to a great perfection and state of piety by a few, and those, modest and even exercises, and external actions. *S. Paul* travelled over the world, preached to the Gentiles, disputed against the Jews, confounded Hæreticks, writ excellently learned letters, suffered dangers, injuries,

injuries, affronts, and perſecutions to the height of wonder, and by theſe violencies of life, action and patience obtained the Crown of an excellent Religion and Devotion. But the holy Virgin, although ſhe was ingaged ſometimes in an active life, and in the exerciſe of an ordinary and ſmall œconomy and government, or miniſteries of a family, yet ſhe arrived to her perfections by the means of a quiet and ſilent piety, the internal actions of love, devotion and contemplation: and inſtructs us, that not onely thoſe who have opportunity and powers of a magnificent Religion or a pompous Charity, or miraculous converſion of ſouls, or aſſiduous and effectual preachings, or exterior demonſtrations of corporal mercy, ſhall have the greateſt crowns and the addition of degrees and accidental rewards: but the ſilent affections, the ſplendors of an internal devotion, the unions of love, humility and obedience, the daily offices of prayer and praiſes ſung to God, the acts of faith and fear, of patience and meekneſs, of hope and reverence, repentance and charity, and thoſe graces which walk in a vail and ſilence, make great aſcents to God, and as ſure progreſs to favour and a crown, as the more oſtentous and laborious exerciſes of a more ſolemn Religion. No man needs to complain of want of power or opportunities for religious perfections: a devout woman, in her Cloſet, praying with much zeal and affections for the converſion of ſouls, is in the ſame order to a *ſhining like the ſtars in glory*, as he, who by excellent diſcourſes puts it into a more forward diſpoſition to be actually performed. And poſſibly her prayers obtained energy and force to my Sermon, and made the ground fruitful, and the ſeed ſpring up to life eternal. Many times God is preſent in the ſtill voice, and private retirements of a quiet Religion, and the conſtant ſpiritualities of an ordinary life; when the loud and impetuous winds, and the ſhining fires of more laborious and expenſive actions are profitable to others onely, like a tree of Balſome diſtilling precious liquor for others, not for its own uſe.

The PRAYER.

O Eternal and Almighty God, who didſt ſend thy holy Angel in embaſſy to the bleſſed Virgin-Mother of our Lord, to manifeſt the actuating thine eternal Purpoſe of the Redemption of Mankind by the incarnation of thine eternal Son; put me, by the aſſiſtances of thy Divine Grace, into ſuch holy diſpoſitions, that I may never impede the event and effect of thoſe mercies, which in the counſels of thy Predeſtination thou didſt deſign for me. Give me a promptneſs to obey thee to the degree and ſemblance of Angelical alacrity; give me holy purity and piety, prudence and modeſty, like thoſe excellencies which thou didſt create in the everbleſſed Virgin, the Mother of God: grant that my imployment be alwayes holy, unmixt with worldly affections, and as much as my condition of life will bear, retired from ſecular intereſts and diſturbances, that I may converſe with Angels, entertain the holy JESUS, *conceive him in my ſoul, nouriſh him with the expreſſes of moſt innocent and holy affections, and bring him forth and publiſh him in a life of piety and obedience, that he may dwell in me for ever, and I may for ever dwell with him in the houſe of eternal pleaſures and glories world without end.* Amen.

SECT.

SECT. II.

The bearing JESUS in the womb of the bleſſed Virgin.

1. ALthough the bleſſed Virgin had a faith as prompt and ready as her body was chaſt, and her ſoul pure, yet God, who uſes to give full meaſure, ſhaken together, and running over, did by way of confirmation and fixing the confidence of her aſſent give an inſtance of his omnipotency in the very particular of an extraordinary conception: For the Angel ſaid, *Behold thy couſin Elizabeth hath alſo conceived a ſon in her old age, and this is the ſixth moneth with her that was called barren: for with God nothing ſhall be impoſſible.* A leſs argument would have ſatisfied the neceſſity of a faith which had no ſcruple; and a greater would not have done it in the incredulity of an ungentle and pertinacious ſpirit. But the holy Maid had complacency enough in the meſſage, and holy deſires about her to carry her underſtanding as far as her affections, even to the fruition of the Angels meſſage, which is ſuch a ſublimity of faith, that it is its utmoſt conſummation, and ſhall be its crown when our faith is turned into viſion, our hopes into actual poſſeſſions, and our grace into glory.

2. And ſhe, who was now full of God, bearing God in her Virgin womb, and the holy ſpirit in her heart, who had alſo over-ſhadowed her, enabling her to a ſupernatural and miraculous conception, *aroſe with haſte* and gladneſs to communicate that joy which was deſigned for all the world; and ſhe found no breaſt to pour forth the firſt emanations of her overjoyed heart, ſo fit as her couſin *Elizabeths*, who had received teſtimony from God to have been *righteous, walking in all the commandments of the Lord blameleſs*, who alſo had a ſpecial portion in this great honour; for ſhe was deſigned to be the mother of the *Baptiſt*, who was ſent as a forerunner *to prepare the wayes of the Lord, and to make his paths ſtreight. And Mary aroſe in thoſe days, and went into the hill country with haſt into a city of Judah.*

3. Her haſte was in proportion to her joy and deſires, but yet went no greater pace then her religion: for as in her journey ſhe came near to Jeruſalem, ſhe turned in, that ſhe might viſit His Temple, whoſe Temple ſhe her ſelf was now; and there, not only to remember the pleaſures of religion, which ſhe had felt in continual deſcents and ſhowres falling on her pious heart for the ſpace of eleven years attendance there in her childhood, but alſo to pay the firſt fruits of her thanks and joy, and to lay all her glory at his feet, whoſe humble handmaid ſhe was in the greateſt honour of being his bleſſed mother. Having worſhipped, ſhe went on her journey, *and entred into the houſe of Zacharias, and ſaluted Elizabeth.*

4. It is not eaſie to imagine what a colliſion of joyes was at this bleſſed meeting; two mothers of two great Princes, the one *the greateſt that was born of woman*, and the other was his Lord, and theſe made mothers by

two

two miracles, met together with joy and myſterioulneſs, where the Mother of our Lord, went to viſit the mother of his ſervant, and the holy Ghoſt made the meeting feſtival, and deſcended upon *Elizabeth* and ſhe prophecied. Never but in heaven was there more joy and extaſie. The perſons, who were women whoſe fancies and affections were not onely hallowed, but made pregnant and big with religion, meeting together to compare and unite their joyes, and their Euchariſt, and then made prophetical and inſpired, muſt needs have diſcourſed like Seraphims and the moſt extaſied order of Intelligencies; for all the faculties of nature were turned into grace, and expreſſed in their way, the excellent ſolemnity. *For it came to paſs when* Elizabeth *heard the ſalutation of* Mary, *the Babe leaped in her womb; and* Elizabeth *was filled with the holy Ghoſt.*

5. After they had both propheſied and ſang their hymns, and reſaluted each other with the religion of Saints, and the joyes of Angels, *Mary abode with her couſin* Elizabeth *about three moneths, and then returned to her own houſe.* Where when ſhe appeared with her holy burden to her husband *Joſeph*, and that he perceived her to be with child, and knew that he had never *unſealed* that *holy fountain* of virginal purity, he was troubled. For although her deportment had been pious and chaſt to a miraracle, her carriage reſerved, and ſo grave that ſhe drave away temptations and impure viſits, and all unclean purpoſes from the neighbourhood of her holy perſon; yet when he ſaw ſhe was with child, and had not yet been taught a leſſon higher then the principles of nature, he was minded to put her away, for he knew ſhe was with child; but yet privily, becauſe he was a good man, and knew her piety to have been ſuch that it had almoſt done violence to his ſenſe, and made him disbelieve what was viſible and notorious, and therefore he would do it privately. *But while he thought on theſe things, the Angel of the Lord appeared unto him in a dream, ſaying,* Joſeph *thou ſon of* David, *fear not to take unto thee* Mary *thy wife, for that which is conceived in her, is of the holy Ghoſt. Then* Joſeph *being raiſed from ſleep, did as the Angel of the Lord had bidden him, and took unto him his wife.*

Ad. SECT. 2.

Conſiderations concerning the circumſtances of the Interval between the conception and Nativity.

1. WHen the bleſſed Virgin was aſcertain'd of the manner of her becoming a Mother, and that her tremblings were over upon the ſecurity ſhe ſhould preſerve her virgin purity as a clean oblation to the honour of God, then ſhe expreſſed her conſent to the Angelical meſſage, and inſtantly ſhe conceived the holy JESUS in her womb by the ſupernatural and divine influence of the holy Ghoſt. For ſhe was highly zealous to reconcile her being Mother to the *Meſſias*, with thoſe purities and holy celibate, which ſhe had deſign'd to keep as advantages

vantages to the intereſts of religion, and his honour who choſe her from all the daughters of *Adam* to be inſtrumental of the reſtitution of grace and innocence to all her Fathers family. And we ſhall receive benefit from ſo excellent example, if we be not ſo deſirous of a priviledge, as of a virtue; of honour as of piety; and as we ſubmit to the weight and preſſure of ſadneſſes and infelicities, that Gods will may be accompliſhed, ſo we muſt be alſo ready to renounce an exteriour grace or favour, rather then it ſhould not be conſiſtent with exemplar and rare piety.

2. When the Son of God was incarnate in the womb of his Virgin-Mother, the holy Maid *aroſe*; and though ſhe was ſuperexalted by an honour of greater then the world yet ever ſaw, ſhe ſtill dwelt upon the foundation of humility, and to make that vertue more ſignal and eminent, *ſhe aroſe* and went haſtily to viſit her couſen *Elizabeth*, who alſo had conceived a ſon in her old age; for ſo we all ſhould be curious and watchful againſt vanities and tranſportations, when we are advanced to the gayeties of proſperous accidents, and in the greateſt priviledges deſcend to the loweſt, to exerciſe a greater meaſure of vertue againſt the danger of thoſe tentations which are planted againſt our heart to ruine our hopes and glories.

3. But the joyes that the Virgin Mother had, were ſuch as concerned all the world, and that part of them, which was her peculiar, ſhe would not conceal from perſons apt to their entertainment, but goe to publiſh Gods mercy toward her to another holy perſon, that they might joyn in the praiſes of God; as knowing, that though it may be convenient to repreſent our perſonal neceſſities in private, yet Gods gratious returns, and the bleſſings he makes to deſcend on us are more fit, when there is no perſonal danger collaterally appendant, to be publiſhed in the Communion of Saints; that the hopes of others may receive increaſe, that their faith may have confirmation, that their charity and Euchariſt may grow up to become excellent and great, and the praiſes of God may be ſung aloud, till the ſound ſtrikes at heaven, and joyn with the Hallelujahs which the *morning ſtars* in their Orbs pay to their great Creator.

4. When the holy Virgin had begun her journey, ſhe made haſt over the mountains, that ſhe might not only ſatisfie the deſires of her joy by a ſpeedy gratulation, but leſt ſhe ſhould be too long abroad, under the diſperſion and diſcompoſing of her retirements: And therefore ſhe haſtens to an incloſure, to her Couſins houſe, as knowing that all vertuous women, like *Tortoiſes*, carry their houſe on their heads, and their chappel in their heart, and their danger in their eye, and their ſouls in their hands, and God in all their actions. And indeed, her very little burden, which ſhe bare, hindred her not, but ſhe might make haſt enough; and as her ſpirit was full of cheerfulneſs and alacrity, ſo even her body was made aery and vegete: for there was no ſin in her burden to fill it with natural inconveniences; and there is this excellency in all ſpiritual things, that they do no diſadvantage to our perſons, nor retard our juſt temporal intereſts. And the religion by which we carry CHRIST within us, is neither ſo peeviſh, as to diſturb our health; nor ſo ſad, as to diſcompoſe our juſt and modeſt cheerfulneſs; nor ſo prodigal, as to force us to needs, and ignoble trades; but recreates our body by the medicine of holy faſtings and temperance; fills

us full of ſerenities and complacencies by the ſweetneſſes of a holy conſcience, and joyes ſpiritual; promotes our temporal intereſts by the gains and increaſes of the rewards of charity, and by ſecuring Gods providence over us, while we are in the purſuit of the heavenly kingdome. And as in theſe diſpoſitions ſhe climb'd the mountains with much facility: ſo there is nothing in our whole life of difficulty ſo great but it may be managed by thoſe aſſiſtances we receive from the holie[illegible] JESUS, when we carry him about us; as the valleys are exalted, ſo the mountains are made plain before us.

5. When her Couſin *Elizabeth* ſaw the Mother of her Lord come to viſit her, as the Lord himſelf deſcended to viſit all the world in great humility, ſhe was pleaſed and tranſported to the height of wonder, and prophecy, and the babe ſprang in her womb and was ſanctified, firſt doing his homage and adoration to his Lord, that was in preſence. And we alſo, although we can do nothing, unleſs the Lord firſt prevent us with his gratious viſitation; yet if he firſt come unto us, and we accept and entertain him with the expreſſes and correſpondencies of our duty, we ſhall receive the grace and honour of ſanctification. But if S. *Elizabeth*, who received teſtimony from God that ſhe walked in all the Commandments of the Lord blameleſs, was carried into extaſie wondring at the dignation and favour done to her, by the Mother of her Lord; with what preparations and holy ſolemnities ought we to entertain his addreſſes to us by his holy Sacrament, by the immiſſions of his Spirit, by the aſſiſtances of his graces, and all other his vouchſafings and deſcents into our hearts?

6. The bleſſed Virgin hearing her Couſin full of ſpirit and prophecy, calling her *bleſſed*, and prayſing her faith and confirming her joy, inſtantly ſang her hymn to God, returning thoſe praiſes which ſhe received to him to whom they did appertain. For ſo we ſhould worſhip God with all our prayſes, being willing us on no other condition to extend one hand to receive our own honour, but that with the other we might tranſmit it to God. That as God is honoured in all his Creatures, ſo he may be honoured in us too: looking upon the graces which God hath given us, but as greater inſtruments and abilities to ſerve him, being none of ours, but talents which are entruſted into our banks to be improved. But as a precious pearl is orient and medicinal, becauſe God hath placed thoſe excellencies in it for ends of his own, but it ſelf is dead to all apprehenſions of it, and knows no reflexions upon its own value; only God is magnified in his work: ſo is every pious perſon, precious and holy, but mortified to all vainer complacencies in thoſe ſingularities and eminencies which God placed there, becauſe he was ſo pleaſed; ſaying, there he would have a Temple built; becauſe from thence he would take delight to receive glory and adoration.

7. After all theſe holy and feſtival joyes, which the two glad Mothers feaſted themſelves withall, a ſad cloud did intervene and paſſed before the face of the bleſſed Virgin. The juſt and righteous *Joſeph* her eſpouſed Husband, perceiving her to be with child, was minded to put her away, as not knowing the divinity of the fountain which watered the Virgins ſealed and hallowed wombe and made it fruitfull. But he purpoſed to do

do it privily, that he might preſerve the reputation of his ſpouſe, whoſe piety he knew was great, and was ſorrowful it ſhould now ſet in a ſad night, and be extinct. But it was an exemplar charity, and reads to us a rule for our deportment towards erring and lapſed perſons, that we intreat them with meekneſs and pity, and fear; not haſtening their ſhame, nor provoking their ſpirit, nor making their remedy deſperate, by uſing of them rudely, till there be no worſe thing for them to fear if they ſhould be diſſolved into all licentiouſneſs. For an open ſhame is commonly proteſted unto, when it is remedileſs, and the perſon either deſpairs and ſinks under the burden, or elſe grows impudent and tramples upon it. But the gentleneſs of a modeſt and charitable remedy, preſerves that which is virtues girdle, fear and bluſhing; and the beginning of a puniſhment chides them into the horrour of remembrance and guilt, but preſerves their meekneſs and modeſty, becauſe they not feeling the worſt of evils, dare not venture upon the worſt of ſins.

—*frontem, à crimine ſumit.*

8. But it ſeems the bleſſed Virgin having received this greateſt honour, had not made it known to her husband *Joſeph*, and when ſhe went to her Couſin *Elizabeth*, the Virgin was told of it by her Couſin, before ſhe ſpake of it her ſelfe, for her Couſin had it by revelation and the ſpirit of prophecy. And it is in ſome circumſtances, and from ſome perſons more ſecure to conceal viſions, and thoſe heavenly gifts which create æſtimations among men, then to publiſh them, which may poſſibly miniſter to vanity; And thoſe exteriour graces may do Gods work, though no obſerver note them, but the perſon for whoſe ſake they are ſent: Like rain falling in uninhabited valleys, where no eye obſerves ſhowers; yet the valleys laugh and ſing to God in their refreſhment without a witneſs. However, it is better to hear the report of our good things from the mouths of others, then from our ſelves: and better yet if the beauty of the tabernacle be covered with skins, that none of our beauties be ſeen but by worſhippers, that is, when the glory of God and the intereſts of religion or charity are concerned in their publication. For ſo it happened to be in the caſe of the bleſſed Virgin, as ſhe related to her Couſin *Elizabeth*; and ſo it happened not to be, as ſhe referred to her husband *Joſeph*.

9. The holy Virgin could not but know, that *Joſeph* would be troubled with ſorrow, and inſecure apprehenſions concerning her being with child, but ſuch was her innocence and her confidence in God that ſhe held her peace, expecting which way God would provide a remedy to the inconvenience; for if we *commit our ſelves to God in well doing as unto a faithfull Creatour*, preſerving the tranquillity of our ſpirits, and the evenneſs of our temper in the aſſault of infamie and diſ-reputation, GOD, who loves our innocence, will be its patron, and will aſſert it from the ſcandal, if it be expedient for us; if it be not, it is not fit we ſhould deſire it. But if the Holy JESUS did ſuffer his Mother to fall into miſ-interpretation and ſuſpect, which could not but be a great affliction to her excellent ſpirit, rarely temper'd as an eye, highly ſenſible of every ruder touch; we muſt not think it ſtrange, if we be tried and preſſed with a calamity and unhandſome accidents: only remember, that GOD will finde a remedy to the trouble, and will ſanctifie the affliction, and ſecure the perſon, if we be innocent as was the holy Virgin.

10. But *Joseph* was not hasty in the execution of his purposes, nor of making his thoughts determinate, but stood long in deliberation, and longer before he acted it, because it was an invidious matter, and a rigour: he was first to have defam'd and accus'd her publickly, and being convicted, by the Law she was to dye; if he had gone the ordinary way: but he who was *a just man*, that is, according to the style of Scripture, and other wise Writers, *a good, a charitable man*, found that it was more agreeable to Justice to treat an offending person with the easiest sentence, then to put things to extremity, and render the person desperate, and without remedy, and provok'd by the suffering of the worst of what she could fear. No obligation to Justice does force a man to be cruel, or to use the sharpest sentence. A just man does Justice to every man and to every thing; and then, if he be also wise, he knows there is a debt of mercy and compassion due to the infirmities of a mans nature; and that debt is to be paid: and he that is cruel and ungentle to a sinning person and does the worst thing to him, dies in his debt, and is unjust. Pity, and forbearance, and long-suffering, and fair interpretation, and excusing our brother, and taking things in the best sense, and passing the gentlest sentence, are as certainly our duty, and owing to every person that does offend and can repent, as calling men to account can be owing to the Law, and are first to be paid; and he that does not so, is an unjust person: which because *Joseph* was not, he did not call furiously for Justice, or pretend that God required it at his hands presently, to undoe a suspected person; but waved the killing letter of the Law, and secured his own interest and his Justice too, by intending to dismiss her privately. But, before the thing was irremediable, GOD ended his Question by a heavenly demonstration, and sent an Angel to reveal to him the innocence of his Spouse, and the Divinity of her Son; and that he was an immediate derivative from Heaven, and the Heir of all the World. And in all our doubts we shall have a resolution from Heaven or some of its Ministers, if we have recourse thither for a Guide, and be not hasty in our discourses, or inconsiderate in our purposes, or rash in judgment. For GOD loves to give assistances to us, when we most fairely and prudently endeavour, that Grace be not put to doe all our work, but to facilitate our labour: not creating new faculties, but improving those of Nature. If we consider warily, GOD will guide us in the determination: But a hasty person out-runs his guide, prevaricates his rule, and very often engages upon error.

1 Joh. 1. 9. Psal. 111. 3. δικαιοσύνη, χρηστότης, ἀγαθότης, φιλανθρωπία. Philostr. de vitâ Apollon. l. 3. c. 7.

Non solùm ab ultionis atrocitate, sed etiam ab accusationis severitate aliena justi persona est. Ambros.

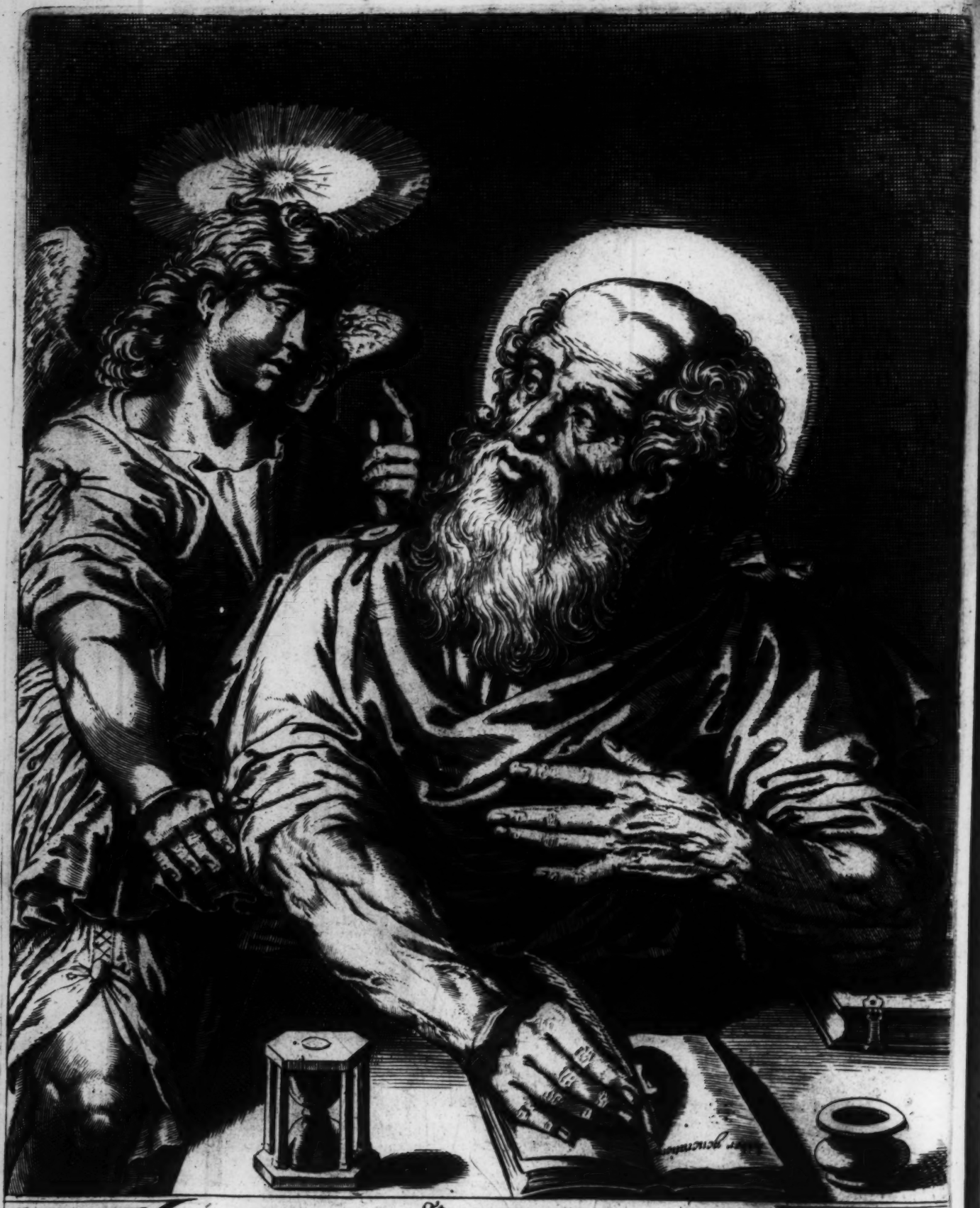
The PRAYER.

O Holy JESU, Son of the Eternal God, thy glory is far above all Heavens, and yet thou didst descend to Earth, that thy descent might be the more gracious, by how much thy glories were admirable, and natural and inseparable: I adore thy holy humanity with humble veneration, and the thankful addresses of religious joy, because thou hast personally united humane nature to the Eternal Word, carrying it above the seats of the highest Cherubim. This great and glorious Mystery is the honour and glory of man: it was the expectation of our fathers, who saw the mysteriousness of thy incarnation at great and obscure distances: And blessed be thy Name, that thou hast caused me to be born after the fulfilling of thy prophesies,

phecies, and the conſummation and exhibition of ſo great a love, ſo great myſteriouſneſs. Holy JESU, *though I admire and adore the immenſity of thy love and condeſcenſion, who wert pleaſed to undergoe our burthens and infirmities for us, yet I abhor my ſelf, and deteſt my own impurities, which were ſo great and contradictory to the excellency of* GOD, *that to deſtroy Sin and ſave us, it became neceſſary that thou ſhouldeſt be ſent into the world, to die our death for us, and to give us of thy life.*

2.

DEareſt JESU, *thou didſt not breath one ſigh, nor ſhed one drop of blood, nor weep one tear, nor ſuffer one ſtripe, nor preach one Sermon for the ſalvation of the Devils; and what ſadneſs and ſhame is it then, that I ſhould cauſe ſo many inſufferable loads of ſorrows to fall upon thy ſacred head? Thou art wholly given for me, wholly ſpent upon my uſes, and wholly for every one of the Elect. Thou in the beginning of the work of our redemption didſt ſuffer nine moneths impriſonment in the pure womb of thy Holy Mother, to redeem me from the eternal ſervitude of ſin and its miſerable conſequents. Holy* JESU, *let me be born anew, receive a new birth and a new life, imitating thy graces and excellencies by which thou art beloved of thy Father, and haſt obtained for us a favour and attonement. Let thy holy will be done by me, let all thy will be wrought in me, let thy will be wrought concerning me, that I may doe thy pleaſure, and ſubmit to the diſpenſation of thy providence, and conform to thy holy will, and may for ever ſerve thee in the communion of Saints in the ſociety of thy redeemed ones, now and in the glories of eternity.* Amen.



St MATHEW

This MATHEW and that Angel doth implie,
Christes roial ligne in his humanitie ~~
Manlike himself, deriving downe the same,
To IOSEPH'S Tribe, from faithfull ABRAHAM

Place this fig: Sect. 3 P. 27

Sect. III.

The Nativity of our blessed Saviour JESUS.

THE holy Maid longed to be a glad Mother, and she who carried a burden, whose proper commensuration is the dayes of Eternity, counted the tedious minutes, expecting when the Sun of Righteousness should break forth from his bed, where nine moneths he hid himself as behinde a fruitfull cloud. About the same time GOD, who in his infinite wisdome does concentre and tye together in one end, things of disparate and disproportionate natures, making things improbable to cooperate to what wonder or to what truth he pleases, brought the holy Virgin to Bethlehem the city of *David* to be taxed with her husband *Joseph*, according to a Decree upon all the World issuing from *Augustus Cæsar*. * But this happened in this conjunction of time, that it might be fulfilled which was spoken by the Prophet *Micah*: *And thou Bethlehem in the land of Judah, art not the least among the Princes of Judah: for out of thee shall come a Governour, that shall rule my people Israel.* This rare act of providence was highly remarkable, because this *taxing* seems wholy to have been ordered by God to serve and minister [a] to the circumstances of this birth. For this taxing was not in order to tribute. *Herod* was now King and received all the revenues of the Fiscus, and paid to *Augustus* an appointed tribute after the manner of other Kings, friends, and Relatives of the Roman Empire: neither doth it appear that the Romans laid a new tribute on the Jews before the Confiscation of the goods of *Archelaus*. *Augustus* therefore sending especial delegates to taxe every city, made onely an inquest after the strength of the Roman Empire in men and monies: and did himself no other advantage, but was directed by him who rules and turns the hearts of Princes, that he might by verifying a prophecy, signifie and publish the Divinity of the mission and the birth of Jesus.

* Ἦν δὲ τοῦτο δίκαιον καὶ πάσας ἐγκωμιάζον ὅτι τῆς Αὐγούστου βασιλείας, λιγύπεδα δ' ὑποτασσούσης καὶ τῆς πλευτῆς Ἀντωνίας καὶ Κλεοπάτρας ὄγδοον ἔτος καὶ οἰκοσιν. Euseb. l. 1. c. 6. Histor. Eccles. Anno scil. tertio Olympiad. 194. Cæsar. Augusto & Plautio Silano Coss.

[a] Ὁ Αὔγουστος ἀκουσίτως τοῦ τὸν Βηθλεὲμ τόκῳ διὰ τὸ φορολόγημα τῆς ἀπογραφῆς. S. Chrysost. hom. 8. in Matth.

Vide Suidam in verbo ἀπογραφή. Dio. lib. 56. ἔπεμψεν ἄλλος ἄλλη, τά τε τῶν ἰδιωτῶν, καὶ τὰ τῶν πόλεων ἀποσεσαμένους.

2. She that had conceived by the operation of that Spirit who dwels within the element of love, was no wayes impeded in her journey, by the greatness of her burden, but arrived at Bethlehem in the throng of strangers, who had so filled up the places of hospitality and publick entertainment, that there was no room for *Joseph* and *Mary* in the Inne. But yet she felt that it was necessary to retire where she might softly lay her burden, who began now to call at the gates of his prison, and Nature was ready to let him forth. But she that was Mother to the King of all the creatures, could find no other but a stable, [b] a cave of a rock; whither

[b] *Juxta propheticum illud. Isa. 33. 15.*

ὄπος οἰκήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς· ἄρτος δοθήσεται αὐτῷ. apud LXX. *Sed hanc periodum Judæi eraserunt ex Hebræo textu. Sic & Symmachus.* ἄρτος δοθήσεται *mystice Bethlehem, sive domus panis indigitatur.*

she

ſhe retired, where when it began to be with her after the manner of women, ſhe humbly bowed her knees, in the poſture and guiſe of worſhippers; and in the midſt of glorious thoughts and higheſt ſpeculation, *brought forth her firſt born into the world.*

3. As there was no ſin in the conception, ſo neither had ſhe pains in the production, as the Church from the dayes of *Gregory Nazianzen* untill now hath piouſly believed; though before his dayes there were ſome opinions to the contrary; but certainly neither ſo pious, nor ſo reaſonable. For to her alone did not the puniſhment of *Eve* extend, *that in ſorrow ſhe ſhould bring forth.* For where nothing of ſin was an ingredient, there miſery cannot cohabite. For though amongſt the daughters of men many conceptions are innocent and holy, being ſanctified by the word of God and prayer, hallowed by marriage, deſigned by prudence, ſeaſoned by temperance, conducted by religion towards a juſt, an hallowed and a holy end, and yet their productions are in ſorrow; yet this of the bleſſed Virgin might be otherwiſe; becauſe *here*, ſin was no *relative*, and neither was in the principle, nor the derivative, in the act nor in the habit, in the root or in the branch: there was nothing in this but the ſanctification of a Virgins womb, and that could not be the parent of ſorrow, eſpecially that gate not having been opened by which the curſe alwayes entred. And as to conceive by the holy Ghoſt was glorious, ſo to bring forth any of *the fruits of the Spirit*, is joyful, and full of felicities. And he that came from his grave faſt tied with a ſtone and ſignature, and into the Colledge of Apoſtles, *the doors being ſhut*, and into the glories of his Father through the ſolid orbs of all the Firmament, came alſo (as the Church piouſly beleeves) into the World ſo, without doing violence to the virginal and pure body of his Mother, that he did alſo leave her virginity entire, to be as a ſeal, that none might open the gate of that Sanctuary, that it might be fulfilled which was ſpoken of the LORD by the Prophet, *This gate ſhall be ſhut, it ſhall not be opened, and no man ſhall enter in by it, becauſe the Lord God of Iſrael hath entred by it, therefore it ſhall be ſhut.*

Vide Waddingum pag. 270.

Ezek. 44. 2.

4. Although all the World were concerned in the birth of this great Prince, yet I finde no ſtory of any one that miniſtred at it, ſave onely Angels who knew their duty to their LORD, and the great intereſts of that perſon; whom, as ſoon as he was born, they preſented to his Mother, who could not but receive him with a joy, next to the rejoycings of glory and beatifick viſion, ſeeing him to be born her ſon, who was the Son of GOD; of greater beauty then the Sun, purer then Angels, more loving then the Seraphims, as deer as the eye and heart of GOD, where he was from eternity engraven, his beloved and his onely begotten.

5. When the Virgin Mother now felt the firſt tenderneſs and yernings of a Mothers bowels, and ſaw the Saviour of the World born, poor as her fortunes could repreſent him, naked as the innocence of *Adam*, ſhe took him, *and wrapt him in ſwadling cloaths*; and after ſhe had a while cradled him in her arms, ſhe laid him in a manger; for ſo was the deſign of his humility; that as the laſt ſcene of his life was repreſented among Theeves, ſo the firſt was amongſt beaſts, the ſheep and the oxen; according

according to that mysterious hymn of the Prophet *Habakkuk*, *his brightness was as the light; he had horns coming out of his hand, and there was the hiding of his power.*

Hab. 3. v. 4. *In medio animalium cognoscetur.* Sic LXX.

6. But this place, which was one of the great instances of his humility, grew to be as venerable as became an instrument, and it was consecrated into a Church, the Crib into an Altar, where first lay that Lamb of GOD, which afterwards was sacrificed for the sins of all the World. And when *Adrian* the Emperour, who intended a great despight to it, built a Temple to *Venus* and *Adonis* in that place, where the holy Virgin Mother, and her more holy Son, were humbly laid, even so he could not obtain, but that even amongst the Gentile inhabitants of the neighbouring Countries, it was held in an account far above scandal and contempt. For GOD can enoble even the meanest of creatures, especially if it be but a relative, and instrumental to Religion, higher then the injuries of scoffers and malicious persons. But it was then a Temple full of Religion, full of glory, when Angels were the Ministers, the holy Virgin was the worshipper, and CHRIST the Deity.

Ven. Beda de locis sanctis. c. 8 S. Hieron. Epist. 48.

Ad Sect. 3.

Considerations upon the birth of our blessed Saviour JESUS.

1. Although the blessed JESUS desired with the ardency of an inflamed love to be born, and to finish the work of our Redemption, yet he did not prevent the period of Nature, nor break the laws of the womb, and antedate his own sanctions which he had established for ever. He staid nine moneths, and then brake forth *as a Giant joyful to run his course.* For præmature and hasty actions, and such counsels as know not how to expect the times appointed in Gods decree, are like hasty fruit, or a young person snatcht away in his florid age, sad and untimely. He that hastens to enjoy his wish before the time, raises his own expectation, and yet makes it unpleasant by impatience, and loseth the pleasure of the fruition, when it comes, because he hath made his desires bigger then the thing can satisfie. He that must eat an hour before his time, gives probation of his intemperance or his weakness; and if we dare not trust God with the Circumstance of the event, and stay his leisure, either we disrepute the infinity of his wisdome, or give clear demonstration of our own vanity.

2. When God descended to earth, he chose to be born in the suburbs and retirement of a small Town, but he was pleased to die at *Jerusalem*, the Metropolis of *Judea*: which chides our shame and pride who are willing to publish our gayeties in Piazza's and the corners of the streets of most populous places, but our defects and the instruments of our humiliation we carry into deserts, and cover with the night, and hide them under ground, thinking no secrecy dark enough to hide our shame, nor

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any theatre large enough to behold our pompous vanities; for ſo we make proviſions for pride, and take great care to exclude humility.

3. When the holy Virgin now perceived that the expectation of the nations was arrived at the very doors of revelation and entrance into the World, ſhe brought forth the holy JESUS, who like light through tranſparent glaſs, paſt through, or a ripe pomegranate from a fruitful tree, fell to the earth without doing violence to its Nurſe and Parent; She had no miniſters to attend, but Angels, and neither her poverty nor her piety would permit her to provide other Nurſes; but her ſelfe did the offices of a tender and pious Parent. She kiſſed him and worſhipped him, and thanked him that he would be born of her, and ſhe ſuckled him, and bound him in her armes and ſwadling bands, and when ſhe had repreſented to God her firſt ſcene of joy and Euchariſt, ſhe ſoftly laid him in the manger, till her deſires and his own neceſſities called her to take him, and to rock him ſoftly in her arms: and from this deportment ſhe read a lecture of piety and maternal care, which mothers ſhould perform toward their children when they are born, not to neglect any of that duty which nature and maternal piety requires.

4. JESUS was pleaſed to be born of a poor mother in a poor place, in a cold winters night, far from home, amongſt ſtrangers, with all the circumſtances of humility and poverty. And no man will have cauſe to complain of his courſe robe, if he remembers the ſwadling clothes of this holy child: nor to be diſquieted at his hard bed, when he conſiders JESUS laid in a manger: nor to be diſcontented at his thin table, when he calls to mind the King of Heaven and Earth was fed with a little breaſt milk. But ſince the eternal wiſdome of the Father, who knew to chooſe the good and refuſe the evil, did chooſe a life of poverty, it gives us demonſtration, that riches and honors, thoſe idols of the worlds eſteem, are ſo far from creating true felicities, that they are not *of themſelves* eligible in the number of good things; however, no man is to be aſhamed of innocent poverty, of which many wiſe men make vows, and of which the holy JESUS made election, and his Apoſtles after him made publick profeſſion. And if any man will chooſe and delight in the affluence of temporal good things, ſuffering himſelf to be tranſported with captive affections in the pleaſures of every day, he may well make a queſtion whether he ſhall ſpeed as well hereafter, * ſince GODS uſual method is, that they onely who follow CHRIST here, ſhall be with him for ever.

* Ἴσιον γὰρ τὸς ζηλόντας τὸ Νικήσαντι, πηρᾶς ἀπλήστης μιλαλαζόντας ἐν βίῳ πορυφῆναι τὸ θεῖον; Diphilus.

5. The condition of the perſon who was born, is here of greateſt conſideration. For he that cried in the manger, that ſuck'd the paps of a Woman, that hath expoſed himſelf to poverty, and a world of inconveniences, is *the Son of the living GOD*; of the ſame ſubſtance with his Father, begotten before all Ages, before the morning ſtars; he is GOD eternal. He is alſo by reaſon of the perſonal union of the Divinity with his humane nature, *the Son of GOD*, not by adoption, as good Men and beatified Angels are; but by an extraordinary and miraculous generation. He is the Heir of his Fathers glories and poſſeſſions, not by ſucceſſion, (for his Father cannot die,) but by an equality of communication: He is the expreſs image of his Fathers perſon according to both natures;

tures; the miracle and exceſs of his God-head being, as upon wax, imprinted upon all the capacities of his humanity: And after all this, he is our *Saviour*; that to our duties of wonder and adoration, we may adde the affections of love and union, as himſelf, beſides his being admirable in himſelf, is become profitable to us, *Verè verbum hoc eſt abbreviatum*, ſaith the Prophet: the eternal Word of the Father is ſhortned to the dimenſions of an infant.

6. Here then are concentred the prodigies of Greatneſs and Goodneſs, of Wiſdome and Charity, of Meekneſs and Humility; and march all the way in myſterie and incomprehenſible mixtures, if we conſider him in the boſome of his Father, where he is ſeated by the poſtures of love and eſſential felicity, and in the manger, where *love* alſo placed him, and *an infinite deſire* to communicate his felicities to us. As he is GOD, his throne is in the Heaven, and he fils all things by his immenſity: as he is *Man*, he is circumſcribed by an uneaſie cradle, and cries in a ſtable. As he is GOD, he is ſeated upon a ſuperexalted throne; as *Man*, expoſed to the loweſt eſtate of uneaſineſs and need. As GOD, clothed in a robe of glory, at the ſame inſtant when you may behold and wonder at his *humanity*, wrapped in cheap and unworthy cradle-bands. As GOD, he is incircled with millions of Angels; as *Man*, in the company of beaſts: As GOD, he is the eternal Word of the Father, Eternal, ſuſtained by himſelf, all-ſufficient and without need; and yet he ſubmitted himſelf to a condition imperfect, inglorious, indigent, and neceſſitous: and this conſideration is apt and natural to produce great affections of love, duty, and obedience, deſires of union and conformity to his ſacred Perſon, life, actions, and lawes; that we reſolve all our thoughts, and finally determine all our reaſon, and our paſſions, and capacities upon that ſaying of S. *Paul, He that loves not the Lord Jeſus Chriſt, let him be accurſed.* 1 Cor. 16. 22.

7. Upon the conſideration of theſe glories, if a pious ſoul ſhall upon the ſupports of Faith and Love enter into the ſtable where this great King was born, and with affections behold every member of the Holy Body, and thence paſs into the Soul of JESUS, we may ſee a ſcheme of holy Meditations, enough to entertain all the degrees of our love, and of our underſtanding, and make the myſterie of the Nativity as fruitful of holy thoughts, as it was of bleſſings to us. And it may ſerve in ſtead of a deſcription of the perſon of JESUS conveyed to us in imperfect and Apocryphal ſchemes. If we could behold his ſacred *feet*, with thoſe affections which the holy Virgin did, we have tranſmitted to us thoſe myſteries in ſtory, which ſhe had firſt in part, by ſpiritual and divine infuſed light, and afterwards by obſervation. Thoſe holy *feet* tender and unable to ſupport his ſacred body, ſhould bear him over all the Province of his cure with great zeal for the gaining of ſouls, to the belief and obedience of his holy laws; thoſe are the *feet* that ſhould walk upon ſeas and hils of water as upon firm pavement; at which the Lepers and diſeaſed perſons ſhould ſtoop and gather health up; which *Mary Magdalen* ſhould waſh with tears, and wipe with her hair, and anoint with coſtly Nard, as expreſſions of love and adoration, and there find abſolution and remedy for her ſins; and which finally ſhould be rent by the nails of the Croſs, and afterwards aſcend above the Heavens, making the earth to be his footſtool. From hence take patterns of imitation, that our piety be ſymbolical, that our affections

affections be passionate and Eucharistical, full of love, and wonder, and adoration, that *our feet* tread in the same steps, and that we transfer the symbol into mystery, and the mystery to devotion, praying the holy JESUS to actuate the same mercies in us, which were finished at his holy feet, forgiving our sins, healing our sicknesses; and then place our selves irremoveably, becoming his Disciples, and strictly observing the rules of his holy institution, sitting at the feet of this our greatest Master.

8. In the same manner a pious person may (with the blessed Virgin) pass to the consideration of his holy *hands*, which were so often lifted up to GOD in prayer, whose touch was miraculous and medicinal, cleansing Lepers, restoring perishing limbs, opening blind eyes, raising dead persons to life; *those hands* which fed many thousands by two miracles of multiplication, that purged the Temple from prophaneness, that in a sacramental manner bare his own body, and gave it to be the food and refreshment of elect souls; and after, were cloven and rent upon the Cross, till the wounds became (after the resurrection) so many transparencies and glorious instruments of solemn, spirituall, and efficacious benediction. Transmit this meditation into affections and practises, lifting up *pure hands* in prayer, that our Devotions be united to the merits of his glorious intercession; and putting our selves into *his hands* and holy providence, let us beg those effects upon our souls and spiritual cures, which his precious hands did operate upon their bodies, transferring those similitudes to our ghostly and personal advantages.

9. We may also behold his *holy breast*, and consider, that there lay that sacred heart, like the Dove within the Ark, speaking peace to us, being the regiment of love and sorrows, the fountain of both the Sacraments, running out in the two holy streams of Bloud and Water, when the rock was smitten, when his holy side was pierced: and there with S. *John* let us lay our head, and place our heart, and thence draw a treasure of holy revelations and affections, that we may rest in him only, and upon him lay our burdens, filling every corner of our heart with thoughts of the most amiable and beloved JESUS.

10. In like manner we may unite the *day* of his Nativity with the *day* of his Passion, and consider all the parts of his body as it was instrumental in all the work of our redemption, and so imitate, and in some proportion partake of that great variety of sweetnesses and amorous reflexes, and gracious intercourses which passed between the blessed Virgin and the holy child, according to his present capacities, and the clarity of that light which was communicated to her by Divine Infusion; and all the members of this blessed child, his *eyes*, his *face*, his *head*, all the *organs*, of his senses afford variety of entertainment and motion to our affections, according as they served in their several imployments and cooperations in the mysteries of our restitution.

11. But his *body* was but his *Souls* upper-garment, and the considerations of this are as immaterial and spiritual as the soul it self, and more immediate to the mysterie of the Nativity. This soul is of the same nature and substance with ours; in this inferiour to the Angels, that of it selfe

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it is incomplete, and discursive in a lower order of ratiocination; but in this superiour: First, that it is *personally united* to the Divinity, full of the holy Ghost, overrunning with grace, which was dispensed to it without measure. (And by the meditation of this union, as it self is exalted far above all orders of Intelligences, so we also have contracted alliance with GOD, teaching us not to unravel our excellencies by infamous deportments.) 2. Here also we may meditate, that his *memory* is indeterminable and unalterable, ever remembring to do us good, and to present our needs to GOD by the means of his holy intercession. 3. That his *understanding* is without ignorance, knowing the secrets of our hearts, full of mysterious secrets of his Fathers kingdom, in which *all the treasures of the wisdom and knowledg of God are hidden.* Col. 2. 3. 4. That his *will* is impeccable, entertained with an uninterrupted act of love to GOD, greater then all Angels and beatified spirits present to GOD in the midst of the transportations and ravishments of Paradise: that *this will* is full of love to us, of humility in it self, of conformity to GOD, wholly resign'd by acts of adoration and obedience; it was moved by six wings, zeal of the honour of GOD, and compunction for our sins, pity to our miseries, and hatred of our impieties, desires of satisfying the wrath of GOD, and great joy at the consideration of all the fruits of his Nativity, the appeasing of his Father, the redemption of his brethren. And upon these wings he mounted up into the throne of Glory, carrying our nature with him above the seats of Angels. These second considerations present themselves to all, that with piety and devotion behold the holy Babe lying in the obscure and humble place of his Nativity.

The Prayer.

HOly and immortal JESUS, *I adore and worship thee with the lowest prostrations and humility of soul and body, and give thee all thanks for that great love to us, whereof thy nativity hath made demonstration; for that humility of thine expressed in the poor and ignoble circumstances, which thou didst voluntarily choose in the manner of thy birth. And I present to thy holy Humanity inchased in the adorable Divinity, my body and soul; humbly desiring, that as thou didst clothe thy self with a humane body, thou mayest invest me with the robes of righteousness, covering my sins, inabling my weaknesses, and sustaining my mortality, till I shall finally in conformity to thy beauties and perfections be clothed with the stole of glory.* Amen.

2.

VOuchsafe to come to me by a more intimate and spiritual approximation, that so thou mayest lead me to thy Father; for of my self I cannot move one step towards thee. Take me by the hand, place me in thy heart; that there I may live, and there I may die: that as thou hast united our nature to thy eternal being, thou mightest also unite my person to thine by the interiour adunations of love and obedience, and conformity. Let thy ears *be open to my prayers, thy merciful* eyes *look upon my miseries, thy holy* hands *be stretcht out to my relief and succour; let*

ſome of thoſe precious diſtilling tears, which nature and thy compaſſion, and thy ſufferings did cauſe to diſtil and drop from thoſe ſacred fontinels, water my ſtony heart, and make it ſoft, apt for the impreſſions of a melting, obedient and correſponding love; and moiſten mine eyes, that I may upon thy ſtock of pity and weeping, mourn for my ſins, that ſo my tears and ſorrows being drops of water coming from that holy rock, may indeed be united unto thine, and made precious by ſuch holy mixtures. Amen.

3.

BLeſſed JESUS, now that thou haſt ſanctified and exalted humane nature, and made even my body precious by a perſonal uniting it to the Divinity; teach me ſo reverently to account of it, that I may not dare to profane it with impure luſts or captive affections, and unhallow that ground where thy holy feet have troden. Give to me ardent deſires, and efficacious proſecutions of theſe holy effects, which thou didſt deſign for us in thy Nativity, and other parts of our redemption: give me great confidence in thee, which thou haſt encouraged, by the exhibition of ſo glorious favours; great ſorrow and confuſion of face at the ſight of mine own imperfections, and eſtrangements and great diſtances from thee, and the perfections of thy ſoul; and bring me to thee by the ſtrictneſſes of a zealous and affectionate imitation of thoſe ſanctities, which next to the hypoſtatical union, added luſtre and excellency to thy humanity, that I may live here with thee in the expreſſes of a holy life, and dye with thee by mortification, and an unwearied patience, and reign with thee in immortal glories, world without end. Amen.

DISCOURSE I.

Of nurſing children, in imitation of the Bleſſed Virgin-Mother.

1. THeſe later ages of the world have declined into a ſoftneſs above the effeminacy of Aſian Princes, and have contracted cuſtomes which thoſe innocent and healthful days of our Anceſtors knew not, whoſe piety was natural, whoſe charity was operative, whoſe policy was juſt and valiant, and whoſe œconomy was ſincere and proportionable to the diſpoſitions and requiſites of nature. And in this particular the good women of * old, gave one of their inſtances; the greateſt perſonages nurſt their own children, did the work of Mothers, and thought it was unlikely, women ſhould become vertuous by ornaments and ſuperadditions of morality, who did decline the laws and preſcriptions of nature, whoſe principles ſupply us with the firſt, and moſt common rules of manners and more perfect actions. In imitation of whom, and eſpecially of the Virgin *Mary* who was *mother* and *nurſe* to the holy JESUS, I ſhall endeavour to correct thoſe ſoftneſſes and unnatural rejections of children, which are popular, up to a cuſtome and faſhion, even where no *neceſſities* of *nature* or *juſt reaſon* can make excuſe.

* *Quòd ſi pudica mulier in partem juvet Domum, atque dulces liberos: Sabina qualis, aut Perufta ſolibus pernicis uxor Appuli, Non me Lucrina juverint conchylia Magis, &c.* Hor. epod. 2.

2. And

2. And I cannot think the Queſtion deſpicable, and the duty of meaneſt conſideration, although it be ſpecified in an office of ſmall eſteem, and ſuggeſted to us by the principles of reaſon, and not by expreſs ſanctions of Divinity. For although other actions are more perfect and ſpiritual, yet this is more natural and humane; other things being ſuperadded to a full duty riſe higher, but this builds ſtronger, and is like a part of the foundation, having no luſtre but much ſtrength; and however the others are full of ornament, yet this hath in it ſome degrees of neceſſity, and poſſibly is with more danger and irregularity omitted, then actions which ſpread their leaves fairer, and look more glorioufly.

3. Firſt, Here I conſider, that there are many ſins in the ſcene of the body, and the matter of ſobriety, which are highly criminal, and yet the laws of GOD expreſſed in Scripture *name them not*; but men are taught to diſtinguiſh them by that reaſon which is given us by nature, and is imprinted in our underſtanding in order to the conſervation of humane kinde. For ſince every creature hath ſomething in it ſufficient to propagate the kinde and to conſerve the individuals from periſhing in confuſions and general diſorders, which in beaſts we call *inſtinct*, that is, an habitual or prime diſpoſition to do certain things which are proportionable to the end whither it is deſigned; man alſo, if he be not more imperfect, muſt have the like, and becauſe he knows and makes reflections upon his own acts, and underſtands the reaſon of it, that which in them is *inſtinct*, in him is *natural reaſon*, which is, a deſire to preſerve himſelf and his own kinde, and differs from *inſtinct*, becauſe he underſtands his *inſtinct* and the reaſonableneſs of it, and they do not. But becauſe man being a higher thing even in the order of creation, and deſigned to a more noble end, in his animal capacity, his *argumentative inſtinct* is larger then the *natural inſtinct* of beaſts: for he hath inſtincts in him in order to the conſervation of ſociety; and therefore hath principles, that is, he hath natural deſires to it for his own good; and becauſe he underſtands them, they are called *principles*, and *Laws of nature*, but are no other then what I have now declared. For beaſts do the ſame things we do, and have *many* the ſame inclinations, which in us are the laws of nature, even all which we have in order to our common end. But that which in beaſts is *nature*, and an impulſive force, in us muſt be duty and an inviting power: we muſt do the ſame things with an actual or habitual deſignation of that end to which GOD deſignes beaſts (ſupplying by his wiſdome their want of underſtanding) and then what is *meer nature* in them, in us is *natural reaſon*. And therefore marriage in men is made ſacred, when the mixtures of other creatures are ſo meerly natural, that they are not capable of being vertuous: becauſe men are bound to intend that end which GOD made. And this with the ſuperaddition of other ends, of which marriage is repreſentative in part, and in part effective, does conſecrate marriage, and makes it holy and myſterious. But then there are in marriage many duties, which we are taught by inſtinct; that is, by that reaſon, whereby we underſtand what are the beſt means to promote the end, which we have aſſigned us. And by theſe laws all unnatural mixtures are made unlawful, and the decencies which are to be obſerved in marriage, are preſcribed us by this.

Naturale jus partim, τὸ δίκαιον πᾶσιν ἀνθρώποις ὁμοίως ἐνυπτιλίσσετον, partim, τὸ περὶ κοινωνίαν ἀλλήλοις ἅπασι, καὶ μόνον ἰσχυὸν διασώζειν τὸν τῶν ἀνθρώπων βίον. Joſeph Origin. 16. 10.

4. Secondly, Upon the ſuppoſition of this diſcourſe I conſider again, that although to obſerve this inſtinct, or theſe laws of nature (in which I now have inſtanced) be no great vertue in any eminency of degree (as no man is much commended for not killing himſelf, or for not degenerating into beaſtly luſts) yet to prevaricate ſome of theſe laws may become almoſt the greateſt ſin in the world. And therefore although to live according to nature be a teſtimony fit to be given to a ſober and a temperate man, and riſes no higher; yet to doe an action againſt nature is the greateſt diſhonour and impiety in the world (I mean of actions whoſe ſcene lies in the body) and diſentitles us to all relations to GOD, and vicinity to vertue.

5. Thirdly, Now amongſt actions which we are taught by nature, ſome concern the being and the neceſſities of nature: ſome appertain to her convenience and advantage: and the tranſgreſſions of theſe reſpectively have their heightnings or depreſſions; and therefore to kill a man is worſe then ſome præternatural pollutions, becauſe more deſtructive of the end and deſignation of nature, and the purpoſe of inſtinct.

6. Fourthly, Every part of this inſtinct is then *in ſome ſenſe* a *law*, when it is in a direct order to a neceſſary end, and by that is made reaſonable. I ſay [*in ſome ſenſe*] it is a law, that is, it is in a neer diſpoſition to become a law. It is a rule without obligation to a particular puniſhment, beyond the effect of the natural inordination and obliquity of the act; it is not the meaſure of a moral good or evil, but of the natural; that is, of comely and uncomely. For if in the individuals it ſhould fail, or that there paſs ſome greater obligation upon the perſon in order to a higher end, not conſiſtent with thoſe means deſigned in order to the leſſer end, in that particular it is no fault, but ſometimes a vertue. And therefore although it be an inſtinct, or reaſonable towards many purpoſes, that every one ſhould beget a man in his own image, in order to the preſervation of nature, yet if there be a ſuperaddition of another and higher end, and contrary means perſwaded in order to it (ſuch as is holy cœlibate or virginity, in order to a ſpiritual life, in ſome perſons) there the inſtinct of nature is very far from paſſing obligation upon the conſcience, and in that inſtance ceaſes to be reaſonable. And therefore the Romans, who invited men to marriage with priviledges, and puniſhed moroſe and ungentle natures that refuſed it, yet they had their chaſte and unmarried Veſtals; the firſt, in order to the Common-wealth: theſe, in a nearer order to religion.

7. Fifthly, Theſe inſtincts or reaſonable inducements become laws, obliging us in conſcience and in the way of religion, and the breach of them is directly criminal, when the inſtance violates any end of juſtice or charity, or ſobriety, either deſigned in natures firſt intention, or ſuperinduced by GOD or man. For every thing that is unreaſonable to ſome certain purpoſe, is not preſently criminal, much leſs is it againſt the law of nature, (unleſs every man that goes out of his way ſins againſt the law of nature,) and every contradicting of a natural deſire or inclination is not a ſin againſt a law of nature. For the reſtraining ſometimes of a lawful and a permitted deſire is an act of great vertue, and purſues a greater

greater reaſon; as in the former inſtance; but thoſe things only, againſt which ſuch a reaſon as mixes with charity or juſtice, or ſomething that is now in order to a further end of a commanded inſtance of piety, may be without errour brought, thoſe things are onely criminal. And GOD having firſt made our inſtincts reaſonable, hath now made our reaſon and inſtincts to be ſpiritual, and having ſometimes reſtrained our inſtincts, and always made them regular, he hath by the intermixture of other principles made a ſeparation of inſtinct from inſtinct, leaving one in the forme of natural inclination, and they riſe no higher then a permiſſion or a decency, it is lawful, or it is comely ſo to do: (for no man can affirme it to be *a duty* to kill him that aſſaults my life, or to maintain my children for ever without their own induſtry, when they are able; what degrees of natural fondneſs ſoever I have towards them; nor that I ſin, if I do not marry, when I can contain:) and yet every one of theſe may proceed from the affections and firſt inclinations of nature; but untill they mingle with juſtice, or charity, or ſome inſtance of religion and obedience, they are no laws; the other that are ſo mingled being raiſed to duty, and religion. Nature inclines us, and reaſon judges it apt and requiſite in order to certain ends, but then every particular of it is made to be an act of religion from ſome other principal: as yet, it is but *fit* and reaſonable, not religion and particular duty, till GOD or man hath interpoſed. But whatſoever particular in nature was fit to be made a Law of religion, is made ſuch by the ſuperaddition of another principle; and this is derived to us by tradition from *Adam* to *Noah*, or elſe tranſmitted to us by the conſent of all the world upon a natural and prompt reaſon, or elſe by ſome other inſtrument derived to us from GOD, but eſpecially by the Chriſtian religion, which hath adopted all thoſe things, which we call *things honeſt*, *things comely* and things *of good report*, into a law and a duty, as appears *Phil.* 4. 8.

8. Upon theſe Propoſitions I ſhall infer by way of Inſtance, that it is a duty that women ſhould nurſe their own children. For firſt, it is taught to Women by that inſtinct which nature hath implanted in them. For as *Phavorinus* the Philoſopher diſcourſed, it is but to be *half* a Mother to bring forth Children, and not to nouriſh them: and it is ſome kinde of abortion, or an expoſing of the Infant, which in the reputation of all wiſe Nations is infamous and uncharitable. And if the name of Mother be an appellative of affection and indearments, why ſhould the Mother be willing to divide it with a ſtranger? The Earth is the Mother of us all, not onely becauſe we were made of her red Clay, but chiefly that ſhe daily gives us food from her bowels and breaſts: and Plants and Beaſts give nouriſhment to their off-ſprings, after their production, with greater tenderneſs then they bare them in their wombs: and yet Women give nouriſhment to the Embryo, which whether it be deformed or perfect they know not, and cannot love what they never ſaw; and yet when they do ſee it, when they have rejoyced that a Child is born, and forgotten the ſorrows of production, they who then can firſt begin to love it, if they begin to divorce the Infant from the Mother, the Object from the Affection, cut off the opportunities and occaſions of their Charity or Piety.

Apud A. Gellium. l. 12. c. 1.

9. For why hath Nature given to Women two exuberant fontinels, which *like two Roes that are twins feed among the Lillies*, and drop milk like

dew from *Hermon*, and hath invited that nouriſhment from the ſecret receſſes where the Infant dwelt at firſt, up to the breaſt where naturally now the Childe is cradled in the entertainments of love and maternal embraces; [a] but that Nature having removed the Babe, and carried its meat after it, intends that it ſhould be preſerved by the matter and ingredients of its conſtitution [b], and have the ſame diet prepared, with a more mature and proportionable digeſtion? If Nature intended them not for nouriſhment, I am ſure it leſs intended them for pride and wantonneſs; they are needleſs excreſcencies and vices of nature, unleſs imployed in natures work and proper intendment. And if it be a matter of conſideration of what blood children are derived: we may alſo conſider, That the derivation continues after the birth, and therefore abating the ſenſuality, the Nurſe is as much the Mother, as ſhe that brought it forth; and ſo much the more, as there is a longer communication of conſtituent nouriſhment (for ſo are the firſt emanations) in this then in the other. So that here is firſt the inſtinct or prime intendment of Nature.

a *Illicet exundans clauſtris, erumpere geſſit Humor* ——
Si prohibes furit in mammis, turbaſq; dolorum Miſcet, & ingratâ penas à matre repoſcit. Sammarth. Pædotroph.

b *Sponte fluunt alimenta ſuis accomoda rebus, Cognatumque bibat membra haud invita liquorem.* Id.

10. Secondly, And that this inſtinct may alſo become humane and reaſonable, we ſee it by experience in many places, that *Foſter-Children* are dearer to the *Nurſe* then to the *Mother*; as receiving and miniſtring reſpectively, perpetual pretineſſes of love, and fondneſs, and trouble, and need, and invitations, and all the inſtruments of indearment; beſides a vicinity of diſpoſitions, and relative tempers by the communication of bloud and ſpirits from the Nurſe to the ſuckling, which makes *uſe* the more natural, and *nature* more accuſtomed. And therefore the affections which theſe expoſed or derelict Children bear to their Mothers, have no grounds of nature or aſſiduity, but civility and opinion; and that little of love which is abated from the Foſter-parents upon publick report that they are not natural, that little is transferred to Mothers upon the ſame opinion, and no more. Hence comes thoſe unnatural averſions, thoſe unrelenting diſpoſitions, thoſe careleſneſſes and incurious deportments towards their children, which are ſuch ill-ſown ſeeds, from whence may ariſe up a bitterneſs of diſpoſition and mutual provocation. The affection which Children bear to their Nurſes, was highly remark'd in the inſtance of *Scipio Aſiaticus*, who rejected the importunity of his Brother *Africanus*, in behalf of the ten Captains who were condemned for offering violence to the Veſtals; but pardoned them at the requeſt of his Foſter-ſiſter: and being asked why he did more for his Nurſes Daughter, then for his own Mothers Son, gave this anſwer, *I eſteem her rather to be my Mother that brought me up, then her that bore me and forſook me.* And I have read the obſervation, That many Tyrants have killed their Mothers, but never any did violence to his Nurſe; as if they were deſirous to ſuck the blood of their Mother raw, which ſhe refuſed to give to them digeſted into milk. And the Baſtard-Brother of the *Gracchi* returning from his Victories in *Aſia* to *Rome*, preſented his Mother with a Jewel of Silver, and his Nurſe with a Girdle of Gold, upon the ſame account. Sometimes Children are exchanged, and artificial Baſtardies introduced into a Family, and the right heir ſupplanted. It happened ſo to *Artabanus* King of *Epirus*: his Childe was chang'd at nurſe, and the Son

Obliteratis & abolitis nativæ pietatis elementis, quicquid ita educati liberi amare patrem atq; matrem videntur, magnam partem non naturalis ille amor eſt, ſed civilis, & opinabilis. Phavor. apud A. Gellium.

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of a mean Knight succeeded in the Kingdome. The event of which was this: The Nurse too late discovered the Treason; a bloody war was commenced, both the Pretenders slain in Battel, and the Kingdome it self was usurped by *Alexander* the Brother to *Olympias*, the wife of *Philip* the *Macedonian*. At the best, though there happen no such extravagant and rare accidents, yet it is not likely a *stranger* should love the Childe better then the *Mother*: and if the Mothers care could suffer it to be exposed, a strangers care may suffer it to be neglected. For how shall a hireling endure the inconveniencies, the tediousnesses and unhandsomenesses of a nursery; when she, whose natural affection might have made it pleasant, out of wantonness or softness hath declined the burthen? But the sad accidents, which by too frequent observation are daily seen happning to Nurse-children, give great probation that this intendment of Nature designing Mothers to be the Nurses, that their affection might secure and increase their care, and the care best provide for their babes, is most reasonable and proportionable to the discourses of Humanity.

11. But as this instinct was made reasonable; so in this also the reason is in order to grace and spiritual effects: and therefore is among those things which GOD hath separated from the common instincts of Nature, and made properly to be Laws, by the mixtures of Justice and Charity. For it is part of that education which Mothers as a duty owe to their children, that they do in all circumstances, and with all their powers which GOD to that purpose gave them, promote their capacities and improve their faculties. * Now in this also, as the temper of the body is considerable in order to the inclinations of the soul, so is the Nurse in order to the temper of the body: and a Lamb sucking a Goat, or a Kid sucking of an Ewe, change their fleece and hair respectively, say Naturalists. For if the soul of Man were put into the body of a Mole, it could not see nor speak, because it is not fitted with an instrument apt and organical to the faculty: and when the soul hath its proper instruments, its musick is pleasant or harsh according to the sweetness or the unevenness of the string it touches: For *David* himself could not have charm'd *Sauls* melancholy spirit with the strings of his Bowe, or the wood of his Spear. And just so are the actions or dispositions of the soul, angry or pleasant, lustfull or cold, querulous or passionate, according as is the body disposed by the various intermixtures of natural qualities. And as the carelessness of Nurses have sometimes returned Children to their Parents, crooked, consumptive, half starved, and unclean from the impurities of Nature: so their society and their nourishment together, have disposed them to peevishness, to lust, to drunkenness, to pride, to low and base demeanours, to stubbornness. And as a Man would have been unwilling to have had a Childe by *Harpaste*, *Seneca*'s wifes fool, so he would in all reason be as unwilling to have had her to be the Nurse: for very often Mothers by the birth do not transmit their imperfections, yet seldome it happens but the Nurse does. Which is the more considerable, because Nurses are commonly persons of no great rank, certainly lower then the Mother, and by consequence liker to return their children with the lower and more servile conditions: and commonly those vainer people teach them to be peevish, and proud, to lye, or at least seldome give them any first principles contrariant to the Nurses vice. And therefore it concerns the Parents care, in order to a vertuous and vitious life of the Childe,

* *Nam Græcorum eloquentia multum contuliſſe accepimus Corneliam Matrem.* Quint. l. 1. c. 1. *Protinus et erit parens faſtus, acrem quam maxime curam impendat. Ante omnia ne ſit vitioſus ſermo Nutricibus, quas ſi fieri poſſet, ſapientes Chryſippus optavit.* Quint. l. c. 1. γάλα ἀλλότριον βλαβερὸν, γάλα ἴδιον ὠφέλιμον. Hippoc. l. de alimento.

κᾆτα πῶς ἂν πέτοιτο γ' ὀπτὴ ζεις κακκάβη; Ariſtoph. in militibus.

Childe, to ſecure its firſt ſeaſonings; becauſe, whatever it ſucks in firſt, it ſwallows and believes infinitely, and practiſes eaſily, and continues longeſt. And this is more proper for a Mothers care, while the Nurſe thinks that giving the Childe ſuck, and keeping its body clean, is all her duty. But the Mother cannot think her ſelf ſo eaſily diſcharged. And this conſideration is material in all caſes, be the choice of the Nurſe never ſo prudent and curious: and it is not eaſily apprehended to be the portion of her care to give it ſpiritual milk, and therefore it intrenches very much upon impiety and poſitive relinquiſhing the education of their Children, when Mothers expoſe the ſpirit of the Childe, either to its own weaker inclinations, or the wicked principles of an ungodly Nurſe, or the careleſneſs of any leſs obliged perſon.

"Αλλοτε μητρὸς πλεῖον ἤμεϱον, ἄλλοτε μήτηϱ. Fictum proverb.

12. And then let me adde, That a childe ſucks the Nurſes milk, and digeſts her conditions, if they be never ſo * bad, ſeldome gets any good. For Vertue being ſuperaddition to Nature, and perfections not radical in the body, but contradictions to, and meliorations of natural indiſpoſitions, does not eaſily convey it ſelf by miniſtrations of food, as vice does, which in moſt inſtances is nothing but meer nature grown to cuſtome, and not mended by Grace: ſo that it is probable enough, ſuch natural diſtemperatures may paſs in the rivulets of milk, like evil ſpirits in a white garment, when vertues are of harder purchaſe, and dwell ſo low in the heart, that they but rarely paſs through the fountains of generation. And therefore let no Mother venture her child upon a ſtranger, whoſe heart ſhe leſs knows then her own. And becauſe few of thoſe nicer women think better of others then themſelves, (ſince out of ſelf-love they neglect their own bowels) it is but an act of improvidence to let my childe derive imperfections from one of whom I have not ſo good an opinion as of my ſelf.

* *Hircanæ admorunt uberа tigres.* Virg. λεαίνας μαδὸν ἐθήλαζε.

13. And if thoſe many bleſſings and holy prayers which the childe needs, or his askings or ſickneſſes, or the Mothers fears or joyes reſpectively do occaſion, ſhould not be caſt into this account, yet thoſe principles, which in all caſes wherein the neglect is vitious, are the cauſes of the expoſing the childe, are extremely againſt the piety and charity of Chriſtian Religion; which preſcribes ſeverity and auſtere deportment, and *the labours of love*, and exemplar tenderneſs of affections, and piety to children, which are the moſt natural and neareſt relations the Parents have. That Religion which commands us to viſit and to tend ſick ſtrangers, and waſh the feet of the poor, and dreſs their ulcers, and ſends us upon charitable embaſſies into unclean priſons, and bids us lay down our lives for one another, is not pleaſed with a niceneſs and ſenſual curioſity (that I may not name the wantonneſſes of luſts) which denies ſuck to our own children. What is more humane and affectionate then Chriſtianity? and what is leſs natural and charitable then to deny the expreſſes of a Mothers affection, which certainly to good women is the greateſt trouble in the world, and the greateſt violence to their deſires, if they ſhould not expreſs and miniſter?

14. And it would be conſidered, whether thoſe Mothers, who have neglected their firſt duties of piety and charity, can expect ſo prompt and eaſie returns of duty and piety from their children, whoſe beſt foundation

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is love, and that love ſtrongeſt, which is moſt naturall, and that moſt naturall which is conveyed by the firſt miniſteries and impreſſes of nouriſhment and education? And if love deſcends more ſtrongly then it aſcends, and commonly falls from the parents upon the children in Cataracts, and returns back again up to the Parents but in gentle dews; if the childes affection keeps the ſame proportions toward ſuch unkinde Mothers; it will be as little as atomes in the Sun, and never expreſs it ſelfe but when the Mother needs it not, that is, in the Sun-ſhine of a clear fortune.

15. This then is amongſt thoſe inſtincts which are natural, heightned firſt by *reaſon*, and then exalted by *grace* into the obligation of a law: and being amongſt the ſanctions of nature, its prevarication is a crime very neer thoſe ſins, which Divines, in deteſtation of their malignity, call *ſins againſt nature*; and is never to be excuſed, but in caſes of * *neceſſity* or *greater charity*, as when the Mother cannot be a Nurſe, by reaſon of naturall diſability, or be afflicted with a diſeaſe, which might be tranſmitted in the milk, or in caſe of the publick neceſſities of a Kingdom, for the ſecuring of ſucceſſion in the Royal Family. And yet concerning this laſt, *Lycurgus* made a law, that the Nobleſt amongſt the Spartan women, though their Kings wives, ſhould at leaſt nurſe their eldeſt ſon, and the Plebeians ſhould nurſe all theirs: and *Plutarch* reports that the ſecond ſon of King *Themiſtes* inherited the kingdome in *Sparta*, onely becauſe he was nurſed with his Mothers milke, and the eldeſt was therefore rejected, becauſe a ſtranger was his Nurſe. And that Queens have ſuckled and nurſed their own children, is no very unuſual kindneſs in the ſimplicity and hearty affections of elder ages, as is to be ſeen in *Herodotus* and other Hiſtorians; I ſhall only remark one inſtance out of the Spaniſh Chronicles, which *Henry Stephens* in his Apology for *Herodotus* reports to have heard from thence related by a Noble perſonage *Monſieur Marillac*; that a Spaniſh Lady married into *France* nurſed her child with ſo great a tenderneſs and jealouſie, that having underſtood the little Prince once to have ſuck'd a ſtranger, ſhe was unquiet till ſhe had forced him to vomit it up again. In other caſes, the crime lies at their door who inforce neglect upon the other, and is heightned in proportion to the motive of the omiſſion; as if wantonneſs or pride be the parent of the crime, the iſſue beſides its natural deformity, hath the excreſcencies of pride or luſt to make it more ugly.

* *Neceſſitas magnum imbecillitatis humanæ patrocinium, quicquid cogit excuſat.* Senec.

16. To ſuch Mothers I propound the example of the holy Virgin, who had the honour to be viſited by an Angel, yet after the example of the Saints in the Old Teſtament, ſhe gave to the holy JESUS drink from thoſe bottles which himſelf had filled for his own drinking; and her paps were as ſurely bleſſed for giving him ſuck, as her womb for bearing him; and reads a Lecture of piety and charity, which if we deny to our children, there is then in the world left no argument or relation great enough to kindle it from a cinder to a flame. GOD gives *dry breaſts* for a *curſe* to ſome, for an *affliction* to others; but thoſe that invite it to them by voluntary arts, *Love not bleſſing, therefore ſhall it be far from them.* And I remember that it was ſaid concerning *Annius Minutius* the Cenſor, that he thought it a prodigy and extremely ominous to Rome, that a Roman Lady refuſed to nurſe her child, and yet gave ſuck to a puppy, that her milk might

might with more safety be dried up with artificial applications. Let none therefore divide the interests of their own children: for she that appeared before *Solomon* and would have the child divided, was not the true Mother, and was the more culpable of the two.

The PRAYER.

O Holy and Eternal GOD, Father of the Creatures, and King of all the World, who hast imprinted in all the sons of thy Creation, principles and abilities to serve the end of their own preservation, and to Men hast superadded Reason; making those first propensities of nature to be reasonable in order to society, and a conversation in communities and bodies politick; and hast by several laws and revelations directed our reasons to neerer applications to thee, and performance of thy great end, the glory of our Lord and Father: Teach me strictly to observe the order of Creation, and the designes of the Creatures; that in my order I may do that service, which every creature does in its proper capacity; LORD let me be as constant in the ways of Religion, as the Sun in his course; as ready to follow the intimations of thy Spirit, as little birds are to obey the directions of thy Providence and the conduct of thy hand; and let me never by evil customes, or vain company, or false perswasions, extinguish those principles of morality, and right reason which thou hast imprinted in my understanding, in my creation and education, and which thou hast ennobled by the superadditions of Christian institution; that I may live according to the rules of Nature in such things which she teaches, modestly, temperately and affectionately, in all the parts of my natural and Political relations; and that I proceeding from nature to grace, may henceforth go on from grace to glory, the crown of all obedience, prudent and holy walking, through Jesus Christ our Lord. Amen.

SECT.

SECT. IV.

Of the great and glorious accidents happening about the birth of JESUS.

1. ALthough the birth of CHRIST was deſtitute of the uſuall excreſcencies and leſs neceſſary Pomps which uſed to ſignifie and illuſtrate the birth of Princes; yet his firſt humility was made glorious with preſages, miracles, and ſignifications from heaven, which did not onely, like the furniture of a Princely Bedchamber, ſpeak the riches of the Parent, or greatneſs of the Son within its own wals, but did declare to all the world that their Prince was born, publiſhing it with figures and repreſentments almoſt as great as its Empire.

2. For when all the world did expect that in *Judæa* ſhould be born their Prince, and that the incredulous world had in their obſervation ſlipt *by* their true Prince, becauſe he came not in pompous and ſecular illuſtrations; upon that very ſtock *Veſpaſian* was nurs'd up in hope of the Roman Empire, and that hope made him great in deſignes, and they being proſperous made his fortunes correſpond to his hopes, and he was indeered and engaged upon that fortune by the Prophecy which was never intended him by the Prophet. But the fortune of the Roman Monarchy was not great enough for this Prince deſign'd by the old Prophets. And therefore it was not without the influence of a Divinity, that his Deceſſor *Auguſtus* about the time of CHRISTS nativity refuſed to be called *Lord*; poſſibly it was to entertain the people with ſome hopes of reſtitution of their liberties, till he had grip'd the Monarchy with a ſtricter and faſter hold; but the Chriſtians were apt to believe that it was upon the Prophecy of a *Sibyll* foretelling the birth of a greater Prince, to whom all the world ſhould pay adoration; and that the Prince was about that time born in *Judæa*, the oracle which was dumb to *Auguſtus* queſtion, told him unask'd; the Devil having no tongue permitted him, but one to proclaim that *an Hebrew child was his Lord and enemy.*

Sueton. in vitâ Veſp. Vide etiam Ciceron. de Divin.

Oroſius. l. 6. c. 22.

Suidas in hiſtor. Verb. Auguſtus.

3. At the birth of which child there was an univerſal peace through all the world. For then it was that *Auguſtus Cæſar* having compoſed all the wars of the world, did the third time cauſe the gates of *Janus*'s Temple to be ſhut; and this peace continued for twelve years, even till the extreme old age of the Prince, untill ruſt had ſealed the Temple doors, which opened not, till the ſedition of the *Athenians* and the rebellion of the *Dacians* cauſed *Auguſtus* to arme. For he that was born was *the Prince of Peace*, and came to reconcile God with man, and man with his brother; and to make by the ſweetneſs of his example, and the influence of a holy doctrine ſuch happy attonements between diſagreeing natures, ſuch confederations and ſocieties between Enemies, *that the Wolf and the Lamb ſhould lie down together*, and a little child boldly and without danger put

Oroſius.

Eſa. 1. 8.

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1. ALthough the birth of CHRIST was deſtitute of the uſuall excreſcencies and leſs neceſſary Pomps which uſed to ſignifie and illuſtrate the birth of Princes; yet his firſt humility was made glorious with preſages, miracles, and ſignifications from heaven, which did not onely, like the furniture of a Princely Bedchamber, ſpeak the riches of the Parent, or greatneſs of the Son within its own wals, but did declare to all the world that their Prince was born, publiſhing it with figures and repreſentments almoſt as great as its Empire.

2. For when all the world did expect that in *Judæa* ſhould be born their Prince, and that the incredulous world had in their obſervation ſlipt *by* their true Prince, becauſe he came not in pompous and ſecular illuſtrations; upon that very ſtock *Veſpaſian* was nurs'd up in hope of the Roman Empire, and that hope made him great in deſignes, and they being proſperous made his fortunes correſpond to his hopes, and he was indeered and engaged upon that fortune by the Prophecy which was never intended him by the Prophet. But the fortune of the Roman Monarchy was not great enough for this Prince deſign'd by the old Prophets. And therefore it was not without the influence of a Divinity, that his Deceſſor *Auguſtus* about the time of CHRISTS nativity refuſed to be called *Lord*; poſſibly it was to entertain the people with ſome hopes of reſtitution of their liberties, till he had grip'd the Monarchy with a ſtricter and faſter hold; but the Chriſtians were apt to believe that it was upon the Prophecy of a *Sibyll* foretelling the birth of a greater Prince, to whom all the world ſhould pay adoration; and that the Prince was about that time born in *Judæa*, the oracle which was dumb to *Auguſtus* queſtion, told him unask'd; the Devil having no tongue permitted him, but one to proclaim that *an Hebrew child was his Lord and enemy.*

Sueton. in vitâ Veſp. Vide etiam Cicero. de Divin.

Oroſius. l. 6. c. 22.

Suidas in hiſtor. Verb. Auguſtus.

3. At the birth of which child there was an univerſal peace through all the world. For then it was that *Auguſtus Cæſar* having compoſed all the wars of the world, did the third time cauſe the gates of *Janus*'s Temple to be ſhut; and this peace continued for twelve years, even till the extreme old age of the Prince, untill ruſt had ſealed the Temple doors, which opened not, till the ſedition of the *Athenians* and the rebellion of the *Dacians* cauſed *Auguſtus* to arme. For he that was born was *the Prince of Peace*, and came to reconcile God with man, and man with his brother; and to make by the ſweetneſs of his example, and the influence of a holy doctrine ſuch happy attonements between diſagreeing natures, ſuch confederations and ſocieties between Enemies; *that the Wolf and the Lamb ſhould lie down together*, and a little child boldly and without danger put

Oroſius.

Eſa. 1. 8.

put his finger in the neſt *and cavern of an Aſpick*; and it could be no leſs then miraculous, that ſo great a body as the Roman Empire, conſiſting of ſo many parts, whoſe conſtitutions were differing, their humours contrary, their intereſts contradicting each others greatneſs, and all theſe violently oppreſſed by an uſurping power, ſhould have no limb out of joynt, not ſo much as an aking tooth, or a rebelling humour in that huge collection of parts: but ſo it ſeemed good in the eye of heaven, by ſo great and good a ſymbole to declare not onely the greatneſs but the goodneſs of the Prince that was then born in *Judæa*, the Lord of all the World.

4. But becauſe the heavens, as well as the earth, are his Creatures and do ſerve him, at his Birth he received a ſigne *in heaven above*, as well as *in the earth beneath*, as an homage paid to their common Lord. For as certain Shepherds were keeping watch over their flocks by night, neer that part where *Jacob* did uſe to feed his cattel when he was in the land of *Canaan*, *the Angel of the Lord came upon them, and the glory of the Lord ſhone round about them.* Needs muſt the ſhepherds be afraid, when an Angel came arayed in glory, and clothed their perſons in a robe of light, great enough to confound their ſenſes and ſcatter their underſtandings. *But the Angel ſaid unto them, Fear not, for I bring unto you tidings of great joy which ſhall be to all people. For unto you is born this day in the city of* David *a Saviour which is Chriſt the Lord.* The ſhepherds needed not be invited to go ſee this glorious ſight; but leſt their fancy ſhould riſe up to an expectation of a Prince as externally glorious as might be hoped for upon the conſequence of ſo glorious an apparition, the Angel to prevent the miſtake told them of a ſigne, which indeed was no other then the thing ſignified; but yet was therefore a ſigne, becauſe it was ſo remote from the common probability and expectation of ſuch a birth, that by being a miracle, ſo great a Prince ſhould be born ſo poorly, it became an inſtrument to ſignifie it ſelf and all the other parts of myſterious conſequence. *For the Angel ſaid, this ſhall be a ſigne unto you. Ye ſhall finde the Babe wrapt in ſwadling clothes lying in a manger.*

5. But as light, when it firſt begins to guild the eaſt, ſcatters indeed the darkneſſes from the earth, but ceaſes not to increaſe its flame, till it hath made perfect day; ſo it happened now in this apparition of the Angel of light, he appeared and told his meſſage, and did ſhine, but the light aroſe higher and higher till midnight was as bright as mid-day; *for ſuddenly there was with the Angel a multitude of the heavenly hoſt*: and after the Angel had told his Meſſage in plain ſong, the whole chorus joyned in deſcant, and ſang an hymn to the tune and ſenſe of heaven, where *glory* is paid *to God* in eternal and never-ceaſing offices, and whence *good will* deſcends *upon men* in perpetual and never-ſtopping torrents: their ſong was, *Glory be to God on high, on earth peace, good will towards men*: by this ſong not onely referring to the ſtrange peace which at that time put all the world in eaſe, but to the great peace which this new born Prince ſhould make between his Father and all Mankinde.

Igitur eo tempore, i. e. *eo anno quo firmiſſimam veriſſimamque pacem ordinatione Dei Cæſar compoſuit, natus eſt Chriſtus, cujus adventu pax iſta ſanulata eſt: in cujus ortu audientibus hominibus exultantes Angeli cecinerunt, Gloria in excelſis Deo, & in terra pax, &c. P. Oroſius.*

6. Aſſoon

6. Aſſoon as theſe bleſſed Choriſters had ſung their Chriſtmas carol, and taught the Church a hymn to put into her offices for ever, in the anniverſary of this feſtivity, *the Angels returned into heaven, and the ſhepherds went to Bethlehem to ſee this thing which the Lord had made known unto them. And they came with haſt, and found Mary and Joſeph; and the Babe lying in a manger* Juſt as the Angel had prepared their expectation they found the narrative verified, and ſaw the glory and the myſtery of it by that repreſentment which was made by the heavenly Miniſters, ſeeing GOD through the vail of a childes fleſh, the Heir of heaven wrapt in ſwadling clothes, and a perſon to whom the Angels did miniſter laid in a manger; and they beheld and wondred and worſhipped.

7. But as precious liquor warmed and heightned by a flame, firſt crowns the veſſel, and then dances over its brim into the fire, increaſing the cauſe of its own motion and extravagancy: ſo it happened to the ſhepherds, whoſe hearts being filled with the oil of gladneſs up unto the brim, the joy ran over, as being too big to be confined in their own breaſts, and did communicate it ſelf, growing greater by ſuch diſſemination: *for when they had ſeen it, they made known abroad the ſaying which was told them concerning this childe.* And (as well they might) *all that heard it wondred.* But *Mary*, having firſt changed her joy into wonder, turned her wonder into entertainments of the myſtery, and the myſtery into a fruition and cohabitation with it. *For Mary kept all theſe ſayings, and pondered them in her heart.* And the ſhepherds having ſeen what the Angels did upon the publication of the news, which leſs concerned them then us, had learnt their duty to ſing an honour to GOD for the nativity of CHRIST, *for the ſhepherds returned glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them.*

8. But the Angels had told the ſhepherds that the nativity was *glad tidings of great joy unto all people*; and that *the heavens might declare the glory of God, and the firmament ſhew his handy work.* This alſo was told abroad even to the Gentiles by a ſign from heaven, by the meſſage of a ſtar. For there was a Prophecy of *Balaam* famous in all the Eaſtern countrey, and recorded by *Moſes*. *There ſhall come a ſtar out of Jacob, and a ſcepter ſhall ariſe out of Iſrael, out of Iacob ſhall come he that ſhall have dominion.* Which although in its firſt ſenſe it ſignified *David* who was the conquerour of the *Moabites*, yet in its more myſterious and chiefly intended ſenſe, it related to the ſon of *David*: And in expectation of the event of this prophecy, the *Arabians* the ſons of *Abraham* by *Chetturah*, whoſe portion given by their Patriarch was gold, frankincenſe and myrrhe, who were great lovers of Aſtronomy, did with diligence expect the revelation of a mighty Prince in *Judea* at ſuch time when a miraculous and extraordinary ſtar ſhould appear, *And therefore when Ieſus was born in Bethlehem of Iudea in the days of Herod the King, there came wiſe men* inſpired by God, taught by art, and perſwaded by prophecy, *from the Eaſt to Ieruſalem, ſaying, where is he that is born King of the Iews? for we have ſeen his ſtar in the Eaſt, and are come to worſhip him.* The Greeks ſuppoſe this which was called a ſtar, to have been indeed an Angel in a pillar of fire, and the ſemblance of a ſtar; and it is made the more likely by coming and ſtanding directly over the humble roof of his nativity, which is not diſcernible in the ſtation of a ſtar, though it be ſup-

Numb. 17. 24.

Epiphan: in expoſ. fid. cath. c. 8.

posed to be lower then the orb of the Moon. To which if we adde, that *they only* saw it (so farre as we know;) and that it appeared as it were by voluntary periods, it will not be very improbable but that it might be like the Angel that went before the sons of *Israel* in a pillar of fire by night, or rather like the little shining stars sitting upon the bodies of *Protus*, *Tharacus*, and *Andronicus* Martyrs, when their bodies were searched for, in the days of *Diocletian*, and pointed at by those bright Angels.

9. This star did not trouble *Herod*, till the Levantine Princes expounded the mysteriousnes of it, and said it declared a *King* to be born in *Iury*, and that the star was *his*, not applicable to any signification but of a Kings birth: * And therefore although it was † no prodigy nor Comet, foretelling diseases, plagues, war, and death, but only the happy birth of a most excellent Prince, yet it brought affrightment to *Herod* and all *Ierusalem*: *for when Herod the King had heard these things, he was troubled, and all Jerusalem with him.* And thinking that the question of the kingdom was now in dispute, and an Heir sent from heaven to lay challenge to it, who brought a star and the learning of the East with him for evidence and probation of his title, *Herod* thought there was no security to his usurped possession, unless he could rescind the decrees of heaven, and reverse the results and eternal counsels of predestination. And he was resolved to venture it, first by craft, and then by violence.

* *Et terris mutantem regna Cometem.*
† Chalcidius *in Timæum Platonis.*

10. And *first, he calls the chief Priests and Scribes of the people together*, and demanded of them, where CHRIST should be born; and found by their joynt determination that *Bethlehem* of *Iudea* was the place designed by ancient Prophecy and GODS decree. Next he enquired of the Wisemen concerning the star, but *privily*, what time it appeared. For the star had not motion certain and regular, by the laws of nature, but it so guided the Wisemen in their journey, that it stood when they stood, moved not when they rested, and went forward when they were able, making no more hast then they did, who carried much of the business and imployment of the star along with them. But when *Herod* was satisfied in his questions, he sent them to *Bethlehem*, with instructions *to search diligently for the young childe, and to bring him word*, pretending that he would come and worship him also.

Leo Serm. 4. de Epiphan.

11. The wise men prosecuted the business of their journey, *and having heard the King, they departed, and the star* (which as it seems attended their motion) *went before them untill it came and stood over where the young childe was*; where *when they saw the star, they rejoyced with exceeding great joy.* Such a joy as is usual to wearied Travailers when they are entring into their Inne, such a joy as when our hopes and greatest longings are laying hold upon the proper objects of their desires, a joy of certainty immediately before the possession: for that is the greatest joy, which possesses before it is satisfied, and rejoyces with a joy not abated by the surfets of possession, but heightned with all the apprehensions and fancies of hope, and the neighbourhood of fruition; a joy of nature, of wonder and of religion. And now their hearts laboured with a throng of spirits and passions, and ran into the house to the embracement of JESUS even before their feet: *but when they were come into the house, they saw the young childe with Mary his mother.* And possibly their expectation was something lessen-

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ed; and their wonder heightned, when they saw their hope empty of pomp and gayety, the great Kings throne to be a manger, a stable to his Chamber of presence, a thinne Court, and no Ministers, and the King himself a pretty babe, and, but that he had a Star over his head nothing to distinguish him from the common condition of children, or to excuse him from the miseries of a poor and empty fortune.

13. This did not scandalize those wise persons, but being convinced by that Testimony from Heaven, and the union of all Circumstances, *they fell down and worshipped him*, after the manner of the Easterlings when they do veneration to their Kings, not with an empty *Ave* and gay blessing of fine words, but *they bring presents, and come into his Courts*; for *when they had opened their treasures they presented unto him gifts, Gold, Frankincense, and Myrrhe.* And if these gifts were mysterious beyond the acknowledgment of him to be the King of the Jews, and Christ that should come into the world, Frankincense might signifie him to be acknowledged a GOD, Myrrhe to be a Man, and Gold to be a King: Unless we choose by *Gold* to signifie the acts of mercy, by *Myrrhe* the chastity of mindes, and purity of our bodies, to the incorruption of which Myrrhe is especially instrumental; and by incense we intend our prayers as the most apt presents and oblations to the honour and service of this young King. But however the fancies of religion may represent variety of Ideas, the act of adoration was direct and religious, and the myrrhe was medicinal to his tender body; the incense possibly no more then was necessary in a stable, the first throne of his humility; and the gold was a good Antidote against the present indigencies of his poverty; presents such as were used in all the Levant, (especially in *Arabia* and *Saba*, to which the growth of myrrhe and frankincense were proper) in their addresses to their God and to their King, and were instruments with which under the vail of flesh they worshipped the eternal word; the wisdom of God under infant Innocency; the Almighty power in so great weakness, and under the lowness of humane nature, the altitude of Majesty, and the infinity of Divine Glory. And so was verified the prediction of the Prophet *Esay* under the type of the son of the Propheteſs, *Before a childe shall have knowledge to cry, My Father and my Mother, he shall take the spoil of Damascus and Samaria, from before the King of Assyria.*

S. Ambros. in 2 Lu. 6. Leo ser. de Epi. *Theophil. in* Mat. 2. S. Bernard. in serm. 2. de Epiph. Phil. 4. 18. Psal. 141. 2. Revel. 5. 8.

Esa. 8. 4. *Justin. M* Dial. cum Tryphon. Tertul. l. 3. contr. Marcion. c. 13.

13. When they had paid the tribute of their offerings and adoration, *Being warned in their sleep by an Angel not to return to Herod, they returned into their own countrey another way*, where having been satisfied with the pleasures of Religion, and taught by that rare demonstration which was made by CHRIST, how Mans happiness did nothing at all consist in the affluence of worldly possessions, or the tumours of honour; having seen the Eternal Son of God poor and weak, and unclothed of all exteriour Ornaments, they renounced the World, and retired empty into the recesses of Religion, and the delights of Philosophy.

Ad. SECT. IV.

Conſiderations upon the apparition of the Angels to the Shepherds.

WHen the Angels ſaw that come to paſs which *Gabriel* the great Embaſſadour of God had declared, that which had been prayed for and expected four thouſand years, and that by the merits of this new-born Prince, their younger brethren and inferiours in the order of intelligent creatures were now to be redeemed, that Men ſhould partake the glories of their ſecret habitations, and ſhould fill up thoſe void places which the fall of *Lucifer* and the third part of the Stars had made, their joy was great as their underſtanding, and theſe mountains did leap with joy, becauſe the valleys were filled with benediction and a fruitful ſhower from Heaven. And if at the *converſion* of one ſinner there is jubilation and a feſtival kept among the Angels, how great ſhal we imagine this rejoycing to be, when *Salvation* and *Redemption* was ſent to all the World? But we alſo to whom the joy did more perſonally relate (for they rejoyced for our ſakes) ſhould learn to eſtimate the grace done us, and believe there is ſomething very extraordinary in the piety and ſalvation of a Man, when the Angels, who in reſpect of us are unconcern'd in the communications, rejoyce with the joy of Conquerours, or perſons ſuddenly ranſomed from tortures and death.

2. But the Angels alſo had other motions; for beſides the pleaſures of that joy which they had in beholding humane nature ſo highly exalted, and that GOD was Man, and Man was GOD; they were tranſported with admiration at the ineffable Counſel of GODS predeſtination, proſtrating themſelves with adoration and modeſty, ſeeing GOD ſo humbled, and Man ſo changed, and ſo full of charity, that GOD ſtooped to the condition of Man, and Man was inflam'd beyond the love of Seraphims, and was made more knowing then Cherubims, more eſtabliſhed then Thrones, more happy then all the orders of Angels. The iſſue of this conſideration teaches us to learn *their charity*, and to exterminate all the intimations and beginnings of *Envy*, that we may as much rejoyce at the good of others as of our ſelves; for then we love good for GODS ſake, when we love good where ever GOD hath placed it; and that joy is charitable which overflows our neighbours fields, when our ſelves are unconcerned in the perſonal accruments; for ſo we are *made partakers of all that fear God*, when charity unites their joy to ours, as it makes us partakers of their common ſufferings.

3. And now the Angels, who had adored the holy JESUS in Heaven, come alſo to pay their homage to him upon earth; and laying aſide their flaming ſwords, they take into their hands inſtruments of muſick, and ſing, *Glory be to God on high.* Firſt, ſignifying to us, that the incarnation of the holy JESUS, was a very great inſtrument of the glorification of

of GOD, and those divine perfections in which he is chiefly pleased to communicate himselfe to us, were in nothing manifested so much as in the mysteriousnes of this work. 2. And in vain doth man satisfie himself with complacencies and ambitious designs upon earth, when he sees before him, GOD in the form of a servant, humble and poor, and crying, and an infant full of need and weakness.

4. But GOD hath pleased to reconcile his glory with our eternal benefit, and that also was part of the Angels song, *In earth peace to men of good will.* For now we need not with *Adam* to fly from the presence of the LORD, saying, *I heard thy voice, and I was afraid, and hid my self*; for he, from whom our sins made us once to flie, now weeps, and is an infant in his Mothers arms, seeking strange means to be reconciled to us, hath forgotten all his anger, and is swallowed up with love, and incircled with irradiations of amorous affections and good will: and the effects of this good will are not referred [illegible] to persons of heroical and eminent graces and operations, of vast and expensive charities, of prodigious abstinencies, of heremitical retirements, of ascetical diet, of perfect religion, and canoniz'd persons, but to all *men of good will*, whose souls are hallowed with holy purposes and pious desires, though the beauties of the religion, and holy thoughts were not spent in exteriour acts, nor called out by the opportunities of a rich and expressive fortune.

5. But here we know where *the seat and regiment of peace* is placed, and all of it must pass by us and descend upon us as duty and reward. It proceeds from the word Incarnate, from the Son of GOD undertaking to reconcile us to his Father; and it is ministred and consigned unto us by every event and act of providence, whether it be deciphered in characters of paternal indulgence, or of correction, or absolution: For that is not peace from above, to have all things according to our humane and natural wishes; but to be in favour with GOD, *that is peace*; always remembring, that to be chastised by him, is not a certain testimony of his meer wrath, but to all his servants a *character* of love, and of paternal provision, since *he chastises every son whom he receives.* Whosoever seeks to avoid all this worlds adversity, can never finde peace: but he only who hath resolved all his affections and placed them in the heart of GOD, he who denies his own will, and hath killed self-love, and all those enemies within that make afflictions to become miseries indeed and full of bitterness, he only enjoys this peace; and in proportion to every mans mortification and self-denial, so are the degrees of his peace; and this is *the peace* which the Angel proclaimed at the enuntiation of that birth which taught humility and contempt of things below, and all its vainer glories by the greatest argument in the world, even the poverty of GOD incarnate. And if GOD sent his *own, natural, onely begotten and beloved Son*, in all the dresses of poverty and contempt; that person is vain, who thinks God will love him better then he loved his own Son, or that he will express his love any other or gentler way then to make him partaker of the fortune of his eldest Son. There is one other postern to the dwellings of peace, and that is, *good will to Men*, for so much charity as we have to others, such a measure of peace also we may enjoy at home: For peace was only proclaimed to Men of good will, to them that are at peace with GOD and all the World.

6. But the Angel brought the meſſage to ſhepherds, to perſons ſimple and mean, and humble; perſons likely to be more apprehenſive of the myſtry, and leſs of the ſcandal, of the poverty of the *Meſſias*: for they whoſe cuſtom or affections dwell in ſecular pomps, who are not uſed by charity or humility to ſtoop to an evenneſs and conſideration of their brethren, of equal natures though of unequal fortunes; are perſons of all the world moſt indiſpoſed and removed from the underſtanding of ſpiritual excellencies, eſpecially when they do not come clothed with advantages of the world, and of ſuch beauties which they admire. GOD himſelf in poverty comes in a prejudice to them that love riches, and *ſimplicity is folly to crafty perſons, a mean birth is an ignoble ſtain, beggery is a ſcandal, and the Croſs an unanſwerable objection. But the Angels moral in the circumſtance of his addreſs, and inviting the poor Shepherds to *Bethlehem*, is, That none are fit to come to CHRIST, but thoſe who are poor in ſpirit, deſpiſers of the world, ſimple in their hearts, without craft and ſecular deſigns; and therefore neither did the Angel tell the ſtory to *Herod*, nor to the Scribes and Phariſees, whoſe ambition had ends contradictory to the ſimplicity and poverty of the birth of JESUS.

* *At nos virtutes ipſas invertimus, atque*
Sincerũ cupimus vas incruſtare. Probus quis
Nobiſcum vivit: multum dimiſſus homo, illi
Tardo cognomen pingui damus——
Simplicior ſi quis——ut forte legentem
Aut tacitũ impellat, quovis ſermone moleſtus
Communi ſenſu planè caret, inquimus.——
Horat. Serm. l. 1. Sat. 3.

7. Theſe Shepherds when they converſed with Angels were watching over their flocks by night; no Revellers; but in a painful and dangerous imployment, the work of an honeſt calling, ſecuring their folds againſt incurſions of wild beaſts, which in thoſe Countries are not ſeldom, or infrequent. And CHRIST being the great Shepherd (and poſſibly for the analogies ſake the ſooner manifeſted to Shepherds,) hath made his Miniſters overſeers of their flocks, diſtinguiſhed in their particular folds, and conveys the myſteriouſneſs of his kingdom firſt to the Paſtors, and by their miniſtery to the flocks; But although all of them be admitted to the Miniſtery, yet thoſe only to the interiour receſſes and neerer imitations of JESUS, who are watchful over their flocks, aſſiduous in their labours, painful in their ſufferings, preſent in the dangers of the ſheep, ready to interpoſe their perſons, and ſacrifice their lives; theſe are Shepherds who firſt converſe with Angels, and finally ſhall enter into the preſence of the LORD. But beſides this ſymbol, we are taught in the ſignifications of the letter; That he that is diligent in the buſineſs of an honeſt calling, is then doing ſervice to GOD, and a work ſo pleaſing to him, who hath appointed the ſons of Men to labour, that to theſe ſhepherds he made a return and recompenſe by the converſation of an Angel; and hath advanced the reputation of an honeſt and a mean imployment to ſuch a teſtimony of acceptance, that no honeſt perſon, though buſied in meaner offices, may ever hereafter in the eſtimation of CHRISTS diſciples become contemptible.

8. The ſigns which the Angel gave to diſcover the Babe, were no marks of luſtre and vanity, but they ſhould finde, 1. A Babe; 2. Swadled; 3. Lying in a manger. The firſt a teſtimony of his humility, the ſecond of his poverty, the third of his incommodity and uneaſineſs; For CHRIST came to combate the whole body of ſin, and to deſtroy every Province of Satans Kingdom. For theſe are direct antinomies to *the luſts of the fleſh, the luſt of the eyes, and the pride of life.* Againſt the firſt, CHRIST op-

oppoſed his hard and uneaſie lodging, againſt the ſecond, the poorneſs of his ſwadling-bands and mantle; and the third is combated by the great dignation and deſcent of CHRIST from a throne of Majeſty to the ſtate of a ſucking Babe. And theſe are the firſt Leſſons he hath taught us for our imitation, which that we may the better do, as we muſt take him for our pattern, ſo alſo for our helper, and pray to the Holy Childe, and he will not only teach us, but alſo give us power and ability.

The Prayer.

O Bleſſed and eternal JESU, at whoſe byrth the Quires of Angels ſang praiſes to GOD, and proclaimed peace to Men, ſanctifie my will and inferiour affections; make me to be within the conditions of peace, that I be Holy and mortified, a Deſpiſer of the world and exterious vanities, humble and charitable; that by thy eminent example I may be ſo fixed in the deſigns and proſecution of the ends of GOD, and a bliſſful Eternity, that I be unmoved with the terrors of the world, unaltered with its allurements and ſeductions, not ambitious of its honour, not deſirous of its fulneſs and plenty; but make me diligent in the imployment thou giveſt me, faithful in diſcharge of my truſt, modeſt in my deſires, content in the iſſues of thy Providence, that in ſuch diſpoſitions I may receive and entertain viſitations from Heaven, and revelations of the myſteries and bliſſes Evangelical; that by ſuch directions I may be brought into thy preſence, there to ſee thy beauties and admire thy graces, and imitate all thy imitable excellencies, and reſt in thee for ever, in this world by the perſeverance of a holy and comfortable life, and in the world to come in the participation of thy eſſential glories and felicities, O bleſſed and eternal JESUS.

Ad. Sect. IV.

Conſiderations of the Epiphany of the B. JESUS by a Star, and the adoration of JESUS by the Eaſtern Magi.

1. GOD, who is the univerſal Father of all Men, at the Nativity of the *Meſſias* gave notice of it to all the World, as they were repreſented by the grand Diviſion of Jews and Gentiles. To the Jewiſh Shepherds by an *Angel*, to the Eaſtern *Magi* by a *Star*. For the Goſpel is of univerſal diſſemination, not confined within the limits of a national Prerogative, but Catholike and diffuſed. As GODS love was, ſo was the diſpenſation of it, without reſpect of perſons: for all being included under the curſe of ſin, were to him equal and indifferent, undiſtinguiſhable objects of mercy. And JESUS deſcended of the Jews, was alſo

also *the expectation of the Gentiles*, and therefore communicated to all. The grace of GOD being like the air we breathe, and *it hath appeared to all men*, saith S. *Paul*; but the conveyances and communications of it were different in the degrees of clarity and illustration. The Angel told the Shepherds the story of the Nativity plainly and literally: The Star invited the Wise-men by its rareness and preternatural apparition; to which also, as by a foot-path, they had bin led by the Prophecy of *Balaam*.

Tit. 2. 11.

2. But here first the grace of GOD prevents us; without him we can do nothing, he laies the first stone in every spiritual building; and then expects by that strength he first gave us, that we make the superstructures. But as a stone thrown into a River, first moves the water, and disturbs its surface into a Circle, and then its own force wasts the neighbouring drops into a larger figure by its proper weight: so is the grace of GOD, the first principle of our spiritual motion, and when it moves us into its own figure, and hath actuated and ennobled our natural powers by the influence of that first incentive, we continue the motion, and enlarge the progress. But as the Circle on the face of the waters, grows weaker till it hath smoothed it self into a natural and even current, unless the force be renewed or continued: so does all our natural endeavour, when first set a work by GOD'S preventing grace, decline to the imperfection of its own kinde, unless the same force be made energetical and operative by the continuation and renewing of the same supernatural influence.

3. And therefore the Eastern Magi, being first raised up into wonder and curiosity, by the apparition of the Star, were very far from finding JESUS by such general and indefinite significations; but then the goodness of GODS grace increased its own influence; for an inspiration from the Spirit of GOD admonished them to observe the Star, shewed the Star that they might finde it, taught them to acknowledge it, instructed them to understand its purpose, and invited them to follow it; and never left them till they had found the holy JESUS. Thus also God deals with us. He gives us the first grace, and adds the second, he enlightens our understandings, and actuates our faculties, and sweetly allures us by the proposition of rewards, and wounds us with the arrows of his love, and inflames us with fire from Heaven; ever giving us new assistances, or increasing the old, refreshing us with comforts, or arming us with patience; sometimes stirring our affections by the lights held out to our understanding, sometimes bringing confirmation to our understanding by the motion of our affections, till by variety of means we at last arrive at *Bethlehem*, in the service and entertainments of the holy JESUS. Which we shall certainly do, if we follow the invitations of grace and exteriour assistances which are given us to instruct us, to help us, and to invite us, but not to force our endeavours and cooperations.

Dedit intellectum qui præstitit signum. S. Leo ser. 1. 1. Epiph.

4. As it was an unsearchable wisdom, so it was an unmeasurable grace of Providence and dispensation which God did exhibit to the Wisemen, to them, as to all Men, disposing the Ministeries of his grace sweetly, and by proportion to the capacities of the person suscipient. For GOD called the Gentiles by such means which their customs and learning had made prompt and easie. For these Magi were great Philoso-

Philoſophers and Aſtronomers, and therefore GOD ſent a miraculous ſtar to invite and lead them to a new and more glorious light; the lights of *Grace* and *Glory*. And GOD ſo bleſſed them in following the ſtar, to which their innocent curioſity and national cuſtoms were apt to lead them; that their cuſtom was changed to Grace, and their learning heightned with inſpiration, and GOD crowned all with a ſpiritual and glorious event. It was not much unlike, which GOD did to the Princes and Diviners among the Philiſtines, who ſent the Ark back with five golden Emrods, and five golden Mice; an act proportionable to the cuſtom and ſenſe of their Nation and Religion: yet God accepted their opinion and divination to the utmoſt end they deſigned it, and took the plagues of Emrods and Mice from them. For oftentimes the cuſtom or the Philoſophy of the opinions of a Nation, are made inſtrumental, through Gods acceptance, to ends higher then they can produce by their own Energy and intendment. And thus the Aſtrological divinations of the Magi were turned into the order of a greater deſign then the whole Art could promiſe, their imployment being altered into Grace, and Nature into a Miracle. But then when the Wiſemen were brought by this means, and had ſeen JESUS, then God takes ways more immediate and proportionable to the Kingdom of Grace: the next time, GOD ſpeaks to them by an Angel. For ſo is GODS uſual manner to bring us to him; firſt, by ways agreeable to us, and then to increaſe by ways agreeable to himſelf. And when he hath furniſhed us with new capacities, he gives new lights in order to more perfect imployments: And, *To him that hath, ſhall be given full meaſure, preſſed down, ſhaken together, and running over*; the eternal kindneſs of GOD being like the Sea, which delights to run in its old Channel, and to fill the hollowneſſes of the Earth which it ſelf hath made, and hath once watered.

5. This Star, which conducted the Wiſemen to *Bethlehem*, (if at leaſt it was properly a *Star*, and not an Angel) was ſet in its place to be ſeen by all; but was not obſerved, or not underſtood, nor its meſſage obeyed by any but the three Wiſemen. And indeed no man hath cauſe to complain of GOD, as if ever he would be deficient in aſſiſtances neceſſary to his ſervice, but firſt the grace of GOD ſeparates us from the common condition of incapacity and indiſpoſition, and then we ſeparate our ſelves one from another by the uſe or neglect of this Grace: and GOD doing his part to us, hath cauſe to complain of us, who neglect that which is our portion of the work. And however even the iſſues and the kindneſſes of GODS Predeſtination and antecedent mercy does very much toward the making the Grace to be effective of its purpoſe, yet the manner of all thoſe influences and operations being moral, perſwaſive, reaſonable, and diviſible; and by concourſe of various circumſtances, the cauſe and the effect are brought neerer and neerer in various ſuſcipients: but not brought ſo cloſe together, but that GOD expects us to do * ſomething towards it; ſo that we may ſay with S. *Paul, It is not I, but the grace of God that is with me*; and at the ſame time, when by reaſon of our cooperation we actuate and improve Gods grace, and become diſtinguiſhed from other perſons, more negligent under the ſame opportunities, GOD is he, who alſo does diſtinguiſh us by the proportions and circumſtantiate applications of his grace to every ſingular capacity; that we may be careful not to neglect the grace, and yet to return the entire glory to * GOD. Although

* Ἀλλ' ὅταν ζηλωτὴς, ἀγαθὸς χῶ ῥοὴς συνάπτεται. Ὡς τοῖς ἄνω ἄνω ἀφελεῖ. *Æſchyl. Petſis.*

* Θεῷ δὲ πᾶσιν ἐν τυχεῖν ἔστιν. *Æſchyl. ἐπτὰ ἐπὶ Θηβ.*

6. Although GOD, to ſecond the generous deſign of theſe wiſe perſonages in the Enquiry of the New Prince, made the ſtar to guide them through the difficulties of their journey, yet when they came to Jeruſalem, the ſtar diſappeared; GOD ſo reſolving to try their Faith, and the activity of their deſires; to remonſtrate to them that GOD is the LORD of all his Creatures, and a voluntary Diſpenſer of his own favours, and can as well take them away as indulge them, and to engage them upon the uſe of ordinary means and miniſteries when they are to be had; for now the extraordinary and miraculous Guide for a time did ceaſe; that they being at *Jeruſalem* might enquire of them, whoſe office and profeſſion of ſacred myſteries did oblige them to publiſh the *MESSIAS*. For GOD is ſo great a lover of order, ſo regular and certain an exactor of us to uſe thoſe ordinary miniſteries of his own appointing, that he having uſed the extraordinary, but as Architects do frames of wood, to ſupport the arches till they be built, takes them away when the work is ready, and leaves us to thoſe other of his deſignation; and hath given ſuch efficacy to theſe, that they are as perſwaſive and operative as a miracle: and *S. Pauls* Sermon would convert as many, as if *Moſes* ſhould riſe from the grave. And now the doctrines of Chriſtianity have not onely the ſame truth, but the ſame evidence and virtue alſo they had in the midſt of thoſe prime demonſtrations extraordinary by miracle and prophecy, if Men were equally diſpoſed.

Τῦτο γὰρ ἔδοξεν ἀυτῇ καὶ τὸ εἶναι σοφὸν, τὸ ἐν τάξει καὶ τελειότητι ποιεῖν τὰ ποιήσιν, ὥστε συνίστασθαι ἀλλήλαις σοφίαν, καὶ τάξιν, καὶ τελειότητα. Hierocl.

7. When they were come to the Doctors of the Jews they asked confidently, and with great openneſs, under the ear and eye of a Tyrant Prince, bloody and timorous, jealous and ambitious, *Where is he that is born King of the Jews?* And ſo gave evidence of their faith, of their magnanimity and fearleſs confidence and profeſſion of it, and of their love of the myſtery and object, in purſuance of which they had taken ſo troubleſome and vexatious journeys: and beſides that they upbraided the tepidity and infidel baſeneſs of the Jewiſh Nation, who ſtood unmoved and unconcerned by all the Circumſtances of wonder, and ſtirred not one ſtep to make enquiry after, or to viſit the new-born King. They alſo teach us to be open and confident in our Religion and Faith, and not to conſider our temporal, when they once come to conteſt againſt our Religious intereſts.

8. The Doctors of the Jews told the Wiſemen where Chriſt was to be born, the *Magi* they addreſs themſelvs with haſt to ſee him, and to worſhip, and the Doctors themſelves ſtir not; GOD not only ſerving himſelf with truth out of the mouths of impious perſons, but magnifying the receſſes of his Counſel and Wiſdom and Predeſtination, who uſes the ſame doctrine to glorifie himſelf & to confound his enemies, to ſave the Scholars, and to condemn the Tutors, to inſtruct one, and upbraid the other; making it an inſtrument of Faith, and a conviction of infidelity; the Sermons of the Dr⁸ in ſuch caſes being like the ſpoils of Bevers, Sheep, & Silkworms, deſign'd to clothe others, and are made the occaſions of their own nakedneſs, and the cauſes of their death. But as it is a demonſtration of the Divine Wiſdom, ſo it is of human folly; there being no greater imprudence in the world, then to do others advantage, and to neglect your own. *If thou doeſt well unto thy ſelf, men will ſpeak good of thee:* But if thou beeſt like a Channel in a Garden through which the water runs, to cool and moiſten the herbs, but nothing for its own uſe; thou build'ſt a fortune to them upon the ruins of thine own houſe, while *after thy preaching to others, thou thy ſelf doeſt become a caſt-away.*

Piaga mortale che ſi non puo guarire, Vivere in altrui, & in ſeſteſſo morire.

9. When

9. When the Wiſemen departed from *Jeruſalem* the ſtar again appeared, and they rejoyced with exceeding great joy; and indeed to new Converts and perſons in their firſt addreſſes to the worſhip of GOD, ſuch ſpiritual and exterior comforts are often indulged; becauſe then GOD judges them to be moſt neceſſary, as being invitations to duty by the entertainments of our affections with ſuch ſweetneſſes, which repreſent the glory of the reward by the antepaſts and refreſhments diſpenſed even in the ruggedneſs of the way, and incommodities of the journey. All other delights are the pleaſures of Beaſts, or the ſports of children; theſe are the antepaſts and preventions of the full feaſts and overflowings of Eternity.

10. When they came to *Bethlehem*, and the Star pointed them to a Stable, they entred in, and being enlightned with a Divine ray proceeding from the face of the holy Childe, and ſeeing through the cloud, and paſſing through the ſcandal of his mean lodging, and poor condition, they bowed themſelves to the earth; firſt giving *themſelves* an oblation to this great King; then they made offering of their gifts; for a Mans perſon is firſt accepted, then his gift; GOD firſt regarded *Abel*, and then accepted his offering: which we are beſt taught to underſtand by the preſent inſtance; for it means no more, but that all outward ſervices and oblations are made acceptable by the prior preſentation of an inward ſacrifice. If we have firſt preſented our ſelves, then our gift is pleaſant, as coming but to expreſs the truth of the firſt ſacrifice; but if our perſons be not firſt made a Holocauſt to GOD; the leſſer oblations of outward preſents are like Sacrifices without *ſalt* and *fire*, nothing to make them *pleaſant* or *religious*. For all other ſenſes of this propoſition charge upon GOD the diſtinguiſhing and acceptation of perſons, againſt which he ſolemnly proteſts. GOD regards no Mans perſon, but according to the doing of his duty; but then GOD is ſaid firſt to accept the perſon, and then the gift, when the perſon is firſt ſanctified and given to GOD by the vows and habits of a holy life, and then all the actions of his religion are homogeneal to their principle, and accepted by the acceptation of the Man.

11. Theſe Magi preſented to the holy Babe, Gold, Frankincenſe and Myrrhe, proteſting their faith of three Articles by the ſymbolical oblation: By Gold, that he was a King; by Incenſe that he was a GOD; by Myrrhe, that he was a Man: And the preſents alſo were repreſentative of interiour vertues; the Myrrhe ſignifying Faith, Mortification, Chaſtity, Compunction, and all the actions of the purgative way of Spiritual life; the Incenſe ſignifying Hope, Prayer, Obedience, good Intention, and all the actions and Devotions of the Illuminative; the giving the Gold, repreſenting love to GOD, and our Neighbours, the contempt of riches, Poverty of ſpirit, and all the eminencies and ſpiritual riches of the unitive life; and theſe oblations if we preſent to the holy JESUS, both our perſons and our gifts ſhall be accepted, our ſins ſhall be purged, our underſtandings enlightned, and our wills united to this holy childe, and entitled to a communion of all his glories.

12. And thus in *one view and two inſtances*, GOD hath drawn all the world to himſelf by his Son JESUS; in the inſtance of the Shepherds & the Arabian

Arabian Magi, Jews and Gentiles, Learned and Unlearned, Rich and Poor, Noble and Ignoble; that in him all Nations, and all Conditions, and all Families, and all persons might be blessed, having called all by one Star or other, by natural reason, or by the secrets of Philosophy, by the Revelations of the Gospel, or by the ministry of Angels, by the illuminations of the Spirit, or by the Sermons, and Dictates of spiritual Fathers; and hath consigned this lesson to us, That we must never appear before the Lord empty; offering gifts to him by the expences, or by the affections of charity, either the worshipping, or the oblations of Religion, either the riches of the World, or the love of the Soul; for if we cannot bring gold with the rich Arabians, we may with the poor Shepherds come and *kiss the Son lest he be angry*; and in all cases come and *serve him with fear and reverence*, and spiritual rejoycings.

Nam simul terris, animisque duri
Et sua Bessi nive duriores
Nunc oves falli, ducere, gregantur
Pacis in aulam.
Nox ubi quondam fuerat ferarum,
Nunc ibi ritus viget Angelorum
Et latet Justus, quibus ipse latro
Vixit in antris.
S. Paulinus in reditu Nicetæ.

The PRAYER.

MOst holy JESU, thou art the glory of thy people Israel, and a light to the Gentiles, and wert pleased to call the Gentiles to the adoration and knowledge of thy sacred person and laws, communicating the inestimable riches of thy holy Discipline, to all, with an universal undistinguishing love; give unto us spirits docible, pious, prudent, and ductile, that no motion or invitation of grace be ineffectual, but may produce excellent effects upon us, and the secret whisters of thy Spirit may prevail upon our affections in order to piety and obedience, as certainly as the loudest and most clamorous Sermons of the Gospel. Create in us such excellencies as are fit to be presented to thy glorious Majesty; accept of the oblation of my self, and my entire services; but be thou pleased to verifie my offering, and secure the possession to thy self, that the enemy may not pollute the sacrifice, or divide the gift, or question the title; but that I may be wholly thine, and for ever; clarifie my understanding, sanctifie my will, repleniſh my memory with arguments of piety, then shall I present to thee an oblation rich and precious as the treble gift of the Levantine Princes. LORD I am thine, reject me not from thy favour, exclude me not from thy presence, then shall I serve thee all the days of my life, and partake of the glories of thy Kingdom in which thou reigneſt gloriously and eternally. Amen.



S.t MARKE

MARKES lion, (as his Gospell) doth beginne,
A CRIERS voice the Wilderness within,
Make Straight his pathes; this same is onely hee
of IVDAHS Tribe who was foretold to bee.

SECT. V.

Of the Circumciſion of JESUS, and his preſentation in the Temple.

1. AND now the bleſſed SAVIOUR of the World began to do the work of his miſſion, and our redemption; and becauſe Man had prevaricated all the Divine Commandments, to which all humane nature reſpectively to the perſons of ſeveral capacities was obliged, and therefore the whole nature was obnoxious to the juſt rewards of its demerits: Firſt CHRIST was to put that nature he had aſſumed into a ſaveable condition by fulfilling his Fathers preceptive will, and then to reconcile it actually by ſuffering the juſt deſervings of its prevarications. He therefore addreſſes himſelf to all the parts of an active obedience, *and when eight dayes were accompliſhed for the circumciſing of the childe*, he expoſed his tender body to the ſharpneſs of the circumciſing ſtone, and ſhed his blood in drops, giving an earneſt of thoſe rivers which he did afterwards pour out for the cleanſing all humane nature, and extinguiſhing the wrath of GOD.

2. He that had no ſin, nor was conceived by natural generation, could have no adherencies to his ſoul or body which needed to be pared away by a rite, and cleanſed by a myſtery: neither indeed do we finde it expreſſed, that Circumciſion was ordained for abolition or pardon of original ſin, (it is indeed preſumed ſo;) but it was inſtituted to be a ſeal of a Covenant between GOD and *Abraham*, and *Abrahams* poſterity, *A ſeal of the righteouſneſs of faith*, and therefore was not improper for him to ſuffer, who was the childe of *Abraham*, and who was the Prince of the Covenant, and *the author and finiſher of that faith*, which was conſigned to *Abraham* in Circumciſion. But ſo myſterious were all the actions of JESUS, that this one ſerved many ends: for 1. It gave demonſtration of the verity of humane nature: 2. So he began to fulfill the Law. 3. And took from himſelf the ſcandal of uncircumciſion, which would eternally have prejudiced the Jews againſt his entertainment and communion. 4. And then he took upon him that name which declared him to be the SAVIOUR of the World, which as it was conſummate in the blood of the Croſs, ſo was it inaugurated in the blood of Circumciſion, *For when the eight dayes were accompliſhed for circumciſing of the childe, his name was called JESUS.*

Ὅς γε δὴ ἐκ πρώτης ἡλικίας τὸ θεῖον Ἀβραὰμ, αὐτὸς ἀπ' ἐσχατιῶν χαλδαίων ἀναβὰς πατρὶ συνοίκῳ Σάρρᾳ ἀποσυλήσας πόδας ἅτε, καὶ ἐπὶ ἑτέρας. Euſeb. *l. 9. c. 22. præpar. Evangel.*

3. But this holy Family who had laid up their joyes in the eyes and heart of GOD, longed till they might be permitted an addreſs to the Temple, that there they might preſent the holy Babe unto his Father; and indeed that he, who had no other, might be brought to his own houſe: For although, while he was a childe, he did differ nothing from a ſervant, yet he was the Lord of the place, *It was his Fathers houſe, and he was the Lord of all, and therefore when the dayes of the purification were*

accomplished, they brought him to Jerusalem to present him to the Lord; To whom he was holy, as being the first born; the *first born of his Mother*, the *only begotten son of his Father*, and *the first born of every creature*. And they did with him according to the law of *Moses*, offering a pair of Turtle Doves for his redemption.

4. But there was no publick act about this holy childe, but it was attended by something miraculous and extraordinary. And at this instant the Spirit of GOD directed a holy person into the Temple, that he might feel the fulfilling of a Prophecy made to himself, that he might before his *death behold the LORD'S CHRIST*, and imbrace *the glory and consolation of Israel, and the light of the Gentiles* in his arme; for old *Simeon came by the Spirit into the Temple, and when the Parents brought in the childe JESUS, then took he him up in his arms and blessed GOD*, and prophecied, and spake glorious things of *that child*, and things sad and glorious concerning his Mother; that the *childe was set for the rising and falling of many in Israel, for a signe that should be spoken against*; and the bitterness of that contradiction should pierce the heart of the holy Virgin Mother like a sword, that her joy at the present accidents might be attempered with present revelation of her future trouble, and the excellent favour of being the Mother of GOD might be crowned with the reward of Martyrdome, and a Mothers love be raised up to an excellency great enough to make her suffer the bitterneſse of being transfixed with his love and sorrow, as with a sword.

5. But old *Anna* the Propheteſs came also in, full of years, and joy, and found the reward of her long prayers and fasting in the Temple; the long looked for redemption of Israel was now in the Temple, and she saw with her eyes the Light of the World, the Heir of Heaven, the long looked for *Messias*, , whom the Nations had desired and expected till their hearts were faint, and their eyes dimme with looking further and apprehending greater distances: She also prophecied *and gave thanks unto the Lord. But* Joseph *and his Mother marvelled at those things which were spoken of him.*

Ad. SECT. 5.

Considerations upon the Circumcision of the holy childe JESUS.

1. WHen eight dayes were come, the holy JESUS was circumcised, and shed the first fruits of his bloud, offering them to God like the prælibation of a sacrifice, and earnest of the great seas of effusion designed for his Passion, not for the expiation of any stain himself had contracted; for he was spotless as the face of the Sun, and had contracted no wrinkle from the aged and polluted brow of *Adam*: but it was an act of obedience, and yet of choice and voluntary susception, to which no obligation had passed upon him in the condition of

of his own perſon. For as he was included in the verge of *Abrahams* poſterity, and had put on the common outſide of his Nation, his Parents had intimation enough to paſs upon him the Sacrament of the National Covenant, and it became an act of excellent obedience: but becauſe he was a perſon extraordinary, and exempt from the reaſons of Circumciſion, and himſelf in perſon was to give period to the rite, therefore it was an act of choice in him, and in both the capacities becomes a precedent of duty to us, in the firſt of *obedience*, in the ſecond of *humility*.

2. But it is conſiderable, that the holy JESUS, who might have pleaded his exemption, eſpecially in a matter of pain and diſhonour, yet choſe that way which was more ſevere and regular, ſo teaching us to be ſtrict in our duties, and ſparing in the rights of priviledge and diſpenſation; we pretend every indiſpoſition of body to excuſe us from penal duties, from faſting, from going to Church; and inſtantly we ſatisfie our ſelves with ſaying, *God will have mercy and not ſacrifice*; ſo making our ſelves Judges of our own priviledges, in which commonly we are parties againſt God, and therefore likely to paſs unequal ſentence. It is not an eaſie argument that will bring us to the ſeverities and rigours of duty, but we ſnatch at occaſions of diſpenſation, and therefore poſſibly may miſtake the juſtice of the opportunities by the importunities of our deſires. However, if this too much eaſineſs be in any caſe excuſable from ſin; yet in all caſes it is an argument of infirmity, and the regular obſervation of the Commandment is the ſurer way to perfection. For not every inconvenience of body is fit to be pleaded againſt the inconvenience of loſing ſpiritual advantages, but only ſuch which upon prudent account does intrench upon the Laws of Charity; or ſuch whoſe conſequent is likely to be impediment of a duty in a greater degree of loſs then the preſent omiſſion. For the ſpirit being in many perfections more eminent then the body, all ſpiritual improvements have the ſame proportions; ſo that if we were juſt eſtimators of things, it ought not to be leſs then a great incommodity to the body, which we mean to prevent by the loſs of a ſpiritual benefit, or the omiſſion of a duty; he were very improvident, who would loſe a finger for the good husbandry of ſaving a duckat; and it would be an unhandſome excuſe from the duties of repentance to pretend care of the body. The porportions and degrees of this are ſo nice and of ſo difficult determination, that men are more apt to unite the girdle of diſcipline with the looſe hands of diſpenſation and excuſe, then to ſtrain her too hard by the ſtrictures and bindings of ſeverity, but the error were the ſurer on this ſide.

3. The bleſſed JESUS refuſed not the ſignature of this bloudy Covenant, though it were the Character of a ſinner, and did Sacramentally reſcind the impure reliques of *Adam*, and the contractions of evil cuſtomes; which was the greateſt deſcent of humility that is imaginable, that he ſhould put himſelf to pain to be reckoned amongſt ſinners, and to have their Sacraments and their Proteſtations, though his innocence was purer then the flames of Cherubim. But we uſe arts to ſeem more righteous then we are, deſiring rather to be *accounted* holy, then to *be*; as thinking the vanity of reputation more uſeful to us, then the happineſs of a remote and far diſtant Eternity. But if (as it is ſaid) Circumciſion was ordained, beſides the ſigning of the Covenant, to aboliſh the guilt of

original ſin, we are willing to confeſs that, it being no act of humiliation to confeſs a crime that all the world is equally guilty of, that could not be avoided by our timelieſt induſtry, and that ſerves us for ſo many ends in the excuſe and minoration of our actual impieties; ſo that as *Diogenes* trampled upon *Plato*'s pride with a greater faſtuouſneſs, and humorous oſtentation; ſo we do with *Original* ſinn; declaim againſt it bitterly to ſave the *others* harmeleſs, and are free in the publication of this, that we may be inſtructed how to conceal the actual. The bleſſed JESUS had in him no principle of ſin, original nor actual, and therefore this deſignation of his in ſubmitting himſelf to the bloudy Covenant of Circumciſion, which was a juſt expreſs and Sacramental abſciſſion of it, was an act of glorious humility; yet our charging of our ſelves ſo promptly with *Adams* fault, what ever truth it may have in the ſtrictneſs of Theology, hath (*forſitan*) but an ill end in Morality; and ſo I now conſider it without any reflexion upon the preciſe Queſtion.

4. For though the fall of *Adam* loſt to him all thoſe ſupernatural aſſiſtances which God put into our nature by way of grace, yet it is by accident that we are more prone to *many ſins* then we are to vertue; *Adams* ſin did diſcompoſe his underſtanding and affections; and every ſin we do, does ſtill make us more unreaſonable, more violent, more ſenſual, more apt ſtill to the multiplication of the ſame or the like actions; the firſt rebellion of the inferiour faculties againſt the will and underſtanding, and every victory the fleſh gets over the ſpirit, makes the inferiour inſolent, ſtrong, tumultuous, domineering and triumphant, upon the proportionable ruines of the ſpirit, blinding our reaſon and binding our will; and all theſe violations of our powers are increaſed by the perpetual ill cuſtomes and falſe principles and ridiculous guiſes of the World; which makes the latter ages to be worſe then the * former, unleſs ſome other accident do intervene to ſtop the ruine and declenſion of vertue, ſuch as are Gods judgments, the ſending of Prophets, new impoſition of laws, meſſages from heaven, diviner inſtitutions, ſuch as in particular was the great Diſcipline of Chriſtianity. And even in this ſenſe here is origination enough for ſin, and impairing of the reaſonable faculties of humane ſouls, without charging our faults upon *Adam*.

* Τὰς παλαιὰς καὶ ἐγγὺς θεῶν γεγονότας βελτίους τῇ ὄντως φύσει καὶ τὸν ἄνευ ὑλῆς βίον, ὡς χρυσοῦν γένος νομίζειν. Porphyr. l. 4. *de non eſu animalium.*

5. But beſides this; God who hath propounded to man glorious conditions, and deſign'd him to an excellent ſtate of immortality, hath required of him ſuch a duty as ſhall put man to labour, and preſent to GOD a ſervice of a *free* and *difficult* obedience. For therefore GOD hath given us laws, which come croſs and are reſtraints to our natural inclinations, that we may part with ſomething in the ſervice of GOD, which we value. For although this is nothing in reſpect of GOD, yet to man it is the greateſt he can do. What thanks were it to man to obey GOD in ſuch things which he would doe though he were not commanded? But to leave all our own deſires, and to take up objects of GODS propounding contrary to our own, and deſires againſt our nature, this is that which GOD deſign'd as a ſacrifice of our ſelves to him. And therefore GOD hath made many of his laws to be prohibitions in the matter of natural pleaſure, and reſtraints of our ſenſitive appetite. Now this being become the matter of Divine laws, that we ſhould in many parts and degrees abſtain from what pleaſes our ſenſes, by this ſupervening accident it happens that we are very hardly weaned from ſin, but moſt

moſt eaſily tempted to a vice. And then we think we have reaſon to lay the fault upon original ſin and natural averſation from goodneſs, when this inclination to vice is but accidental, and occaſional upon the matter and ſanction of the laws. *Our nature is not contrary to vertue*, for the laws of nature, and right reaſon do not only oblige us, but * incline us to it; but *the inſtances of ſome vertues are made to come croſs our nature*, that is, *to our natural appetites*, by reaſon of which it comes to paſs, that (as S. * *Paul* ſays) *we are by nature the children of wrath*, meaning, that by our natural inclinations we are diſpoſed to contradict thoſe laws which lay fetters upon them, we are apt to ſatisfie *the luſts of the fleſh*, for in theſe he there inſtances.

* Τοιῦτος μὲν ὁ τῆς λογικῆς γένεσι ἐναντιούμενος, ὄρεξις μὴ μεταβαίνειν ἐπ' αὐτῶ [ἀπὸ τῶ] θεσπισθέντας νόμους. Hierocl.

* Epheſ. 2. 3.

6. But in things intellectual and ſpiritual, where neither the one nor the other ſatisfie the ſenſual part, we are indifferent to vertue or to vice, and when we do amiſs it is wholy and in all degrees inexcuſably our own fault. In the old law when it was a duty to ſwear by the GOD of *Iſrael* in ſolemn cauſes, men were apt enough to ſwear by him onely, and that ſometimes the *Iſraelites* did ſwear by the Queen of heaven, it was by the ill example and deſires to comply with the neighbour nations, whoſe daughters they ſometime married, or whoſe armes they feared, or whoſe friendſhip they deſired, or with whom they did negotiate. It is indifferent to us to love our Fathers and to love ſtrangers, according as we are determined by cuſtome or education. Nay, for ſo much of it as is natural and original, we are more inclined to love them, then to diſrepute them; and if we diſobey them, it is when any injunction of theirs comes croſs to our natural deſires and purpoſes. But if from our infancy we be told concerning a ſtranger that he is our Father, we frame our affections to nature, and our nature to cuſtome and education, and are as apt to love him who is not, and yet is ſaid to be, as him, who is ſaid not to be, and yet indeed is our natural Father.

And in ſenſual things, if GOD had commanded Polygamy or promiſcuous Concubinate, or unlimited eatings and drinkings, it is not to be ſuppoſed, but that we ſhould have been ready enough to have obeyed GOD in all ſuch impoſitions, And the ſons of *Iſrael* never murmured, when GOD bad them borrow jewels and ear-rings, and ſpoil the Egyptians: But becauſe GOD reſtrained theſe deſires, our duties are the harder, becauſe they are fetters to our liberty, and contradictions to thoſe natural inclinations, which alſo are made more active by evil cuſtome and unhandſome educations. From which premiſes we ſhall obſerve in order to practiſe, that ſin creeps upon us in our education * ſo tacitely and undiſcernibly, that we miſtake the cauſe of it, and yet ſo prevalently and effectually, that we judge it to be our very nature, and charge it upon *Adam*; to leſſen the imputation upon us, or to encreaſe the licenſe or the confidence, when *every one of us* is the *Adam* the *man of ſin*, and the parent of our own impurites. For it is notorious that our own iniquities do ſo diſcompoſe our naturals, and evil cuſtomes and examples do ſo incourage impietie, and the Law of GOD enjoyns ſuch vertues which do violence to nature, that our proclivitie to ſin is *occaſion'd* by the accident, and is *cauſed* by our ſelves;

* *Non enim nos tarditatis natura damnavit, ſed ultrà nobis quod oportebat indulſimus: ita non tam ingenio nos illi ſuperarunt quam propoſito.* Quintil. Orat. 1.

Ξενοφάνης φησὶν, εὐδαίμονα εἶ) τὸν τῶν ψυχὴν ἔχοντα ἀπαιδίας, ταύτῳ δὲ ἐκεῖνον εἶ) δαίμονα. Ariſt. 2. Top. c. 3.

Ἡράκλειτος ἔφη, ὡς ἀνθρώπῳ δαίμων. Stob. Serm. 250.

† ——— *Denique te ipſum Concute, nunque tibi vitiorum inſeverit olim Natura, aut etiam conſuetudo mala: namque Neglectis urenda filix innaſcitur agris.* Horat. Sat.

Ante palatum eorum quàm os inſtituimus, Gaudemus ſi quid licentius dixerint. Verba ne Alexandrinis quidem permittenda deliciis, riſu & oſculo excipimus. Fit ex his conſuetudo, deinde natura. Diſcunt hæc miſeri, antequam ſciunt vitia eſſe. Quintil. l. 1. c. 2.

Tanta eſt corruptela malæ conſuetudinis, ut ab ea tanquam igniculi extinguantur à natura dati, exoriantur que & confirmentur contraria vitia. Cicero.

† whatever miſchief *Adam* did to us, we do more to our ſelves. We are taught to be revengeful in our cradles, and are taught to ſtrike our Neighbour as a means to ſtill our frowardneſs, and to ſatisfie our wranglings. Our nurſes teach us to know the greatneſs of our birth, or the riches of our inheritance, or they learn us to be proud, or to be impatient, before they learn us to know GOD, or to ſay our Prayers. And then becauſe the uſe of reaſon comes at no definite time, but inſenſibly and diviſibly, we are permitted ſuch acts with impunity too long, deferring to repute them to be ſins, till the habit is grown ſtrong, natural and maſculine: and becauſe from the infancy it began in inclinations, and tender overtures and fleighter actions, *Adam* is laid in the fault, and *original ſin did all*; and this clearly we therefore confeſs, * that our faults may ſeem the leſs, and the miſery be pretended natural, that it may be thought to be irremediable; and therefore we not engaged to endeavour a cure; ſo that the confeſſion of our original ſin, is no imitation of CHRISTS humilitie in ſuffering Circumciſion; but too often an act of Pride, careleſſneſs, ignorance and ſecurity.

* Εἰώθασι γὰρ οἱ πλεῖστοι τῶν ἀνθρώπων ἐγχ' ὅπως ἐπαινεῖν καὶ πρᾶξαι τὰς ἐκ τῶν πλείστων τῶν εὐδοκιμούντων γιγνόμενας, ὡς τὰς ἐκ τῶν δυσκόλων καὶ χαλεπῶν, ἅπερ φαίνονται μηδὲν ὅμοιοι τοῖς γενέσθαι ὄντες. *Iſocrates ep. Timoth.*

8. At the Circumciſion his Parents impoſed the holy name told to the Virgin by the Angel, his name was called JESUS; *a name above every name.* For in old times GOD was known by names of power, of nature, of Majeſty: But his name of mercy was reſerved till now, when GOD did purpoſe to powre out the whole treaſure of his mercy by the mediation and miniſtery of his holy Son. And becauſe GOD gave to the Holy Babe the name, in which the treaſures of mercy were depoſited, and exalted *this name* above all names, we are taught that the purpoſe of his Counſel was, to exalt and magnifie his mercy above all his other works, he being delighted with this excellent demonſtration of it, in the miſſion, and manifeſtation and Crucifixion of his Son; he hath changed the ineffable name, into a name utterable by man and deſirable by all the world, the Majeſty is all arayed in robes of mercy, the Tetragrammaton or adorable myſterie of the Patriarchs is made fit for pronunciation and expreſſion, when it becometh the name of the LORDS CHRIST. And if JEHOVAH be full of majeſty and terrour, the name JESUS is full of ſweetneſs and mercy. It is GOD clothed with circumſtances of facility, and opportunities of approximation. The great and higheſt name of GOD could not be pronounced truely, till it came to be finiſhed with a Guttural that made up the name given by this Angel to the holy childe; nor GOD received or entertained by men, till he was made humane and ſenſible by the adoption of a ſenſitive nature, like vowels pronunciable by the intertexture of a Conſonant. Thus was his perſon made tangible, and his name utterable, and his mercy brought home to our neceſſities, and the myſterie made explicate, at the Circumciſion of this holy Babe.

Nomen enim JESV Hebraicè prolatum nihil aliud eſt niſi Τετραγράμματον *vocatum per ſcbin. Videat, cui animus eſt, multa de myſterio hujus nominis apud Galatinum. Ad eundem ſenſum fuit vaticinium Sibyllæ:*

Δὴ τότε γὰρ μεγάλοιο Θεοῦ τοῖς ἀνθρώποισιν
Ἥξει σαρκοφόρος ἀνυσοῖς ὁμοίωμένος ἐν γῇ
Τέσσαρα φωνήεντα φέρων, τὸ δ' ἄφωνον ἐν αὐτῷ.

9. But

9. But now GODS mercy was at full ſea, now was the time when GOD made no reſerves to the effuſion of his mercy. For to the Patriarchs and perſons of eminent Sanctity and imployment in the Elder ages of the World, GOD according to the degrees of his manifeſtation or preſent purpoſe would give them one letter of this ineffable name. For the reward that *Abraham* had in the change of his name, was that he had the honour done him to have one of the letters of JEHOVAH put into it; And ſo had *Joſhua* when he was a type of CHRIST, and the Prince of the *Iſraeliti∫h* armies; And when GOD took away one of theſe letters, it was a curſe. But now he communicated all the *whole name* to this holy Childe, and put a letter more to it, to ſignifie that he was the glory of GOD, the expreſs image of his Fathers perſon, GOD Eternal; and then manifeſted to the World in his humanity, that all the intelligent world who expected Beatitude and had treaſured all their hopes in the ineffable name of GOD, might finde them all with ample returns in this name of JESUS, which GOD hath exalted above every name; even above that by which GOD in the old Teſtament did repreſent the greateſt awfulneſs of his Majeſty. This miraculous name is above all the powers of Magical inchantments, the nightly rites of ſorcerers, the ſecrets of *Memphis*, the drugs of *Theſſaly*, the ſilent and myſterious murmurs of the wiſe *Chaldees*, and the ſpels of *Zoroaſtres*; This is the name at which the Devils did tremble, and pay their inforced and involuntary adorations, by confeſſing the Divinity, and quitting their poſſeſſions and uſurped habitations. If our prayers be made in this name, GOD opens the windows of heaven and rains down benediction: at the mention of this name the bleſſed Apoſtles, and *Hermione* the daughter of S. *Philip*, and *Philotheus* the ſon of *Theophila*, and S. *Hilarion* and S. *Paul* the Hermite, and innumerable other lights who followed hard after the Sun of righteouſneſs, wrought great and prodigious miracles: *Signes and wonders and healings were done by the name of the holy child* JESUS. This is the name which we ſhould ingrave in our hearts, and write upon our foreheads, and pronounce with our moſt harmonious accents, and reſt our faith upon, and place our hopes in, and love with the overflowings of charity, and joy, and adoration. And as the revelation of this name ſatisfied the hopes of all the world, ſo it muſt determine our worſhippings, and the addreſſes of our exteriour and interiour religion: it being that name whereby GOD and GODS mercies are made preſential to us and proportionate objects of our religion and affections.

Iſa. 21. 11. *in caſu Idumeæ; Duma vocatur, demto H.*

The PRAYER.

MOſt holy, and ever bleſſed JESUS, *who art infinite in eſſence, glorious in mercy, myſterious in thy communications, affable and preſential in the deſcents of thy humanity, I adore thy glorious name whereby thou haſt ſhut up the abyſſes, and opened the gates of heaven, reſtraining the power of hell, and diſcovering and communicating the treaſures of thy Fathers mercies. O* JESUS, *be thou a* JESUS *unto me, and ſave me from the precipices and ruines of ſinne, from*

from the expreſſes of thy Fathers wrath, from the miſeries and unſufferable torments of accurſed ſpirits by the power of thy Majeſty, by the ſweetneſſes of thy mercy, and ſacred influences and miraculous glories of thy Name. I adore and worſhip thee in thy excellent obedience and humility, who haſt ſubmitted thy Innocent and ſpotleſs fleſh to the bloudy Covenant of Circumciſion; teach me to practiſe ſo bleſſed and holy a precedent, that I may be humble and obedient to thy ſacred laws, ſevere and regular in my religion, mortified in my body and ſpirit, of circumciſed heart and tongue, that what thou didſt repreſent in ſymbol and myſterie, I may really expreſs in the exhibition of an exemplar, pious, and mortified life, cutting off all excreſcencies of my ſpirit, and whatſoever may miniſter to the fleſh, or any of its ungodly deſires, that now thy holy name is called upon me, I may doe no diſhonour to the name, nor ſcandal to the inſtitution, but may do thee honour and worſhip and adorations of a pure religion, O moſt holy and ever bleſſed JESU. Amen.

DISCOURSE II.

Of the Virtue of Obedience.

1. THere are certain excellencies either of habit or conſideration, which ſpiritual perſons uſe to call *General wayes*, being a diſperſed influence into all the parts of good life, either directing the ſingle actions to the right end, or managing them with right inſtruments, and adding ſpecial excellencies and formalities to them, or morally inviting to the repetition of them; but they are like the general medicaments in Phyſick, or the prime inſtruments in Mathematical Diſciplines, ſuch as are the conſideration of the Divine preſence, the example of JESUS, right intention; and ſuch alſo is the virtue of *obedience*, which perfectly unites our actions to GOD, and conforms us to the divine will, which is the original of goodneſs, and ſanctifies and makes a man an holocauſt to GOD, which contains in it eminently all other graces, but eſpecially thoſe graces whoſe eſſence conſiſts in a conformity of a part or the whole: (ſuch are faith, humility, patience and charity) which gives quietneſs and tranquillity to the ſpirit, and is an Antepaſt of Paradiſe (where their Jubilee is the perpetual joyes of Obedience, and their doing is the enjoying the divine pleaſure:) which adds an excellency and luſtre to pious actions, and hallows them which are indifferent, and lifts up ſome actions from their unhallowed nature to circumſtances of good and of acceptation. If a man ſayes his prayers or communicates out of cuſtome, or without intuition of the precept and divine Commandment, the act is like a ſhip returning from her voyage without her venture and her burden; as unprofitable as without ſtowage. But if GOD commands us either to eat or to abſtain: to ſleep, or to be waking: to work, or to keep a Sabbath: theſe actions which are naturally neither good nor evil, are ſanctified by the obedience, and rank'd amongſt actions of the greateſt excellency. And this alſo was it which made *Abraham's* offer to kill his Son, and the *Iſraelites* ſpoiling the *Egyptians* to become acts laudable and not unjuſt: they were acts of obedience, and therefore had the ſame formality and eſſence with actions of the moſt

ſpiritual

ſpiritual devotions. GODS command is all our rule for practiſe, and our obedience united to the obedience of JESUS is all our title to acceptance.

2. But by obedience I do not here mean the exteriour execution of the work, for ſo, obedience is no grace diſtinct from the acting any or all the Commandments: but beſides the doing of the thing (for that alſo muſt be preſuppoſed) it is a ſacrifice of our proper will to GOD, a chooſing the duty becauſe GOD commands it. For beaſts alſo carry burdens and do our commands by compulſion: and the fear of ſlaves, and the rigour of task-maſters made the number of bricks to be compleated, when *Iſrael* groaned and cried to GOD for help. But ſons that labour under the ſweet paternal regiment of their Fathers, and the influence of love, they love the precept and do the impoſition, with the ſame purpoſes and complyant affections with which the Fathers made it. When CHRIST commanded us to renounce the world, there were ſome that did think it was a hard ſaying, and do ſo ſtill; and the young rich man forſook him upon it: but *Ananias* and *Sapphira* upon whom ſome violences were done by cuſtome, or the excellent ſermons of the Apoſtles, ſold their poſſeſſions too, but it was ſo againſt their will that they retain'd part of it: but S. *Paul* did not onely forſake all his ſecular fortunes, but counted all to be droſs that he might gain CHRIST; he gave his will, made an offertory of that, as well as of his goods, chooſing the act which was enjoyned, this was the obedience the holy JESUS paid to his heavenly Father, ſo voluntary that it was *meat to him to do his Fathers will.* John 4. 34.

3. And this was intended alwayes by GOD [*My ſon give me thy heart*] and particularly by the holy JESUS, for in the ſaddeſt inſtance of all his precepts, even that of ſuffering perſecution, we are commanded to *rejoyce, and to be exceeding glad.* And ſo did thoſe holy Martyrs in the primitive ages, who upon juſt grounds when GODS glory, or the edification of the Church had intereſt in it, they offered themſelves to Tyrants, and dared the violence of the moſt cruel and bowelleſs hangmen. And this is the beſt oblation we can preſent to GOD. *To offer Gold is a preſent fit to be made by young beginners in religion, not by men in Chriſtianity; Yea,* Crates *the Theban threw his gold away, and ſo did* Antiſthenes; *but to offer our will to GOD, to give our ſelves, is the act of an Apoſtle, the proper act of Chriſtians.* And therefore when the Apoſtles made challenge of a reward, for leaving all their poſſeſſions, CHRIST makes no reply to the inſtance, Nor ſayes, you *who have left all,* But you, *who have followed me in the regeneration, ſhall ſit upon twelve thrones and judge the twelve tribes of Iſrael*: Meaning that the quitting the goods, was nothing; but the obedience to CHRIST, that they followed JESUS in the regeneration, going themſelves in purſuit of him, and giving themſelves to him, *that* was it which intituled them to a throne.

S. Hieron. *epiſt. ad* Licin. Hiſpan.

Idem in 19. Matth. 28.

4. And this therefore GOD enjoyns, that our offerings to him may be intire and complete, that we pay him a holocauſt, that we do his work without murmuring, and that his burden may become eaſie, when it is borne up by the wings of love and alacrity of ſpirit. For in effect this obedience of the will is in true ſpeaking and ſtrict Theology nothing elſe, but that *charity* which gives excellency to almes, and energy to faith, and

acceptance to all graces. But I ſhall reduce this to particular and more minute conſiderations.

5. Firſt, We ſhall beſt know that our will is in the obedience by our *prompt undertaking*, by our chearful managing, by our ſwift execution; for all degrees of delay are degrees of immorigerouſneſs, and unwillingneſs. And ſince time is extrinſecal to the act, and alike to every part of it, nothing determins an action but the opportunity without; and the deſires and willingneſs within. And therefore he who deliberates beyond his firſt opportunity, and exteriour determination and appointment of the act, brings fire and wood, but wants a lamb for the ſacrifice; and unleſs he offer up his *Iſaac*, his beloved will, he hath no miniſtery prepared for GODS acceptance. He that does not repent to day, puts it to the Queſtion whether he will repent at all or no. He that defers reſtitution, when all the Circumſtances are fitted, is not yet reſolved upon the duty. And when he does it, if he does it againſt his will, he does but do honorary penance with a paper upon his hat, and a taper in his hand; it may ſatisfie the Law, but not ſatisfie his Conſcience; it neither pleaſes himſelf, and leſs pleaſes GOD. A ſacrifice without a heart was a ſad and ominous preſage in the ſuperſtition of the Roman Augurs, and ſo it is in the ſervice of GOD; For what the exhibition of the work is to man, that the preſentation of the will is to GOD. It is but a cold charity to a naked begger to ſay, GOD *help thee*, and do nothing; give him clothes and he feels your charity: but GOD, who is the ſearcher of the heart, his apprehenſion of actions relative to him is of the inward motions, and addreſſes of the will, and without this our exteriour ſervices are like the paying of a piece of mony, in which we have defaced the image, it is not currant.

Fidelis obediens neſcit moras, fugit craſtinum, ignorat tarditatem, præcipit præcipientem, parat oculos viſui, aures auditui, linguam voci, manus operi, itineri pedes: totum ſe colligit, & imperantis colligat voluntatem. S. Bernard *ſerm. de obedient. Et barbaris cunctatio ſervilis ſtatim exequi Regium. Tacit. l. 6. annal.*

6. Secondly, But beſides the *willingneſs* to do the acts of *expreſs command*, the *readineſs* to do the *intimations* and *tacite* ſignifications of GODS pleaſure is the beſt teſtimony in the world that our will is in the obedience. Thus did the holy JESUS undertake a nature of infirmity, and ſuffer a death of ſhame and ſorrow, and became obedient from the Circumciſion even unto the death of the Croſs; not ſtaying for a Command, but becauſe it was his Fathers pleaſure Mankind ſhould be redeemed. For before the ſuſception of it he was not a perſon ſubjicible to a command. It was enough that he underſtood the inclinations and deſignes of his Fathers mercies. And therefore GOD hath furniſhed us with inſtances of uncommanded piety to be a touchſtone of our obedience. He that does but his endeavours about the expreſs commmands hath a bridle in his mouth, and is reſtrained by violence; but a willing ſpirit is like a greedy eye, devours all it ſees, and hopes to make ſome proportionable returnes and compenſations of duty for his infirmity, by taking in the intimations of GODS pleaſure. When GOD commands chaſtity, he that undertakes a holy celibate, hath great obedience to the command of chaſtity. GOD bids us give alms of our increaſe; he obeys this with great facility, that *ſells all his goods and gives them to the poor*. And, provided our haſtineſs to ſnatch at too much does not make us let go our duty, like the indiſcreet loads of too forward perſons, too big, or too inconvenient

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and uncombin'd, there is not in the world a greater probation of our prompt obedience, then when we look further then the preciſe duty, ſwallowing that and more with our ready and hopeful purpoſes, nothing being ſo able to doe miracles as *love*, and yet nothing being ſo certainly accepted as love, though it could do nothing in productions and exteriour miniſteries.

7. Thirdly, But GOD requires that our obedience ſhould have another excellency to make it a becoming preſent to the Divine acceptance; our *underſtanding* muſt be ſacrificed too, and become an ingredient of our obedience. We muſt alſo believe that whatſoever GOD commands, is moſt fitting to be commanded, is moſt excellent in it ſelf, and the beſt for us to do. The firſt gives our affections and deſires to GOD, and this alſo gives our reaſon; and is a perfection of obedience not communicable to the duties we owe to Man. For GOD onely is LORD of this faculty, and being the fountain of all wiſdome, therefore commands our *underſtanding*, becauſe he alone can ſatisfie it. We are bound to obey humane laws, but not bound to think the laws we live under, are the moſt prudent conſtitutions in the world. But GODS commandments are not onely *a lanthorn to our feet*, and a *light* unto our paths, but a rule to our reaſon, and ſatisfaction to our underſtandings, as being the inſtruments of our addreſs to GOD, and conveyances of his grace and manuductions to Eternity. And therefore *S. John Climacus* defines obedience to be an "*unexamined and unqueſtioned motion; a voluntary death and ſepulture of the "will, a life without curioſity, a laying aſide our own diſcretion in the midſt of the "riches of the moſt excellent underſtandings.*

8. And certainly there is not in the world a greater ſtrength againſt temptations, then is depoſited in an *obedient underſtanding*, becauſe that only can regularly produce the ſame affections, it admits of fewer degrees, and an infrequent alteration. But the actions proceeding from the appetite, as it is determined by any other principle then a ſatisfied underſtanding, have their heightnings and their declenſions, and their chances and mutations according to a thouſand accidents. *Reaſon* is more laſting then *deſire*, and with fewer means to be tempted; but affections and motions of appetite as they are procured by any thing, ſo may they expire by as great variety of cauſes. And therefore to ſerve GOD by way of *underſtanding* is ſurer, and it ſelf, unleſs it be by the accidental increaſe of degrees, greater then to ſerve him upon the motion and principle of paſſions and deſires; though this be fuller of comfort and pleaſure then the other. When *Lot* lived amongſt the impure *Sodomites*, where his righteous ſoul was in a continual agony, he had few exteriour incentives to a pious life, nothing to enkindle the ſenſible flame of burning deſires toward piety; but in the midſt of all the diſcouragements of the world, nothing was left him but the way and precedency of a truly informed reaſon and conſcience. Juſt ſo is the way of thoſe wiſe ſouls who live in the midſt of a crooked and perverſe generation, where piety is out of countenance, where auſterity is ridiculous, religion under perſecution, no examples to lead us on, there the underſtanding is left to be the guide, and it does the work the ſureſt, for this makes the duty of many to be certain, regular, and choſen, conſtant, integral, and perpetual; but this way is like the life of an unmarried or a retired perſon, *leſs of grief* in it,

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and *leſs of joy.* But the way of ſerving God with the affections, and with the pleaſures and entertainments of deſires, is the way of the more paſſionate and imperfect, not in a mans power to chooſe or to procure; but comes by a thouſand chances meeting with a ſoft nature, credulous or weak, eaſie, or ignorant, ſoftned with fears, or invited by forward deſires.

9. Thoſe that did live amidſt the fervours of the primitive charity, and were warmed by their fires, grew inflamed by contact and vicinity to ſuch burning and ſhining lights. And they therefore grew to high degrees of piety, becauſe then every man made judgment of his own actions by the proportions which he ſaw before him, and believed all deſcents from thoſe greater examples to be ſo many degrees from the rule; And he that lives in a Colledge of devout perſons will compare his own actions with the devotion and cuſtomes of that ſociety, and not with the remiſſeneſs of perſons he hears of in ſtory, but what he ſees and lives with. But if we live in an age of indevotion, we think our ſelves well aſſoil'd if we be warmer then their Ice; every thing which is above our example being eminent and conſpicuous, though it be but like the light of a gloworme, or the ſparkling of a Diamond, yet if it be in the midſt of darkneſs, it is a goodly beauty. This I call the way of ſerving GOD by deſires and affections; and this is altered by example, by publick manners, by external works, by the aſſignement of offices, by deſignation of conventions for prayer, by periods, and revolutions of times of duty, by hours and ſolemnities, ſo that a man ſhall owe his piety to theſe chances, which although they are graces of GOD, and inſtruments of devotion, yet they are not always in our power; and therefore they are but accidental miniſteries of a good life, and the leaſt conſtant or durable. But when the principle of our piety is a conformity of our underſtanding to GODS laws, when we are inſtructed what to do, and *therefore* do it, becauſe we are ſatisfied it is moſt excellent to obey GOD, this will ſupport our piety againſt objections, lead it on in deſpight of diſadvantages; this chooſes GOD *with reaſon*, and is not determined from without; and as it is in ſome degree neceſſary for all times, ſo it is the greateſt ſecurity againſt the change of laws, and Princes, and religions and ages, when all the incentives of affection and exteriour determinations of our piety ſhall ceaſe, and perhaps all external offices and *the daily ſacrifice*, and piety it ſelf ſhall fail from the face of the land; then the obedience *founded in the underſtanding* is the onely laſting ſtrength is left us to make retreat, and to ſecure our conditions. Thus from the compoſition of the *will and affections* with our exteriour acts of obedience to GOD, our obedience is made *willing, ſwift and cheerfull*: but from the compoſition of the *underſtanding* our obedience becomes *ſtrong, ſincere and preſerving*, and this is that which S. *Paul* calls *our reaſonable ſervice.*

10. Fourthly, To which if we adde that our obedience be *univerſal*, we have all the qualifications which make the duty to be pious and prudent. The meaning is, that we obey GOD in all his ſanctions, though the matter be in common account ſmall and inconſiderable, and give no indulgence to our ſelves to recede from the rule in any matter whatſoever. For the verieſt minute of obedience is worth our attention, as being by GOD eſteemed the tryal of our obedience in a greater affair. *He that*

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is unjuſt in a little will be unjuſt in a greater, ſaid our bleſſed Saviour. And ſince to GOD all matter is alike, and no more accrues to him in a hecatomb, then in a piece of gumme, in an Aſcetick ſeverity, then in a ſecular life, GOD regards not the matter of a precept, but the obedience, which in all inſtances is the ſame; and he that will prevaricate when the matter is trifling, and by conſequence, the temptations to it weak and impotent, and ſoon confuted, will think he may better be excuſed when the temptations are violent and importunate, as it commonly happens in affairs of greater importance. He that will lie to ſave ſixpence, will not ſtick at it, when a thouſand pound is the purchaſe; and poſſibly there is more contempt and deſpite done to the Divine authority, when we diſobey it in ſuch particulars, wherein the obedience is moſt eaſie, and the temptations leſs troubleſome; I do not ſay there is more injuſtice, or more malice in a ſmall diſobedience then in a greater, but there is either more contempt, or more negligence and diſſolution of diſcipline, then in the other. Luke 16. 10.

11. And it is no ſmall temptation of the devil ſolliciting of us not to be curious of ſcruples and grains, nor to diſturbe our peace for lighter diſobediences; perſwading us that ſomething muſt be indulged to publick manners, ſomething to the civilities of ſociety, ſomething to nature, and to the approaches of our paſſions, and the motions of our firſt deſires; *but that we be not over-righteous.* And true it is that ſometimes ſuch ſurreptions and ſmaller undecencies are therefore pardoned and leſſened almoſt to a nullity, becauſe they dwell in the confines of things lawful and honeſt, and are not ſo notorious as to be ſeparated from permiſſions, by any publick, certain and univerſal cogniſance, and therefore may paſs upon a good man ſometimes without obſervation. But it is a temptation when we think of neglecting them by a prædetermined incurioufneſſe; upon pretence they are ſmall. But this muſt be reduced to more regular Concluſions.

12. Firſt, Although ſmaller diſobediences, expreſſed in ſlight miſbecoming actions when they come by ſurpriſe and ſudden invaſion, are through the mercies of God daſhed in the very approach, their bills of accuſation are thrown out, and they are not eſteemed as competent inſtruments of ſeparation from Gods love; yet when a ſmaller ſin comes by deſign, and is acted with knowledge and deliberation (for then it is properly an act of diſobedience) *Malitia ſupplet defectum ætatis*; The malice of the agent heightens the ſmallneſs of the act, and makes up the iniquity. To drink liberally once, and ſomething more freely then the ſtrict rules of Chriſtian ſobriety and temperance permit, is pardon'd the eaſier, when without deliberation and by ſurpriſe the perſon was abuſed, who intended not to tranſgreſs a minute, but by little and little was miſtaken in his proportions: but if a man by deſign ſhall eſtimate his draughts and his good fellowſhip, and ſhall reſolve upon a little intemperance, thinking becauſe it is not very much, it is therefore none at all; that man hath miſtaken himſelf into a crime; and although a little wound upon the finger is very curable, yet the ſmalleſt prick upon the heart is mortal: So is a deſign and purpoſe of the ſmalleſt diſobedience in its formality, as malicious and deſtructive, as in its matter it was pardonable and excuſable.

13. Secondly, although every leſſer diſobedience when it comes ſingly, deſtroyes not the love of God; (for although it may leſſen the habit, yet it takes not away its natural being, nor interrupts its acceptation, leſt all the world ſhould in all inſtants of time be in a damnable condition) yet when theſe ſmaller obliquities are repeated, and no repentance intervenes, this repetition combines and unites the leſſer till they be concentred and by their accumulation make a crime; and therefore a careleſs reiterating, and an incurious walking in miſ-becoming actions is deadly and damnable in the return, though it was not ſo much at the ſetting forth. Every idle word is to be accounted for, but we hope in much mercy; and yet he, that gives himſelf over to immoderate * talking, will ſwell his account to a vaſt and mountainous proportion, and call all the leſſer eſcapes into a ſtricter judgement. He that extends his Recreation an hour beyond the limits of Chriſtian prudence, and the analogie of its ſeverity and imployment, is accountable to God for that improvidence and waſt of Time; but he that ſhall miſpend a day, and becauſe that ſin is not ſcandalous like adultery, or clamorous like oppreſſion, or unuſual like beſtiality, or crying for revenge like detaining the portion of Orphans, ſhall therefore miſpend another day without revocation of the firſt by an act of repentance and redemption of it, and then ſhall throw away a week, ſtill adding to the former account upon the firſt ſtock, will at laſt be anſwerable for a habit of idleneſs, and will have contracted a vain and impertinent ſpirit. For ſince things, which in their own kinde are lawful, become ſinful by the degree, if the degree be heightned by intention; or become great, like a heap of ſand by a coacervation of the innumerable atomes of duſt, the actions are as damnable, as any of the natural daughters and productions of hell: when they are entertained without ſcruple, and renewed without repentance, and continued without dereliction.

Quæ humanæ fragilitati quamvis parva tamen crebra ſubrepunt, ſi colleƈta contra nos fuerint, ita nos gravabunt & oppriment, ſicut unum aliquod grande peccatum. S. Aug. lib. 50. hom. 50. Idem lib. de pœnit. peccata venialia ſi multiplicentur decorem noſtrum ita exterminant, ut à cœleſtis ſponſi amplexibus nos ſeparent.

* Γλώσσης μετρίᾳ ζημία σφαλεῖσ᾽ Æſch. Promet. Ἀχαλίνων στομάτων τέλος, δυσυχία. Eurip.

14. Thirdly, Although ſome inadvertencies of our life, and leſſer diſobediences, accidentally become leſs hurtful, and becauſe they are entailed upon the infirmities of a good man, and the leſs wary Cuſtomes and Circumſtances of ſociety, are alſo conſiſtent with the ſtate of grace, yet all affection to the ſmalleſt ſins becomes deadly and damnable; *he that loves his danger ſhall periſh in it*, ſaith the Wiſeman; and every friendly entertainment of an undecency invites in a greater Crime: for no man can love a ſmall ſin, but there is in the greater crimes of its kind more deſirable flatteries, and more ſatisfactions of ſenſuality then in thoſe ſuckers and ſprigs of ſin. At firſt, a little diſobedience is proportionable to a Mans temper, and his Conſcience is not fitted to the bulk of a rude Crime; but when a man hath accepted the firſt inſinuations of delight, and ſwallowed it, that little ſin is paſt, and needs no more to diſpute for entrance; then the next deſign puts in and ſtands in the ſame probability to ſucceed the firſt, and greater then the firſt had to make the entry. However to love any thing that God hates is direct enmity with him; and whatſoever the Inſtance be, it is abſolutely inconſiſtent with charity, and therefore incompetent with the ſtate of grace. So that if the ſin be ſmall, it is not a ſmall thing that thou haſt given thy love to it; every ſuch perſon periſhes like a Fool, cheaply and inglorioufly.

Nullum peccatum eſt adeo veniale quod non fiat criminale dum placet. diſt. 25. ſeƈt. Nunc autem. ex S. Auguſt.

15. Fourthly,

15. Fourthly, But it alſo concerns the niceneſs and prudence of obedience to God to ſtand at farther diſtance from a Vice then we uſually attend to. For many times Virtue and Vice differ but one degree, and the neighbourhood is ſo dangerous, that he who deſires to ſecure his Obedience and Duty to God, will remove farther from the danger. For there is a rule of Juſtice, to which if one degree more of ſeverity be added it degenerates into cruelty, and a little more mercy is remiſſeneſs and want of diſcipline, introduces licentiouſneſs and becomes unmerciſulneſs as to the publick, and unjuſt as to the particular. Now this Conſideration is heightned if we obſerve that Virtue and Vice conſiſt not in an indiviſible point, but there is a latitude for either, which is not to be judged by any certain rules drawn from the nature of the thing, but to be eſtimated in proportion to the perſons and other accidental Circumſtances. He that is burdened with a great charge, for whom he is bound under a Curſe and the crime of Infidelity, to provide, may go further in the acquiſition, and be more provident in the uſe of his mony, then thoſe perſons for whom God hath made more ample proviſions, and hath charged them with fewer burthens and engagements œconomical. And yet no Man can ſay, that juſt beyond ſuch a degree of Care ſtands Covetouſneſs, and thus far on this ſide is careleſſeneſs, and a man may be in the confines of death before he be aware. Now the onely way to ſecure our obedience and duty in ſuch Caſes is to remove farther off, and not to dwell upon the confines of the enemies Countrey. My meaning is, that it is not prudent, nor ſafe for a man to do whatſoever he lawfully may do.

Cum fas atq; nefas exiguo fine libidinum diſcernunt avidi. Horat.

16. For beſides that we are often miſtaken in our judgments concerning the lawfulneſs or unlawfulneſs of actions, he that will do all that he thinks he may lawfully do, if ever he does change his ſtation and increaſe in giving himſelf liberty, will quickly arrive at doing things unlawful. It is good to keep a reſerve of our liberty, and to reſtrain our ſelves within bounds narrower then the largeſt ſenſe of the Commandment, that when our affections wander and enlarge themſelves (as ſometime or other they will do) then they may enlarge beyond the ordinary, and yet be within the bounds of lawfulneſs. That of which men make a ſcruple and a queſtion at firſt, after an habitual reſolution of it ſtirs no more; but then their queſtion is of ſomething beyond it. When a man hath accuſtomed himſelf to pray ſeven times a day, it will a little trouble his peace if he omits one or two of thoſe times; but if it be reſolved then that he may pleaſe God with praying devoutly though but thrice every day; after he hath digeſted the ſcruples of this firſt queſtion, poſſibly ſome accidents may happen that will put his Conſcience and reaſon to diſpute whether three times be indiſpenſably neceſſary, and ſtill if he be far within the bounds of lawfulneſs, 'tis well, but if he be at the margent of it, his next remove may be into diſſolution and unlawfulneſs. He that reſolves to gain all that he may lawfully this year, it is ods but next year he will be tempted to gain ſomething unlawfully. He that becauſe a man may be innocently angry will never reſtrain his paſſion, in a little time will be intemperate in his anger, and miſtake both his object and the degree. Thus facetiouſneſs and urbanity entertained with an open hand will turn into jeſtings that are uncomely.

17. If you will be ſecure, remove your tent, dwell further off; GOD hath given us more liberty then we may ſafely uſe; and although GOD is ſo gratious as to comply much with our infirmities, yet if we do ſo too, as GODS goodneſs in indulging liberty to us was to prevent our ſinning, our complying with our ſelves will engage us in it: But if we impriſon and confine our affections into a narrower compaſs, then our extravagancies may be imperfect, but will not eaſily be criminal. The diſſolution of a ſcrupulous and ſtrict perſon is not into a vice, but into a leſs degree of virtue; he that makes a conſcience of loud laughter, will not eaſily be drawn into the wantonneſſes of *Balls* and revellings, and the longer and more impure Carnivalls. This is the way to ſecure our obedience; and no men are ſo curious of their health, as they that are ſcrupulous of the ayre they breath in.

But now for our obedience to man, that hath diſtinct conſiderations, and apart.

18. Firſt, All obedience to man is for Gods ſake; for God imprinting his authority upon the ſons of men, like the Sun reflecting upon a cloud, produces a *Pareliu*, or a repreſentation of his own glory, though in great diſtances and imperfection: it is the *Divine Authority*, though character'd upon a piece of clay, and imprinted upon a weak and imperfect man: And therefore obedience to our ſuperiours muſt be *univerſal* in reſpect of perſons; *to all ſuperiours.* This precept is expreſly Apoſtolical, *Be ſubject to every conſtitution and authority of man for the Lords ſake:* It is for Gods ſake, and therefore to every one, *Whether it be to the King, as ſupreme, or to his Miniſters in ſubordination:* That's for civil government; for eccleſiaſtical this; *Obey them that have the rule over you, and ſubmit your ſelves; for they watch for your ſouls, as they that muſt give account:* All upon whom any ray of the divine Authority is imprinted, whether it be in greater or ſmaller Characters, are in proportion to their authority to be obeyed; *all upon the ſame ground,* [*for there is no power but of* * *God.*] So that no infirmity of perſon, no undervaluing circumſtance, no exteriour accident is an excuſe for diſobedience: and to obey the divine authority paſſing through the dictates of a wiſe, excellent and prudent Governour; but to neglect the impoſitions of a looſer head, is to worſhip Chriſt onely upon the Mount Tabor, and in the glories of his Tranſfiguration, and to deſpiſe him upon Mount *Calvary*, and in the clouds of his inglorious and humble paſſion: *Not only to the good and gentle,* (ſo S. *Peter,*) *but to the harſh and rigid.* And it was by divine providence that all thoſe many and ſtricter precepts of obedience to Governours in the New Teſtament, were verified by inſtances of Tyrants, Perſecutors, Idolaters, and Heathen Princes; and for others amongſt whom there was variety of diſpoſition, there is no variety of impoſition, but all excuſes are removed, and all kinds of Governours drawn into the ſanction and ſacredneſs of Authority.

ἔκ τινες ἐξ ἴδιης ἐνδιδόν τι γλίχ& τὸ βασιλικὸν ὑπολαζόντες, θεὸς αὐτοῖς πλέφας ἐπέσκιαν, ἢ πάνυ οἷς μὲν τὸ εὐγνὼς ἢ τὸ Ϛασιλικὸν ἄκρως ἐπίπρεπεν ὃν Διὸς τέτυς ἐπεῖνν ϰ] ἀγαθὸν τὸ γένος. Euſtath. ad Iliad. 1.

1 Pet. 2. 13. Heb. 13. 7.

Rom. 13. 1. * *Regum timendorum in propriis greges, Reges in ipſos imperium eſt Jovis, cuncta ſupercilio moventis.* Hor. l. 3. Od. 1. *ubi ſupra.*

19. Secondly, *Not only to all Governours, but in all things we muſt obey. Children obey your parents in all things:* And, *ſervants obey your Maſters in all things.* And this alſo is upon the ſame ground, *Do it as unto Chriſt; as unto the Lord, and not unto men.* But then this reſtrains the univerſality

Col. 3. 20. 22. Epheſ. 6. 5.

of

of obedience, that it may run within its own channel; *as unto the Lord*; therefore nothing againſt the Divine Commandment. For if GOD ſpeakes to us by man, tranſmitting Laws for conſervation of civil ſociety, for eccleſiaſtical policy, for Juſtice and perſonal advantages, for the intereſts of Vertue and Religion, for diſcountenancing of Vice, we are to receive it with the ſame Veneration as if God ſpake himſelf to us immediately. But becauſe by his terrour upon Mount *Sinai* he gave teſtimony how great favour it is to ſpeak to us by the miniſtration of our brethren, it were a ſtrange impudence when we deſire a proportionable and gentle inſtrument of divine commands, we ſhould for this very proportion deſpiſe the Miniſter; like the frogs in the Apologue inſulting upon their wooden king. But then if any thing come contrary to a divine Law, know it is the voice of *Jacob*, of the ſupplanter, not of the right heir; and though we muſt obey man for GODS ſake, yet we muſt never diſobey GOD for mans ſake. In all things elſe we finde no exception; but according as the ſuperiours intend the obligation and expreſs it by the ſignature of laws, cuſtomes, interpretations, permiſſions, and diſpenſations, that is, ſo far as the law is obligatory in general, and not diſpenſed with in particular, ſo far obedience is a duty, in all inſtances of acts where no ſin is ingredient.

20. Thirdly, And here alſo the ſmalneſs and cheapneſs of the duty does not tolerate diſobedience; for the deſpiſing the ſmalleſt injunction is an act of as formal and direct rebellion as when the prevarication is in a higher inſtance. It is here as in divine laws, but yet with ſome difference: For ſmall things do ſo little cooperate to the end of humane laws, that a ſmaller reaſon does by way of interpretation and tacite permiſſion diſpenſe, then can in a Divine ſanction through the loweſt offices. Becauſe GOD commands duties not for the end to which they of themſelves do cooperate: but to make ſacred his authority, and that we by our obedience may confeſs him to be LORD: But in humane laws the authority is made ſacred, not primarily for it ſelfe, but principally that the laws made in order to the converſation of ſocieties may be obſerved. So that in the neglect of the ſmalleſt of Divine ordinances we as directly oppoſe GODS great purpoſe and intendment, as in greater matters: GODS dominion and authority (the conſervation of which was his principal intention) is alike neglected: But in omitting an humane impoſition of ſmall concernment the caſe is different; it is certain there is not any conſiderable violence done to the publick intereſt by a contemptible omiſſion of a Law: the thing is not ſmall, if the Common-wealth be not ſafe, and all her great ends ſecured; but if they be, then the authority is inviolate, unleſs a direct contempt were intended; for its being was in order to that end, not for it ſelf, as it is in the caſe of divine laws, but that the publick intereſt be ſafe. *De minimis non curat lex.*

21. And therefore as great matters of humane Laws may be omitted for great reaſons, ſo may ſmaller matters for ſmaller reaſons, but never without reaſon: for, *cauſeleſly* and *contemptuouſly are all one.* But in the application of the particulars, either the laws themſelves, or cuſtome, or the prudence of a ſincere, righteous man, or of a wiſe and diſintereſt perſon is to be the Judge. But let no mans confidence increaſe from the ſmallneſs of the matter to a *contempt of the authority*; for there are

ſome ſins whoſe malignity is accidentally increaſed by the ſlightneſs of the ſubject matter, ſuch are blaſphemy, perjury, and the contempt of authority. To blaſpheme GOD for the loſſe of an Aſper or a peny, to be forſworn in judgment for the reſcuing of a few Maravidis, or a five groats fine, is a worſe crime then to be perjur'd for the ſaving ten thouſand pounds; and *to deſpiſe authority*, when the obedience is ſo eaſie as the wearing of a garment, or doing of a poſture, is a greater and more impudent contempt, then to deſpiſe authority impoſing a great burthen of a more conſiderable preſſure, where humane infirmity may tempt to a diſobedience, and leſſen the crime. And let this caution alſo be inſerted, that we do *not at all neglect ſmall impoſitions*, if there be direct and ſignal injunction in the particular inſtance. For as a great Body of Light tranſmitting his rayes through a narrow hollowneſs, does by that ſmall Pyramis repreſent all the parts of its magnitude and glory: ſo it may happen that a publick intereſt, and the concernments of authority, and the peace of a Church, and the integrall obedience of the ſubjects, and the conſervation of a Community, may be transferred to us by an inſtance in its own nature inconſiderable; ſuch as are wearing of a Cognizance, remembring of a Word, carrying a Branch in time of war, and things of the ſame nature; and therefore when the hand of authority is ſtretched out, and held forth upon a precept, and deſignes the duty upon particular reaſon, or with actual intuition; there is not the ſame facility of being diſpenſed with, as in the neglected and unconſidered inſtances of other duties.

This onely I deſire to be obſerved; that if death or any violent accident, impriſonment, loſs of livelihood, or intolerable inconveniencies be made accidentally conſequent to the obſerving of a law meerly humane, the law bindes not in the particular inſtance. No Man is bound to be a Martyr for a *ceremony*, or to die rather then break a *Canon*, or to ſuffer confiſcation of goods for the pertinacious keeping of a civill conſtitution. And it is not to be ſuppoſed that a Lawgiver would have decreed a rite, and bound the lives of the ſubjects to it, which are of a far greater value then a rite, not onely becauſe it were tyrannical and unreaſonable, but becauſe the evil of the Law were greater then the good of it, it were againſt the reaſon of all Laws, and deſtroyes the priviledges of Nature, and it puts a Man into a condition as bad as the the want of all Laws, for nothing is civilly or naturally worſe then Death, to which the other evills arrive in their proportion. This is to be underſtood in particular and poſitive precepts, introduced for reaſons particular, that is, leſs then thoſe are which combine all ſocieties, and which are the cement of all bodies political: I mean Laws ritual in the Church, and accidentall and emergent in the State. And that, which is the beſt ſign to diſtinguiſh theſe Laws from others, is alſo the reaſon of the aſſertion. Laws decreed with a penalty to the tranſgreſſours cannot binde to an *evill greater* then that *penalty*. If it be appointed that we uſe a certain form of Liturgy under the forfeiture of five pound, for every omiſſion, I am bound in conſcience to obey it, where I can; but I am ſuppoſed legally to be diſabled, if any Tyrant-power ſhall threaten to kill me if I doe, or make me pay an hundred pound, or any thing greater then the forfeiture of the Law. For all the civill and natural power of the Law is by its coercion, and the

the appendent punishment. The Law operates by rewards and punishments, by hope and fear, and it is unimaginable that the Law under a less penalty can oblige us in any case or accident to suffer a greater. For the compulsion of the Tyrant is greater then the coercion of the Lawgiver; and the Prince thinking the penalty annexed to be band sufficient, intended no greater evil to the *transgressour*, then the expressed penalty; and therefore much less would he have them *that obey the Law* by any necessity be forced to a greater evil: For then, Disobedience should escape better then Obedience. True it is, every disobeying person, that payes the penalty, is not quite discharged from all his Obligation; but it is then, when his disobeying is criminal upon some other stock besides the meer breach of the Law; as Contempt, Scandal, or the like; for the Law bindes the Conscience indirectly and by consequence; that is, in plain language GOD commands us to obey humane Laws, and the penalty will not pay for *the contempt*, because that's a sin against GOD; it pays for the violation of the Law, * because that was all the direct transgression against Man. And then who shall make him recompense for suffering more then the Law requires of him? *Not the Prince*; for it is certain the greatest value he set upon the Law, was no bigger then the penalty; And the Common-wealth is supposed to be sufficiently secured in her interest by the penalty, or else the Law was weak, impotent, and unreasonable. *Not GOD*, for it is not an act of obedience to him; for he binds us no further to obey humane Laws, then the Lawgiver himself intends or declares; who cannot reasonably be supposed so over-careful, as to binde Hay with cords of silk and gold, or sumptuary Laws with the threads of life; nor a Father commanding his childe to wait on him every meal, be thought to intend his Obligation, even though the house be ready to fall on his head, or when he is to pass a sudden or unfoordable flood, before he can get to him; and that it it may appear, Man ought not, it is certain, GOD himself doth not oblige us in all cases, and in all circumstances to observe every of his positive precepts. For, *assembling together* is a duty of GODS commanding; which we are *not to neglect*: but if Death waits at the door of these assemblies, we have the practise of the Primitive and best Christians to warrant us, to serve GOD in Retirements, and Cells, and Wildernesses, and leave *the assembling together* till better opportunities. If I receive more benefit, or the Common-wealth, or the Church and Religion any greater advantage by my particular obedience in these circumstances, (which cannot easily be supposed will be) it is a great act of charity to do it, and then to suffer for it. But if it be no more, that is, if it be not *expresly commanded* to be done (though with loss of life or confiscation) it is a good charity to save my own life, or my own estate: And though the other may be better, yet I am not in all cases obliged to doe that which is simply the best. It is a tolerable infirmity, and allowed amongst the very first permissions of Nature, that I may preserve my life, unless it be in a very few cases, which are therefore clearly to be expressed, or else the contrary is to be presumed, as being a case most favourable. And it is considerable, that nothing is worse then Death, but Damnation, or something that partakes of that in some of its worst ingredients; such as is, a lasting torment, or a daily great misery in some other kinde. And therefore since no humane Law can binde

* *Lucius Veratius pro delectamento habuit os hominis liberi palma verberare. Eum servus sequebatur crumenam plenam assium gestans, & quemcunque percusserat, jussit statim numerari 25 asses, qui pro multa huic offensa ex lege 12 tab. imponebantur.* A. Gel. l. 20. c. 1.

Heb. 10. 25.

Vide par. 2. Disc. 9. n. 11.

binde a Man to a worſe thing then Death, if obedience brings me to death, I cannot be worſe when I diſobey it, and I am not ſo bad, if the penalty of death be not expreſſed. And ſo for other penalties in their own proportions.

This Diſcourſe is alſo to be underſtood concerning the *Laws of peace*, not of war; not only becauſe every diſobedience in war may be puniſhed with death (according as the reaſon may chance) but alſo becauſe little things may be of great and dangerous conſequence. But in peace it is obſervable, that there is no humane poſitive ſuperinduced Law, but by the practiſe of all the world (which, becauſe the permiſſion of the Prince is certainly included in it, is the ſureſt interpretation) it is diſpenſed withall, by ordinary neceſſities, by reaſon of leſſer inconveniencies, and common accidents: ſuch as the not ſaying of our Office daily is excuſed by the ſtudy of Divinity; the publiſhing the banes of Matrimony by an ordinary incommodity; the Faſting dayes of the Church by a little ſickneſs or a journey, and therefore much rather, if my eſtate, and moſt of all if my life be in danger with it: and to ſay that in theſe caſes there is no interpretative permiſſion to omit the particular action, is to accuſe the Laws and the Lawgiver, the one of unreaſonableneſs, the other of uncharitableneſs.

22. Fourthly, Theſe Conſiderations are upon the execution of the duty: but even towards Man our obedience muſt have a mixture of the will and choice, like as our injunction of obedience to the Divine Command. *With good will doing ſervice* (ſaith the Apoſtle) for it is impoſſible to ſecure the duty of inferiours but by conſcience and good will; unleſs proviſion could be made againſt all their ſecret arts and concealments and eſcapings, which as no providence can foreſee, ſo no diligence can cure. It is but *an eye-ſervice* whatſoever is compelled and involuntary; nothing rules a Man in private but GOD and his own deſires, and that gives Laws in a Wilderneſs, and accuſes in a Cloiſter, and does execution in a Cloſet, if there be any prevarication.

23. Fifthly, But obedience to humane Laws goes no further, we are not bound to obey with a direct and particular act of underſtanding, as in all divine ſanctions: for ſo long as our Superiours are fallible, though it be highly neceſſary we conform our wills to their innocent Laws, yet it is not a duty we ſhould think the Laws moſt prudent or convenient; becauſe all Laws are not ſo; but it may concern the intereſt of humility and ſelf-denial to be ſubject to an inconvenient, ſo it be not a ſinful Command: for ſo we muſt chooſe an affliction when GOD offers it, and give GOD thanks for it, and yet we may cry under the ſmart of it, and call to GOD for eaſe and remedy: And yet it were well, if inferiours would not be too buſie in diſputing the prudence of their Governours, and the convenience of their Conſtitutions; Whether they be ſins or no in the execution, and *to our particulars*, we are concern'd to look to: I ſay, *as to our particulars*; for an action may be a ſin in the Prince commanding it, and yet innocent in the perſon executing: as in the caſe of unjuſt wars, in which the ſubject who cannot, ought not to be a Judge, yet muſt be a Miniſter; and it is notorious in the caſe of executing an unjuſt ſentence, in which * not the Executioner, but the Judge is onely the

* *Is damnum dat qui jubet dare: ejus verò nulla culpa eſt cui parere neceſſe ſit.* Vlpian. l. 130.

the unjuſt perſon; and he that ſerves his Prince in an unjuſt war, is but the executioner of an unjuſt ſentence; but what ever goes further, does but undervalue the perſon, ſlight the government, and unlooſe the golden cords of Diſcipline. For we are not intruſted in providing for degrees, ſo we ſecure the kinde and condition of our actions. And ſince GOD having derived rayes and beames of Majeſty, and tranſmitted it in parts upon ſeveral ſtates of Men, hath fixed humane authority and dominion in the golden candleſtick of Underſtanding, he that ſhall queſtion the prudence of his governour, or the wiſdome of his ſanction, does unclaſpe the golden rings that tie the purple upon the Princes ſhoulder; he tempts himſelf with a reaſon to diſobey, and extinguiſh the light of Majeſty by overturning the candleſtick, and hiding the opinion of his wiſdome and underſtanding. And let me ſay this; he that is confident of his own underſtanding and reaſonable powers (and who is more then he that thinks himſelf wiſer then the Laws) needs no other Devil in the neighbourhood, no tempter but himſelf, to pride, and vanity, which are the natural parents of diſobedience.

Μὴ ἐκζήτει τὰ ὑπὲρ σεαυτὸν καὶ ἰσχυρότερα σοῦ λόγῳ. Laert.

24. But a mans diſobedience never ſeems ſo reaſonable as when the ſubject is forbidden to do an act of piety, commanded indeed in the general, but uncommanded in certain circumſtances. A forward piety and aſſiduous devotion, a great and undiſcreet mortifier, is often tempted to think no authority can reſtrain the fervours and diſtempers of zeal in ſuch holy exerciſes; and yet it is very often as neceſſary to reſtrain the indiſcretions of a forward perſon, as to excite the remiſneſs of the cold and frozen. Such perſons were the *Sarabaites* ſpoken of by *Caſſian*, who were greater labourers and ſtricter mortifiers then the religious in families and Colleges; and yet they endured no Superiour, nor Laws. But ſuch cuſtomes as theſe are humiliation without humility, humbling the body, and exalting the ſpirit, or indeed *ſacrifices* and *no obedience*. It was an argument of the great wiſdome of the Fathers of the Deſert: when they heard of the prodigious ſeverities exerciſed by *Simeon Stylites* upon himſelf, they ſent one of the religious to him with power to enquire what was his manner of living, and what warrant he had for ſuch a rigorous undertaking, giving in charge to command him to give it over, and to live in a community with them, and according to the common inſtitution of thoſe religious families. The Meſſenger did ſo, and immediately *Simeon* removed his foot from his pillar; with a purpoſe to deſcend, but the other according to his Commiſſion called to him to ſtay, telling him his ſtation and ſeverity was from GOD. And he that in ſo great a piety was humble and obedient, did not undertake that ſtrictneſs out of ſingularity, nor did it tranſport him to vanity; for that he had received from the Fathers to make judgment of the man, and of his inſtitution; whereas if upon pretence of the great holineſs of that courſe he had refuſed the command, the ſpirit of the perſon was to be declared captive and imprudent, and the man driven from his troubleſome and oſtentous vanity.

Modum a ſtenere in eo difficile eſt quod bonum eſſe creditur. Sen. ep. 23.

Collat. 18. c. 17.

Apud Evagrium. *De eodem Stylite conſulat lector*, Epiph. l. 1. c. 13. Theod. & 7. Synod. Genet. & Baron. ad A. D. 432.

25. Our Faſts, our Prayers, our Watchings, our Intentions of duty, our frequent communions, and all exteriour acts of religon are to be guided by our Superiour, if he ſees cauſe to reſtrain or aſſwage any exorelcencie. For a wound may heale too faſt, and then the tumour of the

the fleſh is proud, not healthful; and ſo may the indiſcretions of Religion ſwell to vanity when we think they grow towards perfection; but when we can indure the cauſticks and correctives of our ſpiritual guides, in thoſe things in which we are moſt apt to pleaſe our ſelves, then our obedience is regular and humble, and in other things there is leſs of danger. There is a ſtory told of a very religious perſon, whoſe ſpirit in the extaſie of devotion was tranſported to the clarity of a viſion, and he ſeemed to converſe perſonally with the holy JESUS, feeling from ſuch entercourſe great ſpiritual delights and huge ſatisfactions: in the midſt of theſe joyes the bell call'd to prayers, and he, uſed to the ſtrictneſs, and well inſtructed in the neceſſities of obedience, went to the Church, and having finiſhed his devotions, returned and found the viſion in the ſame poſture of glories and entertainment; which alſo ſaid to him, *Becauſe thou haſt left me, thou haſt found me, for if thou hadſt not left me, I had preſently left thee.* What ever the ſtory be, I am ſure it is a good Parable; for the way to increaſe ſpirtual comforts, is to be ſtrict in the offices of humble obedience; and we never loſe any thing of our joy by laying it aſide to attend a *duty*; and *Plutarch* reports more honour of *Ageſilaus* prudence and modeſty, then of his gallantry and military fortune; * for he was more honorable by obeying the decree of the Spartan Senate, recalling him from the midſt of his triumphs, then he could have been by finiſhing the war with proſperous ſucceſs and diſobedience.

Caſſian. collat. 4. Abbat. Dam. c. 20. et S. Baſil. exhort. ad vitam Monaſt. S. Greg. l. 35. Moral. c. 13. S. Bern. de ord. vitæ et morum inſtit. c. 1.

* *Titus Manlius ſecuri percuſſit filium, poſtquam hoſtem glorioſe vicerat in interdicta pugna. A. Gell. l. 9. c. 13.*

26. Our obedience, being guided by theſe rules, is urged to us by the conſignation of divine precepts and the loud voice of thunder, even ſeal'd by a ſignet of GODS right hand, the ſignature of greateſt judgments. For GOD did with greater ſeverity puniſh the rebellion of *Korah* and his company, then the expreſs murmurs againſt himſelf, nay, then the high crime of Idolatry: for this crime GOD viſited them with a ſword; but for diſobedience and mutiny againſt their Superiours, GOD made the earth to ſwallow ſome of them, and fire from Heaven to conſume the reſt; to ſhew that Rebellion is to be puniſhed by the conſpiration of Heaven and Earth, as it is hateful and contradictory both to GOD and Man: And it is not amiſs to obſerve, that obedience to Man being it is *for Gods ſake*, & yet to a perſon clothed with the circumſtances and the ſame infirmities with our ſelves, is a greater inſtance of humility, then to obey GOD immediately whoſe authority is divine, whoſe preſence is terrible, whoſe power is infinite, and not at all depreſſed by exteriour diſadvantages or leſſening appearances; juſt as it is both greater faith and greater charity to relieve a poor Saint for JESUS ſake, then to give any thing to CHRIST himſelf, if he ſhould appear in all the robes of glory and immediate addreſs. For it is to GOD, and to CHRIST, and wholly for their ſakes, and to them that the obedience is done, or the charity expreſſed, but themſelves are perſons whoſe awfulneſs, Majeſty, and veneration, would rather force then invite obedience or almes. But when GOD and his holy Son ſtands behinde the cloud, and ſends their ſervants to take the homage, or the charity, it is the ſame as if it were done to them, but receives the advantage of acceptation by the accidental adherencies of Faith and Humility to the ſeveral actions reſpectively. When a King comes to Rebels in perſon, it ſtrikes terrour and veneration into them, who are too apt to neglect and deſpiſe the perſon of his Miniſters, whom they look upon as their fellow ſubjects, and conſider not in the exaltation of a deputed

deputed Majesty. *Charles* the fifth found a happy experience of it at *Gaunt* in Flanders, whose Rebellion he appeased by his presence, which he could hardly have done by his army. But if the Kings authority be as much rever'd in his Deputy, as it is sacred in his own person, it is the greater Humility and more confident Obedience. And as it is certain that he is the most humble that submits to his inferiours, so in the same proportion, the lower and meaner the instrument upon which God's authority is born, the higher is the grace that teaches us to stoop so low. I do not say that a sin against humane laws is greater then a prevarication against a Divine Commandment; as the instances may be, the distance is next to infinite, and to touch the earth with our foot within the Octaves of Easter, or to taste flesh upon dayes of abstinence (even in those places and to those persons where they did or do oblige) have no consideration, if they be laid in balance against the crimes of Adultery, or Blasphemy, or Oppression. Because these crimes cannot stand with the reputation and sacredness of Divine Authority; but those others may in most instances very well consist with the ends of government, which are severally provided for in the diversity of sanctions respectively. But if we make our instances to other purposes, we finde, that to mutiny in an Army, or to keep private Assemblies in a Monarchy, are worse then a single thought or morose delectation in a fancy of impurity; because those others destroy government more then these destroy charity of God or Obedience. But then though the instances may vary the Conclusion, yet the formal reason is alike, and disobedience to Man is a disobedience against God; for God's authority, and not Mans, is imprinted upon the Superiour; and it is like sacred fire in an earthen censer, as holy as if it were kindled with the fanning of a Cherubs wing, or placed just under the Propitiatory upon a golden Altar; And it is but a gross conceit which cannot distinguish Religion from its Porter, *Isis* from the beast that carried it: so that in all disobedience to Men, in proportion to the greatness of the matter, or the malice of the person, or his contradiction to the ends of government and combinations of society, we may use the words by which the Prophet upbraided *Israel*, *is it not enough that you are grievous unto men, but will you grieve my God also?* It is a contempt of the Divinity, and the affront is transmitted to God himself, when we despise the power which GOD hath ordained, and all power of every lawful Superiour is such; the Spirit of God being witness in the highest measure, *Rebellion is as the sin of Witchcraft, and stubbornness as Idolatry.* * It is spoken of rebellion against God, and all Rebellion is so, for, † *He that despiseth you despiseth me*, saith the blessed Jesus, that's menace enough in the instance of spiritual regiment. *And you are gathered together against the Lord*, saith *Moses* to the rebellious Princes in the conspiracy of *Dathan*, that's for the temporal. And to encourage this duty, I shall use no other words then those of *Achilles* in *Homer*, * *They that obey in this world, are better then they that command in Hell.*

Isa. 7. 13.

1 Sam. 15. 23.

* ἐμοὶ γ' πολλῶν οὕνεκα καὶ μᾶλλον ἕλλας θεὸν εἶναι, πρὸν βασιλῆα, καὶ ἀφραδίῃσιν ἀνάγκη πᾶσα ἀέζεσθαι. *Plutarch.* in *Themist.*

† Ὃς μέζονα μαίνεται, ἐμοῦ βασιλῆι μέζεσθαι

* Βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ Ἀνδρὶ παρ' ἀκλήρῳ ᾧ μὴ βίοτος πολὺς εἴη, Ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.

A Prayer for the grace of Holy OBEDIENCE.

O Lord and bleſſed Saviour JESUS, *by whoſe obedience many became righteous, and reparations were made of the ruines brought to Humane Nature, by the diſobedience of* Adam; *thou cameſt into the world with many great and holy purpoſes concerning our ſalvation, and haſt given us a great precedent of obedience; which that thou mighteſt preſerve to thy Heavenly Father, thou didſt neglect thy life, and becameſt obedient even to the death of the Croſs; Oh, let me imitate ſo bleſſed example, and by the merits of thy obedience let me obtain the grace of humility and abnegation of all my own deſires in the cleareſt renunciation of my will; that I may will and refuſe in conformity to thy ſacred laws and holy purpoſes, that I may do all thy will cheerfully, chooſingly, humbly, confidently, and continually; and thy will may be done upon me with much mercy and fatherly diſpenſation of thy Providence.* Amen.

2.

LORD let my underſtanding adhere to, and be ſatisfied in the excellent wiſdome of thy Commandments; let my affections dwell in their deſires, and all my other faculties be ſet on daily work for performance of them; and let my love to obey thee make me dutifull to my Superiours, upon whom the impreſſes of thy authority are ſet by thine own hand; that I may never deſpiſe their perſons nor refuſe their injunctions, nor chooſe mine own work, nor murmure at their burdens, nor diſpute the prudence of the Sanction, nor excuſe my ſelfe, nor pretend difficulties or impoſſibilities; but that I may be indifferent in my deſires, and reſigned to the will of thoſe whom thou haſt ſet over me; that ſince all thy Creatures obey thy word, I alone may not diſorder the creation, and cancel thoſe bonds and intermedial links of ſubordination whereby my duty ſhould paſs to thee and thy glory, but that my obedience being united to thy obedience, I may alſo have my portion in the glories of thy Kingdome, O Lord and bleſſed Saviour JESUS. Amen.

SECT.

Ad. SECT. V.

Conſiderations upon the preſentation of JESUS *in the Temple.*

1. THE holy Virgin Mother accor ding to the Law of *Moſes* at the expiration of a certain time came to the Temple to be purified, although in her ſacred parturition ſhe had contracted no legal impurity; yet ſhe expoſed her ſelf to the publick opinion and common reputation of an ordinary condition; and ſtill amongſt all generations ſhe is in all circumſtances accounted bleſſed, and her reputation no tittle altered, ſave only that it is made the more ſacred by this teſtimony of her humility. But this we are taught from the conſequence of this inſtance; that if an end principally deſign'd in any duty ſhould be ſupplyed otherwiſe in any particular perſon, the duty is nevertheleſs to be obſerved; and then the obedience and publick order is reaſon enough for the obſervation, though the proper end of its deſignation be wanting in the ſingle perſon. Thus is faſting deſigned for mortification of the fleſh, and killing all its unruly appetites, and yet married perſons who have another remedy, and a Virgin whoſe Temple is hallowed by a gift, and the ſtrict obſervances of chaſtity, may be tyed to the duty; and if they might not, then faſting were nothing elſe but a publication of our impure deſires, and an expoſing the perſon to the confidence of a bold temptation, whileſt the young men did obſerve the faſter to be tempted from within. But the holy Virgin from theſe acts (of which in ſignification ſhe had no need, becauſe ſhe ſinned not in the Conception, nor was impure in the production) expreſſed other virtues beſides obedience; ſuch as were humble thoughts of her ſelf, Devotion and Reverence to publick ſanctions, Religion and Charity, which were like the pure leaves of the whiteſt Lily, fit to repreſent the beauties of her innocence, but were vail'd and ſhadowed by that ſacramental of the Moſaick Law.

Vide Rodriquez in explic. Bullæ crucia-tæ; and Sir Thomas More againſt Tindal.

2. The holy Virgin received the greateſt favour that any of the Daughters of *Adam* ever did, and knowing from whence, and for whoſe glory ſhe had received it, returns the holy JESUS in a preſent to GOD again; for ſhe had nothing ſo precious as himſelf to make oblation of; and beſides that, every firſt-born among the Males was holy to the LORD; this childe had an eternal and eſſential ſanctity, and untill he came into the World, and was made apt for her to make preſent of him, there was never in the World any act of adoration proportionable to the honour of the great GOD; but now there was; and the holy Virgin made it, when ſhe preſented the holy childe JESUS. And now beſides that we are taught to return to GOD whatſoever we have received from him, if we unite our Offerings and Devotions to this holy Preſent, we ſhall by the merit and excellency of this Oblation, exhibit to GOD an offertory, in which he cannot but delight for the combinations ſake and ſociety of his holy Son.

3. The holy Mother brought five Sicles, and a pair of Turtle Doves to redeem the Lamb of GOD from the Anathema; becauſe every firſt-

born was to be ſacrified to GOD, or redeemed if it was clean; it was the poor Mans price, and the holy JESUS was never ſet at the greater prices, when he was eſtimated upon earth. For he that was LORD of the Kingdom, choſe his portion among the poor of this World, that he might advance the poor to the riches of his inheritance; And ſo it was from his Nativity hither, For at his Birth he was poor, at his Circumciſion poor, and in the likeneſs of a ſinner; at his Preſentation poor, and like a ſinner and a ſervant; for he choſe to be redeemed with an ignoble price. The five ſicles were given to the Prieſt for the redemption of the Childe; and if the Parents were not able, he was to be a ſervant of the Temple, and to miniſter in the inferiour offices to the Prieſt; and this was GODS ſeizure and poſſeſſion of him; for although all the ſervants of GOD are his inheritance, yet the Miniſters of Religion who derive their portion of temporals from his title, who live upon the Corban, and eat the meat of the Altar which is GODS peculiar, and come nearer to his holineſs by the addreſſes of an immediate miniſtration, are GODS own upon another and a diſtinct challenge; but becauſe CHRIST was to be the Prince of another Miniſtery, and the chief Prieſt of another Order; he was redeemed from attending the Moſaick rites, which he came to aboliſh, that he might do his Fathers buſineſs in eſtabliſhing the Evangelical. Onely remember, that the Miniſters of Religion are but GODS uſufructuaries, as they are not Lords of GODS portion, and therefore muſt diſpenſe it like Stewards, not like Maſters; ſo the People are not their Patrons in paying, nor they their beneficiaries in receiving tithes or other proviſions of maintenance; they owe for it to none but to GOD himſelf, and it would alſo be conſidered, that in all ſacrilegious detentions of Eccleſiaſtical rites, GOD is the perſon principally injured.

4. The Turtle Doves * were offered alſo with the ſignification of another myſtery. In the Sacred Rites of marriage, although the permiſſions of natural deſires are ſuch as are moſt ordinate to their ends, the avoiding Fornication, the alleviation of Oeconomical cares and vexations, and the production of children, and mutual comfort and ſupport; yet the apertures and permiſſions of marriage have ſuch reſtraints of modeſty and prudence, that all tranſgreſſion of the juſt order to ſuch ends is a crime; and beſides theſe, there may be degrees of inordination or obliquity of intention, or too ſenſual complacency or unhandſom preparations of minde or unſacramental thoughts; in which particulars, becauſe we have no determin'd rule but prudence, and the analogy of the rite, and the ſeverity of our Religion, which allow in ſome caſes more, in ſome leſs, and always uncertain latitudes; for ought we know, there may be lighter tranſgreſſions, ſomething that we know not of; and for theſe at the purification of the woman, it is ſuppoſed the offering was made, and the turtures, by being an oblation, did deprecate a ſuppoſed irregularity; but by being a chaſte and marital Embleme, they profeſſed the obliquity (if any were) was within the protection of the ſacred bands of marriage; and therefore ſo excuſable as to be expiated by a cheap offering; and what they did in Hieroglyphick, Chriſtians muſt do in the expoſition; be ſtrict obſervers of the main rites and principal obligations; and not neglectful to deprecate the leſſer unhandſomneſſes of the too ſenſual applications.

* *Sed pudicitia illis prima, & neutri nota adulteria: conjugii fidem non violant* Plin. l. 10. c. 33.

5. GOD

5. GOD had at that inſtant ſo ordered, that for great ends of his own and theirs, two very holy perſons, of divers Sexes and like piety, *Simeon* and *Anna*, the one who lived an active and ſecular, the other a retired and contemplative life, ſhould come into the Temple by revelation and direction of the holy Spirit; and ſee him whom they and all the World did look for; the LORDS CHRIST, *the conſolation of Iſrael.* They ſaw him, they rejoyced, they worſhipped, they propheſied, they ſang Hymnes; and old *Simeon* did comprehend and circumſcribe in his arms him that filled all the World, and was then ſo ſatisfied that he deſired to live no longer; GOD had verified his promiſe, had ſhewn him the *Meſſias*, had filled his heart with joy, and made his old age honorable; and now after all this ſight, no object could be pleaſant but the joys of Paradiſe: for as a Man who hath ſtared too freely upon the face and beauties of the Sun, is blinde and dark to objects of a leſs ſplendor, and is forced to ſhut his eyes, that he may through the degrees of darkneſs, perceive the inferiour beauties of more proportioned objects: ſo was old *Simeon*; his eyes were ſo filled with the glories of this revelation, that he was willing to cloſe them in his laſt night; that he might be brought into the communications of eternity; and he could never more finde comfort in any other object this world could miniſter: for ſuch is the excellency of ſpiritual things, when they have once filled the corners of our hearts, and made us highly ſenſible and apprehenſive of interiour beauties of GOD and of Religion, all things of this World are flat and empty, and unſatiſfying vanities, as unpleaſant as the lees of Vineger to a tongue filled with the ſpirit of high Italick wines. And until we are ſo dead to the World, as to apprehend no guſt or freer complacency in exteriour objects, we never had entertained CHRIST, or have had our cups overflow with devotion, or are filled with the Spirit. When our Chalice is filled with holy oyl, with the anointing from above, it will entertain none of the waters of bitterneſs, or if it does, they are thruſt to the bottom, they are the loweſt of our deſires, and therefore only admitted, becauſe they are natural and conſtituent.

6. The good old Propheteſs *Anna*, had lived long in chaſte Widowhood, in the ſervice of the Temple, in the continual offices of Devotion, in faſting and prayer; and now came the happy inſtant in which GOD would give her a great benediction, and an earneſt of a greater: the returns of prayer and the bleſſings of piety are certain; and though not diſpenſed according to the expectances of our narrow conceptions, yet ſhall they ſo come, at ſuch times and in ſuch meaſures as ſhall crown the piety, and ſatisfie the deſires, and reward the expectation. It was in the Temple, the ſame place where ſhe had for ſo many years poured out her heart to GOD, that GOD poured forth his heart to her, ſent his Son from his boſom, and there ſhe received his benediction; indeed in ſuch places GOD does moſt particularly exhibit himſelf, and bleſſing goes along with him where ever he goes; in holy places GOD hath put his holy Name, and to holy perſons GOD does oftentimes manifeſt the interiour and more ſecret glories of his holineſs; provided they come thither as old *Simeon* and *Anna* did, by the motions of the holy Spirit, not with deſigns of vanity, or curioſity, or ſenſuality; for ſuch ſpirits as thoſe

come to profane and delecrate the house, and unhallow the person, and provoke the Deity of the place, and blast us with unwholesome aires.

7. But *Joseph* and *Mary* wondred at these things which were spoken, and treasured them in their hearts, and they became matter of Devotion, and mental Prayer, or *Meditation*.

The PRAYER.

O *Eternal GOD, who by the inspirations of thy holy Spirit didst direct thy servants* Simeon *and* Anna *to the Temple at the instant of the presentation of the holy childe JESUS, that so thou mightest verifie thy promise and manifest thy Son, and reward the piety of holy people, who longed for Redemption by the coming of the Messias; give me the perpetual assistance of the same Spirit to be as a Monitour and a guide to me, leading me to all holy actions, and to the embracements and possessions of thy glorious Son; and remember all thy faithful people who wait for the consolation and redemption of the Church from all her miseries and persecutions, and at last satisfie their desires by the revelations of thy mercies and salvation. Thou hast advanced thy holy Childe, and set him up for a sign of thy mercies, and a representation of thy glories. LORD let no act, or thought, or word of mine ever be in contradiction to this blessed sign, but let it be for the ruine of all my vices and all the powers the Devil imploys against the Church, and for the raising up all those virtues and graces which thou didst design me in the purposes of Eternity; but let my portion never be amongst the incredulous, or the scornful, or the Heretical, or the profane, or any of those who stumble at this stone which thou hast laid for the foundation of thy Church, and the structures of a virtuous life; remember me with much mercy and compassion when the sword of sorrows or afflictions shall pierce my heart: first transfix me with love, and then all the troubles of this world will be consignations to the joyes of a better; which grant for the mercies and the name sake of thy holy childe JESUS.* Amen.

DISCOVRSE

Discourse III.

Of Meditation.

1. If in the definition of Meditation I ſhould call it an unaccuſtomed and unpractiſed duty, I ſhould ſpeak a truth, though ſomewhat inartificially: for not only the interiour beauties, and brighter excellencies are as unfelt as Idea's and abſtractions are, but alſo the practiſe and common knowledge of the duty it ſelf are ſtrangers to us, like the retirements of the deep, or the undiſcovered treaſures of the Indian hills. And this is a very great cauſe of the drineſs and expiration of Mens Devotion, becauſe our ſouls are ſo little refreſhed with the waters and holy dews of Meditation. We go to our prayers by chance, or order, or by determination of accidental occurrences; and we recite them as we read a book; and ſometimes we are ſenſible of the duty, and a flaſh of lightning makes the room bright, and our prayers end and the lightning is gone, and we as dark as ever. We draw our water from ſtanding pools, which never are filled but with ſudden ſhowres, and therefore we are dry ſo often: Whereas if we would draw water from the Fountains of our Savioʊr, and derive them through the channel of diligent and prudent Meditations, our devotion would be a continual current, and ſafe againſt the barrenneſs of frequent droughts.

2. For *Meditation* is an attention and application of ſpirit to divine things; a ſearching out all inſtruments to a holy life; a devout conſideration of them, and a production of thoſe affections which are in a direct order to the love of GOD, and a pious converſation. Indeed *Meditation* is all that great inſtrument of piety whereby it is made prudent, and reaſonable, and orderly, and perpetual. For ſuppoſing our memory inſtructed with the knowledge of ſuch myſteries, and revelations that are apt to entertain the Spirit, the underſtanding is firſt and beſt imployed in the conſideration of them, and then the will in their reception, when they are duly prepared and ſo tranſmitted: and both theſe in ſuch manner, and to ſuch purpoſes, that they become the Magazine and great repoſitories of grace, and inſtrumental to all deſigns of virtue.

3. For the underſtanding is not to conſider the matter of any meditation in it ſelf, or as it determins in natural excellencies or unworthineſs reſpectively, or with a purpoſe to furniſh it ſelf with notion and riches of knowledge; for that is like the Winter-Sunne, it ſhines, but warms not; but in ſuch order as themſelves are put in the deſignations of Theology, in the order of Divine Laws, in their ſpiritual capacity, and as they have influence upon holineſs: for the underſtanding here is ſomething elſe beſides the intellectual power of the Soul, it is the Spirit, that is, it is celeſtial in its application, as it is ſpiritual in its nature: and we may underſtand it well by conſidering the beatifical portions of ſoul and body in their future glories. For therefore even our bodies in the Reſurrection ſhall be ſpiritual, becauſe the operation of them ſhall be in order to ſpiritual glories, and their natural actions (ſuch as are ſeeing

and ſpeaking) ſhall have a ſpiritual object and ſupernatural end; and here as we partake of ſuch excellencies and cooperate to ſuch purpoſes, men are more or leſs ſpiritual; and ſo is the underſtanding taken from its firſt and loweſt ends of reſting in notion and ineffective contemplation, and is made ſpirit (that is) wholly ruled and guided by GODS Spirit to ſupernatural ends, and ſpiritual imployments; ſo that it underſtands and conſiders the motions of the Heavens to *declare the glory of GOD*, the prodigies and alterations in the firmament to demonſtrate his handy work; it conſiders the excellent order of creatures, that we may not diſturb the order of creation, or diſſolve the golden chain of ſubordination: *Ariſtotle* and *Porphyry*, and the other Greek Philoſophers, ſtudied the Heavens to ſearch out their natural cauſes and production of bodies; the wiſer Chaldees and Aſſyrians ſtudied the ſame things, that they might learn their influences upon us, and make predictions of contingencies; the more moral Egyptian deſcribed his Theoremes in Hieroglyphicks and phantaſtick repreſentments, to teach principles of Policy, Oeconomy, and other prudences of morality and ſecular negotiation: But the ſame Philoſophy when it is made Chriſtian, conſiders as they did; but to greater purpoſes, even that from the book of the Creatures we may glorifie the Creatour, and hence derive arguments of worſhip and Religion; this is Chriſtian Philoſophy.

4. I inſtance onely in *conſiderations natural* to *ſpiritual purpoſes*; but the ſame is the manner in all meditation, whether the matter of it be nature or revelation; for if we think of Hell, and conſider the infinity of its duration, and that his flames laſt as long as GOD laſts, and thence conjecture upon the rules of proportion, why a finite creature may have an infinite unnatural duration; or think by what ways a material fire can torment an immaterial ſubſtance; or why the Devils, who are intelligent and wiſe Creatures, ſhould be ſo fooliſh as to hate GOD from whom they know every rivulet of amability derives? This is to *ſtudy*, not to *meditate*; for meditation conſiders any thing that may beſt make us to avoid the place, and to quit a vitious habit, or maſter and rectifie an untoward inclination, or purchaſe a virtue, or exerciſe one, ſo that *meditation is an act of the underſtanding put to the right uſe.*

5. For the holy JESUS, coming to redeem us from the bottomleſs pit, did it by lifting us up out of the puddles of impurity and the unwholeſome waters of vanity; *He redeemed us from our vain converſation*; and our underſtandings had ſo many vanities, that they were made inſtruments of great impiety. The unlearned and ruder Nations had fewer virtues, but they had alſo fewer vices then the wiſe Empires, that ruled the World with violence and wit together. The ſofter * Aſians had luſt and intemperance in a full Chalice; but their underſtandings were ruder then the finer Latines, for theſe mens underſtandings diſtilled wickedneſs, as through a Limbeck, and the Romans drank ſpirits and the ſublim'd quinteſſences of villany, whereas the other made themſelves drunk with the lees and cheaper inſtances of ſin: ſo that the Underſtanding is not an idle and uſeleſs faculty, but naturally drives to practiſe, and brings gueſts into the inward Cabinet of the Will, and there they are entertained and feaſted. And thoſe underſtandings which did not ſerve the baſer end of vices, yet were unprofitable for the moſt part, and furniſhed their

* Τὰς Περσῶν βασιλεῖς ὑπὸ τρυφῆς οὐκ ἠρύθρωσεν τοῖς ἀφυρίσμασι πνα χειρὶ ὑδρωλῶ ἀφυρίσ πλῆθος. *Athen. l. 4.*

their inward rooms with glaſſes and beads, and trifles fit for an American Mart. From all theſe impurities and vanities JESUS hath redeemed all his Diſciples, and not only thrown out of his Temples all the impure rites of *Flora* and *Cybele*, but alſo the trifling and unprofitable ceremonies of the more ſober Deities, not only vices, but uſeleſs and unprofitable ſpeculations, and hath conſecrated our Head into a Temple, our Underſtanding to Spirit, our Reaſon to Religion, our Study to Meditation; and this is the firſt part of the Sanctification of our Spirit.

6. And this was the cauſe holy Scripture commands the duty of meditation in proportion ſtill to the excellencies of piety and a holy life, to which it is highly and aptly inſtrumental. *Bleſſed is the man that meditates in the Law of the LORD day and night.* Pſa. 1. And the reaſon of the propoſition and the uſe of the duty is expreſſed to this purpoſe: *Thy words have I hid in my heart, that I ſhould not ſin againſt thee.* Pſal. 119. 11. The placing and fixing thoſe divine Conſiderations in our underſtandings, and hiding them there, are deſigns of high Chriſtian prudence, that they with advantage may come forth in the expreſſes of a holy life. For what in the world is more apt and natural to produce humility, then to meditate upon the low ſtoopings and deſcents of the holy JESUS, to the nature of a Man, to the weakneſſes of a Childe, to the poverties of a Stable, to the ignobleneſs of a Servant, to the ſhame of the Croſs, to the pains of Cruelty, to the duſt of Death, to the title of a Sinner, and to the wrath of GOD? By this inſtance poverty is made honourable, and humility is ſanctified and made noble, and the contradictions of nature are amiable and fitted for a wiſe election. Thus hatred of ſin, ſhame of our ſelves, confuſion at the ſenſe of humane miſery, the love of GOD, confidence in his promiſes, deſires of Heaven, holy reſolutions, reſignation of our own appetites, conformity to Divine will, oblations of our ſelves, repentance and mortification are the proper emanations from meditation of the ſordidneſs of ſin, our proneneſs to it, our daily miſeries as iſſues of Divine Vengeance, the glories of GOD, his infinite unalterable veracity, the ſatisfactions in the viſion of GOD, the rewards of piety, the rectitude of the Laws of GOD, and perfection of his Sanctions, GODS ſupreme and paternal dominion, and his certain malediction of ſinners; and when any one of theſe conſiderations is taken to pieces, and ſo placed in the rooms of application, that a piece of duty is conjoyned to a piece of the myſtery; and the whole office to the purchaſe of a grace, or the extermination of a vice, it is like opening our windows to let in the Sun and the Winde; and holineſs is as proportioned an effect to this practiſe, as glory is to a perſevering holineſs, by way of reward and moral cauſality.

7. For all the affections that are in Man, are either natural, or by chance, or by the incitation of reaſon and diſcourſe; our natural affections are not worthy the entertainments of a Chriſtian; they muſt be ſupernatural and divine that put us into the hopes of Perfection and Felicities; and theſe other that are good, unleſs they come by meditation, they are but accidental, and ſet with the evening Sun: but if they be produced upon the ſtrengths of pious meditation, they are as perpetual as they are reaſonable, and excellent in proportion to the piety of the principle. A Garden that is watered with ſhort and ſudden ſhowers, is more uncertain in its fruits and beauties, then if a Rivulet waters it with a perpetual

petual distilling and constant humectation: And just such are the short emissions and unpremeditated resolutions of piety begotten by a dash of holy raine from Heaven, whereby GOD sometimes uses to call the careless but to taste what excellencies of piety they neglect; but if they be not produced by the reason of Religion, and the Philosophy of Meditation, they have but the life of a Fly or a tall Gourd; they come into the World only to say they had a being, you could scarce know their length, but by measuring the ground they cover in their fall.

8. For since we are more moved by material and sensible objects, then by things meerly speculative and intellectual, and generals even in spiritual things are less perceived, and less motive then particulars: Meditation frames the understanding part of Religion to the proportions of our nature, and our weakness, by making some things more circumstantiate, and material, and the more spiritual to be particular, and therefore the more applicable: and the mystery is made like the Gospel to the Apostles, *Our eyes do see, and our ears do hear, and our hands do handle thus much of the word of life* as is prepared for us in the Meditation.

9. First. And therefore every wise person, that intends to furnish himself with affections of Religion, or detestation against a Vice, or glorifications of a Mystery, still will proportion the Mystery, and fit it with such circumstances of fancy and application, as by observation of himself he knows aptest to make impression. It was a wise design of *Mark Antony* when he would stir up the people to revenge the death of *Cæsar*, he brought his body to the pleading place, he shewed his wounds, held up the rent mantle, and shewed them the garment that he put on that night in which he beat the *Nervii*, that is, in which he won a victory, for which his Memory was dear to them. He shewed them that wound which pierced his heart, in which they were placed by so dear a love, that he made them his heirs, and left to their publick use places of delight and pleasure; and then it was natural when he had made those things present to them which had once moved their love and his honour, that grief at the loss of so honourable and so lov'd a person should succeed; and then they were Lords of all, their sorrow and revenge seldom slept in two beds. And thus holy Meditation produces the passions and desires it intends, it makes the object present and almost sensible, it renews the first passions by a fiction of imagination, it passes from the Paschal Parlour to Cedron, it tells the drops of sweat, and measures them, and findes them as big as drops of bloud, and then conjectures at the greatness of our sins; it fears in the midst of CHRISTS agonies, it hears his groans, it spies *Judas* his Lanthorn afar off, it follows JESUS to *Gabbatha*, and wonders at his innocence and their malice, and feels the strokes of the Whip, and shrinks the head when the Crown of Thorns is thrust hard upon his holy brows, and at last goes step by step with JESUS, and carries part of the Cross, and is nailed fast with sorrow and compassion, and *dies* with *love*. For if the soul be principle of its own actions, it can produce the same effects by reflex acts of the understanding, when it is assisted by the imaginative part, as when it sees the thing acted: only let the meditation be as minute, particular, and circumstantiate as it may; for a Widow by representing the carefses

ſes of her dead Husbands love produces ſorrow and the new affections of a ſad indearment. It is too ſure, that the recalling the circumſtances of a paſt impurity does re-inkindle the flame, and entertain the fancy with the burnings of an impure fire: And this happens not by any advantages of vice, but by the nature of the thing, and the efficacy of Circumſtances. So does holy Meditation produce thoſe impreſſes and ſignatures, which are the proper effects of the myſtery, if preſented in a right line and direct repreſentation.

10. Secondly, He that means to meditate in the beſt order to the productions of piety, muſt not be inquiſitive for the higheſt myſteries, but the plaineſt propoſitions are to him of the greateſt uſe and evidence. For Meditation is the duty of all, and therefore GOD hath fitted ſuch matter for it, which is proportioned to every underſtanding, and the greateſt myſteries of Chriſtianity are plaineſt, and yet moſt fruitful of Meditation, and moſt uſeful to the production of Piety. High ſpeculations are as barren as the tops of Cedars; but the fundamentals of Chriſtianity are fruitful as the Valleys or the creeping Vine. For know, that it is no meditation, but it may be an illuſion, when you conſider myſteries to become more learned, without thoughts of improving piety. Let your affections be as high as they can climbe towards GOD, ſo your conſiderations be humble, fruitful, and practically myſterious. *Oh that I had the wings of a Dove, that I might flie away and be at reſt*, ſaid *David*. The wings of an Eagle would have carried him higher, but yet the innocent Dove did furniſh him with the better Embleme to repreſent his humble deſign; and lower meditations might ſooner bring him to *reſt* in GOD. It was a ſaying of *Ægidius*, *That an old and a ſimple woman, if ſhe loves JESUS, may be greater then was Brother Bonaventure.* Want of learning, and diſability to conſider great ſecrets of Theology, does not at all retard our progreſs to ſpiritual perfections; Love to JESUS may be better promoted by the plainer underſtandings of honeſt and unlettered people, then by the finer and more exalted ſpeculations of great Clerks, that have leſs devotion. For although the way of ſerving GOD by the underſtanding be beſt and moſt laſting, yet it is not neceſſary the underſtanding ſhould be dreſſed with troubleſome and laborious notions; the reaſon that is in Religion is the ſureſt principle to engage our ſervices, and more perpetual then the ſweetneſſes and the motives of affection; but every honeſt Mans underſtanding is then beſt furniſhed with the diſcourſes and the reaſonable parts of Religion, when he knows thoſe myſteries of Religion, upon which CHRIST and his Apoſtles did build a holy life, and the ſuperſtructures of piety; thoſe are the beſt materials of his meditation.

11. So that *Meditation is nothing elſe but the uſing of all thoſe arguments, motives and irradiations which GOD intended to be inſtrumental to piety.* It is a compoſition of both ways; for it ſtirres up our *affections by reaſon*, and *the way of underſtanding*, that the wiſe ſoul may be ſatisfied in the reaſonableneſs of the thing, and the affectionate may be entertained with the ſweetneſſes of holy paſſion; that our judgement be determined by diſcourſe, and our appetites made active by the careſſes of a religious fancy. And therefore the uſe of meditation is to conſider any of the myſteries of Religion with purpoſes to draw from it, rules of life, or affections to virtue, or deteſtation of vice; and from hence the Man riſes

to

to devotion and mental prayer and entercourſe with GOD; and after that, he reſts himſelf in the boſom of beatitude, and is ſwallowed up with the comprehenſions of love and contemplation. Theſe are the ſeveral *degrees* of Meditation; but let us firſt underſtand that part of it which is *duty*, and then if any thing ſucceed of a middle condition between duty and reward, we will conſider alſo how that duty is to be performed, and how the reward is to be managed, that it may prove to be no illuſion; Therefore I adde alſo this Conſideration.

12. Thirdly, Whatſoever pious purpoſes and deliberations are entertained in the act of meditation, they are carefully to be maintained and thruſt forward to actual performances, although they were indefinite and indeterminate, and no other ways decreed but by reſolutions and determinations of reaſon and judgement. For GOD aſſiſts every pious action according to its exigence and capacity, and therefore bleſſes holy meditations with reſults of reaſon, and prepoſſeſſions dogmatically decreeing the neceſſity of virtue, and the convenience of certain exerciſes in order to the the purchaſe of it: he then that neglects to actuate ſuch diſcourſes, loſes the benefit of his meditation; he is gone no further then when he firſt ſet out, and neglects the inſpirations of the holy Spirit. For if at any time it be certain what ſpirit it is that ſpeaks within the ſoul, it is moſt certain that it is the good Spirit that moves us to an act of virtue in order to acquiſition of the habit; and when GODS grace hath aſſiſted us ſo far in our meditation, that we underſtand our duty, and are moved with preſent arguments, if we put not forth our hand and make uſe of them, we do nothing towards our duty; and it is not certain that GOD will create graces in us as he does the ſoul; let every pious perſon think every concluſion of reaſon in his meditation to have paſſed an obligation upon him: and if he hath decreed that faſting ſo often, and doing ſo many religious acts, is convenient and conducing to the production of a grace he is in purſuit of; let him know that every ſuch degree, and reaſonable propoſition is the grace of GOD, inſtrumental to piety, part of his aſſiſtance, and therefore in no caſe to be extinguiſhed.

13. Fourthly, In meditation let the underſtanding be reſtrained, and under ſuch prudent coercion and confinement that it wander not from one diſcourſe to another, till it hath perceived ſome fruit from the firſt: either that his ſoul be inſtructed in a duty, or moved by a new argument, or confirmed in an old, or determined to ſome exerciſe and intermedial action of Religion, or hath broke out into ſome prayers and intercourſe with GOD in order to the production of a virtue. And this is the myſtical deſign of the Spouſe in the Canticles of *Solomon*, *I adjure you, O you daughters of Jeruſalem, by the Roes and by the Hinds of the field, that you ſtirre not up nor awake my love till he pleaſe.* For it is lightneſs of ſpirit to paſs over a field of flowers and to fix no where, but to leave it without carrying ſome honey with us; unleſs the ſubject be of it ſelf barren and unfruitful, and then why was it choſen? Or that it is made ſo by our indiſpoſition, and then indeed it is to be quitted: but (it is *S. Chryſoſtomes* ſimile) as a Lamb ſucking the breaſt of its dam and Mother moves the head from one part to another till it hath found a diſtilling fontinel; and then it fixes till it be ſatisfied, or the fountain ceaſe dropping: ſo ſhould we in meditation reject ſuch materials as are barren like the tops of hills, and fix upon

Cant. 3. 5.

upon ſuch thoughts which nouriſh and refreſh, and there dwell till the nouriſhment be drawn forth, or ſo much of it as we can then temperately digeſt.

14. Fifthly, In meditation, ſtrive rather for graces then for gifts, for affections in the way of virtue more then the overflowings of ſenſible devotion; and therefore if thou findeſt any thing by which thou mayeſt be better, though thy ſpirit do not actually rejoyce or finde any guſt or reliſh in the manducation, yet chooſe it greedily: For although the chief end of meditation be affection, and not determinations intellectual; yet there is choice to be had of the affections, and care muſt be taken that the affections be deſires of virtue, or repudiations and averſions from ſomething criminal; not joyes and tranſportations ſpiritual, comforts and complacencies; for they are no part of our duty; ſometimes they are encouragements, and ſometimes rewards, ſometimes they depend upon habitude and diſpoſition of body, and ſeem great matters when they have little in them, and are more bodily then ſpiritual, like the gift of tears, and yerning of the bowels; and ſometimes they are illuſions and temptations, at which if the ſoul ſtoops and be greedy after, they may prove like *Hippomanes* golden apples to *Atalanta*; retard our courſe, and poſſibly do ſome hazard to the whole race. And this will be neerer reduced to practiſe, if we conſider the variety of matter, which is fitted to the meditation in ſeveral ſtates of men travailing towards heaven.

15. For the firſt beginners in religion are imployed in the maſtering of their firſt appetites, caſting out their Devils, exterminating all evil cuſtoms, leſſening the proclivity of habits, and countermanding the too great forwardneſs of vicious inclinations; and this, which Divines call the *Purgative* way, is wholly ſpent in actions of repentance, mortification and ſelf-denial; and therefore if a penitent perſon ſnatches at comforts, or the taſtes of ſenſible devotion, his repentance is too delicate, it is but a rod of Roſes and Jeſſamine. If GOD ſees the ſpirit broken all in pieces, and that it needs a little of the oyl of gladneſs for its ſupport and reſtitution to the capacities of its duty, he will give it, but this is not to be deſigned, nor ſnatched at in the meditation; tears of joy are not good expreſſions nor inſtruments of repentance, we muſt not gather grapes from thorns, nor figs from thiſtles; no refreſhments to be looked for here, but ſuch only as are neceſſary for ſupport; and when GOD ſees they are, let not us trouble our ſelves, he will provide them. But the meditations which are prompt to this Purgative way and practiſe of firſt beginners, is not apt to produce delicacies, but in the ſequel and conſequent of it. *afterwards it brings forth the pleaſant fruit of righteouſneſs*, but *for the preſent it hath no joy in it*, no joy of ſenſe, though much ſatisfaction to reaſon. And ſuch are meditations of the fall of Angels and Man, the Ejection of them from heaven, of our Parents from Paradiſe, the horrour and obliquity of ſin, the wrath of GOD, the ſeverity of his anger, mortification of our body and ſpirit, ſelf-denial, the Croſs of CHRIST, Death, and Hell, and Judgement; the terrors of an evil Conſcience, the inſecurities of a Sinner, the unreaſonableneſs of ſin, the troubles of repentance, the Worm and ſting of a burdened ſpirit, the difficulties of rooting out evil habits, and the utter abolition of ſin; if theſe nettles bear honey, we may fill our ſelves; but ſuch ſweetneſſes ſpoil the operations of theſe bitter potions.

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Here therefore let your addresses to GOD, and your mental prayers be affectionate desires of Pardon, humble considerations of our selves, thoughts of revenge against our Crimes, designs of mortification, indefatigable sollicitations for mercy, expresses of shame and confusion of face; and he meditates best in *the purgative way* that makes these affections most operative and high.

16. After our first step is taken, and the punitive part of repentance is resolved on, and begun, and put forward into good degrees of progress, we then enter into the *illuminative way of religion*; and set upon the acquist of virtues, and the purchase of spiritual graces: and therefore our meditations are to be proportioned to the design of that imployment, such as are considerations of the life of JESUS, examples of Saints, reasons of virtue, means of acquiring them, designations of proper exercises to every pious habit, the eight Beatitudes, the gifts and fruits of the holy Ghost, the promises of the Gospel, the attributes of GOD as they are revealed to represent GOD to be infinite, and to make us Religious, the rewards of heaven, excellent and select sentences of holy persons, to be as incentives of piety; These are the proper matter for *proficients* in religion; but then the affections producible from these are love of virtue, desires to imitate the holy JESUS, affections to Saints and holy persons, conformity of choice, subordination to GODS will, election of the ways of virtue, satisfaction of the understanding in the ways of religion, and resolutions to pursue them in the midst of all discomforts and persecutions; and our mental prayers or entercourse with GOD, which are the present emanations of our meditations, must be in order to these affections, and productions from those, and in all these yet, there is safety and piety, and no seeking of our selves, but designs of virtue in just reason and duty to GOD, and for his sake, that is, for his commandment. And in all these particulars, if there be such a sterility of spirit, that there be no end served but of spiritual profit, we are never the worse; all that GOD requires of us is, that we will *live well* and *repent in just measure and right manner*, and he that doth so, hath meditated well.

17. From hence if a pious soul passes to affections of greater sublimity, and intimate and more immediate, abstracted and immaterial love, it is well, only remember that the love, GOD requires of us, is an operative, material, and communicative love; *If ye love me, keep my Commandments*; so that still a good life is the effect of the sublimest meditation; and if we make our duty sure behinde us, ascend up as high into the mountain as you can, so your ascent may consist with the securities of your person, the condition of infirmity, and the interests of your duty. According to the saying of * *Ildefonsus*; *Our empty saying of lauds and reciting verses in honour of his Name, please not GOD so well, as the imitation of him does advantage to us; and a devout imitatour pleases the spouse better than an idle Panegyrick*; Let your work be like his, your duty in imitation of his precept and example, and then sing praises as you list; no heart is large enough, no voice pleasant enough, no life long enough, nothing but an eternity of duration, and a beatifical state can do it well: and therefore holy *David* joyns them both; *Whoso offereth me thanks and praise, he honoureth me, and to him that*

* Serm. 1. de assumpt. Καὶ ἡ τῶν ἀγαθοεργιῶν πολυσήλεια πρὸς εἰς Θεὸν ἡ γίνεται, ἐὰν μὴ μετὰ τῆς ἐνδεδυμένης ἀγαθοεργίας. Ὧδε γὰρ ἡ ὑμνολογία ἀφέστηκε πρὸς τροφὴν καὶ ἀναθήματα ἱερουργοῦσης χορηγίας τὸ ἄνθος φέρημα διαχεῖσθαι ἠλεγμένον, συνάπτει Θεῷ. *Hierocl.*

Psal. 50. 23.

that ordereth his converſation aright I will ſhew the ſalvation of GOD. All thanks and praiſe without a right ordered converſation are but the Echo of Religion, a voice and no ſubſtance; but if thoſe praiſes be ſung by a heart righteous and obedient, that is, *ſinging with the ſpirit*, and *ſinging with underſtanding*; that is the Muſick GOD delights in.

18. Sixthly, But let me obſerve and preſs this caution: it is a miſtake, and not a little dangerous, when people religious and forward ſhall too promptly, frequently and neerly ſpend their thoughts in conſideration of divine excellencies. GOD hath ſhewen thee merit enough to ſpend all thy ſtock of love upon him in the characters of his power, the book of the Creature, the great tables of his mercy, and the lines of his juſtice; we have cauſe enough to praiſe his excellencies in what we feel of him, and are refreſhed with his influence, and ſee his beauties in reflexion, though we do not put our eyes out, with ſtaring upon his face. To behold the glories and perfections of GOD with a more direct intuition is the priviledge of Angels, who yet cover their faces in the brightneſs of his preſence: it is onely permitted to us to conſider the back parts of GOD: And therefore thoſe ſpeculations are too bold and imprudent addreſſes, and miniſter to danger more then to religion, when we paſs away from the direct ſtudies of virtue and thoſe thoughts of GOD, which are the freer and ſafer communications of the Deity, which are the means of entercourſe and relation between him and us, to thoſe conſiderations concerning GOD which are Metaphyſical and remote, the formal objects of adoration and wonder, rather then of virtue and temperate diſcourſes; for GOD in Scripture never revealed any of his abſtracted perfections and remoter and myſterious diſtances, but with a purpoſe to produce fear in us, and therefore to chide the temerity and boldneſs of too familiar and nearer entercourſe.

19. True it is that every thing we ſee or can conſider repreſents ſome perfections of GOD; but this I mean, that no man ſhould conſider too much, and meditate too frequently upon the immediate perfections of GOD, as it were by way of intuition, but as they are manifeſted in the Creatures and in the miniſteries of virtue; and alſo when ever GODS perfections be the matter of meditation, we ſhould not aſcend upwards into him, but deſcend upon our ſelves like fruitful vapours drawn up into a cloud, deſcending ſpeedily into a ſhowre, that the effect of the conſideration be a deſigne of good life; and that our loves to GOD be not ſpent in abſtractions, but in good works and humble obedience. The other kinde of love may deceive us; and therefore ſo may ſuch kinde of conſiderations which are its inſtrument. But this I am now more particularly to conſider.

20. For beyond this I have deſcribed, there is a degree of meditation ſo exalted, that it changes the very name, and is called *contemplation*, and it is in the unitive way of religion: that is, it conſiſts in unions and adherencies to GOD; it is a prayer of quietneſs and ſilence, and a meditation extraordinary, a diſcourſe without variety, a viſion and intuition of divine excellencies, and immediate entry into an orbe of light, and a reſolution of all our faculties into ſweetneſſes, affections and ſtarings upon the Divine beauty; and is carried on to extaſies, raptures, ſuſpen-

ſions, elevations, abſtractions, and apprehenſions beatifical. In all the courſe of *virtuous meditation*, the ſoul is like a Virgin invited to make a matrimonial contract, it inquires the condition of the perſon, his eſtate and diſpoſition, and other circumſtances of amability and deſire. But when ſhe is ſatisfied with theſe enquiries and hath choſen her husband, ſhe no more conſiders particulars, but is moved by his voice, and his geſture, and runs to his entertainment and fruition, and ſpends her ſelf wholly in affections, not to obtain but enjoy his love.

Thus it is ſaid.

21. But this a thing not to be *diſcourſed* of, but *felt*; and although in other ſciences the termes muſt firſt be known, and then the rules, and concluſions ſcientifical; here it is otherwiſe: for firſt the whole experience of this muſt be obtained, before we can ſo much as know what it is, and the end muſt be acquired firſt; the concluſion before the premiſes. They that pretend to theſe heights call them the ſecrets of the kingdom, but they are ſuch which no man can deſcribe, ſuch which GOD hath not revealed in the publication of the Goſpel, ſuch for the acquiring of which there are no means preſcribed, and to which no man is obliged, and which are not in any mans power to obtain, nor ſuch which it is lawfull to pay for or deſire, nor concerning which we ſhall ever be called to an account.

22. Indeed when perſons have been long ſoftned with the continual droppings of religion, and their ſpirits made timorous and apt for impreſſion by the aſſiduity of prayer and perpetual alarmes of death, and the continual dyings of mortification; the fancy which is a very great inſtrument of devotion, is kept continually warm and in a diſpoſition and aptitude to take fire and to flame out in great aſcents; and when they ſuffer tranſportations beyond the burdens and ſupport of reaſon, they ſuffer they know not what, and call it what they pleaſe, and other pious people that hear talk of it, admire that devotion which is ſo eminent and beatified (for ſo they eſteem it) and ſo they come to be called raptures and extaſies; which even amongſt the Apoſtles were ſo ſeldome that they were never ſpoke of; for thoſe viſions, raptures, and intuitions of S. *Steven*, S. *Paul*, S. *Peter*, * and S. *John* were not pretended to be of this kinde; not exceſſes of religion, but propheticall and intuitive revelations to great and ſignificant purpoſes, ſuch as may be and are deſcribed in ſtory: but theſe other cannot; for ſo *Caſſian* reports and commends a ſaying of *Antony* the Hermite; *That is not a perfect prayer in which the Votary does either underſtand himſelf or the prayer*, meaning that perſons eminently religious were *Divina patientes*, as *Dionyſius Areopagite* ſaid of his Maſter *Hierotheus*, Paticks in Devotion, ſuffering raviſhments of ſenſes, tranſported beyond the uſes of humanity into the ſuburbs of beatifical apprehenſions: but whether or no this be any thing beſides a too intenſe and indiſcreet preſſure of the faculties of the ſoul to inconveniences of under-

* Act. 10. 10. ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις, and cap. 11. 5. εἶδον ἐν ἐκστάσει ὅραμα. Raptus vidit viſionem dum oraverat.

——— *Menteque priorem*
Expulit, atque hominem toto ſibi cedere juſſit
Pectore—*quod de Apolline dixit Lucanus.*
Qualis erat viſo ſive extaſis Balaami qui viſionem omnipotentis vidit, excidens, ſed retectis oculis, Num. 24. 4. 16.

Μανίας δὲ γε εἰ διὰ δύο ἦν μία τοῦ νοσημάτων ἀνθρώπων, ἤδη τοῦ θείας ἐξ ἀλλαγῆς. Plato in Phæd. Τῆς δὲ θείας παίδων δύο μέν φασιν εἶναι τοὺς μὲν ἀνθρωπίνων κακῶν παῦλαν, μνησικακιῶν τε καὶ παντοίων ἑτέρων ἐπιλήσμονας ποιοῦσαι τοὺς λελυμένους τῶν παρόντων, ὁ δὲ ἕτερος ἐκ τῆς μανικῆς ἑστίας ἀοιδήν τε καὶ μουσικὴν τοῖς ἐπαΐουσι πολλὰ καὶ καλὰ τῶν τῶν παλαιῶν ἔργων εἰς παίδευσιν τῶν ἐσομένων ἐνθουσιάσας κοσμήσας τε καὶ ὑμνήσας. &c. ibid. Ἐγὼ δὲ οὐδὲν τῶν τοιούτων ἐν ἐμαυτῷ ἐπίσταμαι πεπονθέναι. Plato in Apol.

ſtanding,

ſtanding, or elſe a credulous, buſie, and untamed fancy, they that think beſt of it cannot give a certainty. There are and have been ſome *Religious* who have acted madneſs, and pretended inſpirations; and when theſe are deſtitute of a Prophetick ſpirit, if they reſolve to ſerve themſelves upon the pretences of it, they are diſpoſed to the imitation, if not, to the ſufferings of madneſs, and it would be a great folly to call ſuch *Dei plenos*, full of GOD, who are no better then phantaſtick and mad people.

23. This we are ſure of, that many illuſions have come in the likeneſs of viſions; and abſurd fancies under the pretence of raptures; and what ſome have called the ſpirit of prophecy, hath been the ſpirit of lying; and contemplation hath been nothing but melancholy and unnatural lengths; and ſtilneſs of prayer hath been a meer dream and hypochondriacal devotion, and hath ended in pride or deſpair, or ſome ſottiſh and dangerous temptation. It is reported of *Heron* the Monk, that having lived a retired, mortified, and religious life for many years together, at laſt he came to that habit of auſterity, or ſingularity, that he refuſed the feſtival refection and freer meals of Eaſter and other ſolemnities, that he might doe more eminently then the reſt, and ſpend his time in greater abſtractions and contemplations: but the Devil, taking advantage of the weakneſs of his melancholy and unſetled ſpirit, gave him a tranſportation and an extaſie in which he fancied himſelf to have attained ſo great perfection, that he was as dear to GOD as a crowned Martyr, and Angels would be his ſecurity for indemnity, though he threw himſelf to the bottome of a well; he obeyed his fancy and temptation, did ſo, bruiſed himſelf to death, and dyed poſſeſſed with a perſwaſion of the verity of that extaſie and tranſportation.

24. I will not ſay that all violencies and extravagancies of a religious fancy are illuſions, but I ſay that they are all unnatural, not hallowed by the warrant of a revelation, nothing reaſonable, nothing ſecure; I am not ſure that they ever conſiſt with humility; but it is confeſſed that they are often produced by ſelf-love, arrogancy and the great opinion others have of us: I will not judge the condition of thoſe perſons who are ſaid to have ſuffered theſe extraordinaries, for I know not the circumſtances, or cauſes, or attendants or the effects; or whether the ſtories be true that make report of them; but I ſhall only adviſe that we follow the intimation of our bleſſed Saviour, *that we ſit down in the loweſt place till the Maſter of the feaſt come and bids us ſit up higher*; If we entertain the inward Man in the *purgative* and *illuminative way*, that is, in actions of repentance, virtue and preciſe duty, that is the ſureſt way of uniting us to GOD, whileſt it is done by faith and obedience; and that alſo is love; and in theſe peace and ſafety dwell: and after we have done our work it is not diſcretion in a ſervant to haſten to his meal and ſnatch at the refreſhment of *viſions*, *unions*, and *abſtractions*, but firſt we muſt gird our ſelves and wait upon the Maſter, and not ſit down our ſelves till we all be called at the great ſupper of the Lamb.

25. It was therefore an excellent deſire of S. *Bernard*, who was as likely as any to have ſuch altitudes of ſpeculation if GOD had really diſpenſed them to perſons holy, phantaſtick and religious, *I pray GOD*

grant to me peace of ſpirit, joy in the holy Ghoſt, to compaſſionate others in the midſt of my mirth, to be charitable in ſimplicity, to rejoyce with them that rejoyce, and to mourn with them that mourn; and with theſe I ſhall be content: other exaltations of devotion I leave to Apoſtles and Apoſtolick men; the high hils are for the Harts and the climbing Goats, the ſtony rocks and the receſſes of the earth for the Conies. It is more healthful and nutritive to dig the earth and to eat of her fruits, then to ſtare upon the greateſt glories of the heavens, and live upon the beams of the Sun; ſo unſatisfying a thing is rapture and tranſportation to the ſoul; it often diſtracts the faculties, but ſeldome does advantage piety, and is full of danger in the greateſt of its luſtre. If ever a man be more in love with GOD by ſuch inſtruments, or more indeered to virtue, or made more ſevere and watchful in his repentance, it is an excellent grace and gift of GOD, but then this is nothing but the joyes and comfort of ordinary meditation; thoſe extraordinary, as they have no ſenſe in them, ſo are not pretended to be inſtruments of virtue; but are like *Jonathans* arrows ſhot beyond it, to ſignifie the danger the man is in towards whom ſuch arrows are ſhot; but if the perſon be made unquiet, unconſtant, proud, puſillanimous, of high opinion, pertinacious and confident in uncertain judgments, or deſperate, it is certain they are temptations and illuſions: ſo that as all our duty conſiſts in the ways of repentance and acquiſt of virtue; ſo there reſts all our ſafety, and by conſequence all our ſolid joyes; and this is the effect of ordinary, pious, and regular meditations.

26. If I miſtake not, there is a temptation like this under another name amongſt perſons whoſe religion hath leſs diſcourſe and more fancy, and that is, *a familiarity with GOD*; which indeed if it were rightly underſtood, is an affection conſequent to *the illuminative way*, that is, an act, or an effect of the virtue of Religion and Devotion, which conſiſts in prayers and addreſſes to GOD, lauds and Euchariſts, and hymns, and confidence of coming to the throne of grace, upon aſſurance of GODS veracity and goodneſs infinite: ſo that *familiarity with GOD*, which is an affection of friendſhip, is the entercourſe of giving and receiving bleſſings and graces reſpectively: and it is produced by a holy life, or the being in the ſtate of grace, and is part of every mans inheritance that is a friend of GOD. But when familiarity with GOD ſhall be eſteemed a priviledge of ſingular and eminent perſons not communicated to all the faithful, and is thought to be an admiſſion to a neerer entercourſe of ſecrecy with GOD, it is an effect of pride and a miſtake in judgment concerning the very ſame thing which the old Divines call *the unitive way*, if themſelves that claim it underſtood the terms of art, and the conſequents of their own intentions.

27. Onely I ſhall obſerve one Circumſtance, that *familiarity with GOD* is nothing elſe but an admiſſion to be of GODS family, the admiſſion of a ſervant or a ſon in minority, and implies *obedience*, *duty*, and *fear* on our parts; *care* and *providence* and *love* on GODS part: And it is not the familiarity of *ſons*, but the impudence of proud *equals* to expreſs this pretended priviledge in even, unmannerly, and unreverent addreſſes and diſcourſes: and it is a ſure rule, that whatſoever heights of piety, union or familiarity any man pretends to, it is of the Devil, unleſs the greater the pretence be, the greater alſo be the humility of the man. The higheſt

higheſt flames are the moſt tremulous; and ſo are the moſt holy and eminent religious perſons, more full of awfulneſs and fear and modeſty and humility; ſo that in true Divinity and right ſpeaking there is no ſuch thing as the unitive way of Religion, ſave onely in the effects of duty, obedience and the expreſſes of the preciſe virtue of religion. Meditations in order to a good life let them be as exalted, as the capacity of the perſon and ſubject will endure, up to the height of contemplation; but if contemplation comes to be a diſtinct thing and ſomething beſides or beyond a diſtinct degree of virtuous meditation, it is loſt to all ſenſe and religion and prudence. *Let no man be haſty to eat of the fruits of Paradiſe before his time.*

28. And now I ſhall not need to enumerate the bleſſed fruits of holy Meditation; for it is a grace that is inſtrumental to all effects, to the production of all virtues and the extinction of all vices, and by conſequence the inhabitation of the holy Ghoſt within us, is the natural or proper emanation from the frequent exerciſe of this duty, onely it hath ſomething particularly excellent, beſides its general influence: for meditation is that part of prayer which knits the ſoul to its right object, and confirmes and makes actual our intention and devotion. Meditation is the tongue of the ſoul and the language of our ſpirit; and our wandring thoughts in prayer are but the neglects of meditation, and receſſions from that duty; and according as we neglect meditation, ſo are our prayers imperfect; meditation being the ſoul of prayer, and the intention of our ſpirit. But in all other things meditation is the inſtrument and conveyance; it habituates our affections to heaven, it hath permanent content, it produces conſtancy of purpoſe, deſpiſing of things below, inflamed deſires of virtue, love of GOD, ſelf-denial, humility of underſtanding and univerſal correction of our life and manners.

The PRAYER.

HOly and Eternal JESUS, whoſe whole life and doctrine was a perpetual Sermon of holy life, a treaſure of wiſdome and a repoſitory of Divine materials for meditation, give me grace to underſtand, diligence and attention to conſider, care to lay up, and carefulneſs to reduce to practiſe all thoſe actions, diſcourſes and pious leſſons and intimations by which thou didſt expreſly teach, or tacitly imply, or myſteriouſly ſignifie our duty: Let my underſtanding become as ſpiritual in its imployment and purpoſes as it is immaterial in its nature: fill my memory as a veſſel of election with remembrances and notions highly compunctive, and greatly incentive of all the parts of ſanctity. Let thy holy Spirit dwell in my ſoul, inſtructing my knowledge, ſanctifying my thoughts, guiding affections, directing my will in the choice of virtue, that it may be the great imployment of my life to meditate in thy Law, to ſtudy thy preceptive will, to underſtand even the niceties and circumſtantials of my duty, that ignorance may neither occaſion a ſinne, nor become a puniſhment: take from me all vanity of ſpirit,

lightneſs of fancy, curioſity and impertinency of inquiry, illuſions of the Devil and phantaſtick deceptions: let my thoughts be as my Religion, plain, honeſt, pious, ſimple, prudent and charitable, of great imployment and force to the production of virtues and extermination of vice, but ſuffering no tranſportations of ſenſe and vanity, nothing greater then the capacities of my ſoul, nothing that may miniſter to any intemperances of ſpirit, but let me be wholly inebriated with love, and that love wholly ſpent in doing ſuch actions as beſt pleaſe thee in the conditions of my infirmity and the ſecurities of humility, till thou ſhalt pleaſe to draw the curtain and reveal thy interiour beauties in the kingdome of thine eternal glories: which grant for thy mercies ſake O Holy and Eternall JESU. Amen.

SECT.



Matth. 2. 18. In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her Children, and would not be Comforted because they are not. Sect. VI. P. 99.

SECT. VI.

Of the death of the Holy Innocents, or the babes of Bethlehem, *and the flight of* JESUS *into* EGYPT.

1. ALL this while *Herod* waited for the return of the Wiſemen, that they might give directions where the childe did lye, and his ſword might finde him out with a certain and direct execution. But when he ſaw that he was mocked of the Wiſemen, he was exceeding wroth. For it now began to deſerve his trouble, when his purpoſes which were moſt ſecret began to be contradicted and diverted with a prevention, as if they were reſiſted by an all-ſeeing and almighty Providence. He began to ſuſpect the hand of heaven was in it, and ſaw there was nothing for his purpoſes to be acted, unleſs he could diſſolve the golden chain of Predeſtination. *Herod* believed the divine Oracles foretelling that a King ſhould be born in *Bethlehem*, and yet his ambition had made him ſo ſtupid, that he attempted to cancel the decree of heaven. For if he did not believe the prophecies, why was he troubled? If he did believe them, how could he poſſibly hinder that event which GOD had foretold himſelf would certainly bring to paſs?

2. And therefore ſince GOD already had hindred him from the executions of a diſtinguiſhing ſword, he reſolved to ſend a ſword of indiſcrimination and confuſion, hoping that if he killed all the babes of *Bethlehem*, this young Kings reign alſo ſhould ſoon determine. *He therefore ſent forth and ſlew all the children that were in Bethlehem and all the coaſts thereof from two years old and under, according to the time which he had diligently enquired of the Wiſemen.* For this execution was in the beginning of the ſecond year after CHRISTS nativity, as in all probability we gueſs; not at the two years end, as ſome ſuppoſe: becauſe as his malice was ſubtill, ſo he intended it ſhould be ſecure, and though he had been diligent in his inquiry, and was neer the time in his computation, yet he that was never ſparing of the lives of others, would now to ſecure his Kingdome rather over-act his ſeverity for ſome moneths, then by doing execution but juſt to the title of his account hazard the eſcaping of the *Meſſias*.

Sic ait Gloſſa ordinaria, ſed Onuphrius in faſtis ait hinc eadem biennio poſt Chriſtum natum conſtitiſſe.

3. This execution was ſad, cruel and univerſal: no abatements made for the dire ſhriekings of the Mothers, no tender hearted ſouldier was imployed, no hard hearted perſon was ſoftned by the weeping eyes, and pity-begging looks of thoſe Mothers, that wondred how it was poſſible any perſon ſhould hurt their pretty ſucklings; no connivencies there, no protections, or friendſhips, or conſideration, or indulgencies, but *Herod*

rod caus'd that his own childe which was at nurſe in the coaſts of *Bethlehem* ſhould bleed to death; which made *Auguſtus Cæſar* to ſay, that *in Herods houſe it were better to be a hog then a childe*: becauſe the cuſtome of the nation did ſecure a hog from *Herods* knife, but no religion could ſecure his childe. The ſword being thus made ſharp by *Herods* commiſſion killed 14000 pretty babes, as the Greeks in their Calender, and the Abyſſines of *Æthiopia* do commemorate in their offices of Liturgy. For *Herod, crafty and malicious, that is, perfectly* * *tyrant*, had cauſed all the children to be gathered together; which the credulous mothers (ſuppoſing it had been to take account of their age and number in order to ſome taxing) hindred not, but unwittingly ſuffered themſelves and their babes to be betrayed to an irremediable butchery.

Macrob. Saturnal. lib. 2. ca. 4.

* *Qualis apud Lucianum deſcribitur Tyrannicid.* ἐκεῖνος ἦν ὁ τὴν φρικτὴν κρεμνύων, ὁ τοὺ τυραννευμένους ἐκκόπτων, ὁ τοὺ ἐπιβουλεύοντας φοβῶν, ὁ τοὺ ἐφήβους ἀναιρῶν, ὁ ἐνυβρίζων τοῖς γάμοις. ἐκείνῳ αἱ παρθένοι ἀπήγοντο, καὶ εἷπνες σφαγαὶ, καὶ εἷπνες φυγαὶ, καὶ χρημάτων ἁρπαγαὶ, καὶ βάσανοι, καὶ ὕβρεις. &c.

4. *Then was fulfilled that which was ſpoken by Jeremy the Prophet, ſaying, Lamentation and weeping and great mourning, Rachel weeping for her children and would not be comforted.* All the ſynonyma's of ſadneſs were little enough to expreſs this great weeping when 14000 mothers in one day ſaw their pretty babes pouring forth their bloud into that boſome whence not long before they had ſucked milk, and inſtead of thoſe pretty ſmiles which uſe to entertain the fancy and deer affections of their mothers, nothing but affrighting ſhrieks and then ghaſtly looks; the mourning was great, like *the mourning in the valley of Hinnom, and there was no Comforter*; their ſorrow was too big to be cured till it ſhould lie down alone and reſt with its own wearineſs.

5. But the malice of *Herod* went alſo into the hill countrey, and hearing that of *John* the ſon of *Zechary*, great things were ſpoken, by which he was deſigned to a great miniſtery about this young Prince, he attempted in him alſo to reſcind the Prophecies, and ſent a meſſenger of death towards him; but the Mothers care had been early with him, and ſent him into deſert places, where he continued till the time appointed of his manifeſtation unto Iſrael. But as the children of Bethlehem died in the place of CHRIST, ſo did the Father of the Baptiſt dye for his childe. For *Herod* ſlew *Zechary* between the Temple and the Altar, *becauſe he refuſed to betray his ſon to the fury of that rabid Bear: Though ſome perſons very eminent amongſt the ſtars of the Primitive Church, [a] report a tradition, that a place being ſeparated in the Temple for Virgins, *Zechary* ſuffered the Mother of our Lord to abide there after the birth of her holy Son, affirming her ſtill to be a Virgin; and that for this reaſon, not *Herod* but the Scribes and Phariſees did kill *Zechary*.

* *Sic Chryſoſt. & Petrus Martyr epiſc. Alexandr. Niceph. & Cedrenus.*

[a] *Sic aiunt Origen tract. 23. in evang. Matth.*

S. Baſil. homil. de humana Chriſti generatione. Nyſſen in natali Chriſti Cyril. adv. Anthropomorphitas.

* *In ſcorpiaco. cap. 8.*

6. *Tertullian* * reports that the bloud of *Zechary* had ſo beſmeared the ſtones of the pavement, which was the Altar on which the good old Prieſt was ſacrificed, that no act or induſtry could waſh the tincture out; the dye and guilt being both indeleble; as if, becauſe GOD did intend to exact of that nation all the bloud of righteous perſons from *Abel* to *Zecharias*, who was the laſt of the Martyrs of the ſynagogue, he would leave a character of their guilt in their eyes to upbraid their irreligion, cruelty and infidelity. Some there are who affirme theſe words of our bleſſed

bleſſed Saviour not to relate to any *Zechary* who had been already ſlain, but to be a prophecy of the laſt of all the Martyrs of the *Jews* who ſhould be ſlain immediately before the deſtruction of the laſt Temple and the diſſolution of the Nation. Certain it is that ſuch a *Zechary* the ſon of *Baruch* (if we may believe *Joſephus*) was ſlain in the middle of the Temple a little before it was deſtroyed; and it is agreeable to the nature of the prophecy and reproof here made by our bleſſed Saviour, that [*from Abel to Zechary*] ſhould take in all the righteous bloud from firſt to laſt, till the iniquity was complete; and it is not imaginable that the bloud of our bleſſed Lord, and of S. *James* their Biſhop, (for whoſe death many of themſelves thought God deſtroyed their city) ſhould be left out of the account; which yet would certainly be left out, if any other *Zechary* ſhould be meant, then he whom they laſt ſlew; and in proportion to this, *Cyprian de Valera* expounds that which we read in the paſt tenſe, to ſignifie the future; *ye ſlew*, i. e. *ſhall ſlay*; according to the ſtyle often uſed by Prophets, and as the *Aoriſt* of an uncertain ſignification will bear. But the firſt great inſtance of the Divine vengeance for theſe executions was upon *Herod*; who in very few years after, was ſmitten of GOD with ſo many plagues and tortures, that himſelf alone ſeemed like an hoſpital of the *Incurabili:* For he was tormented with a ſoft ſlow fire, like that of burning iron, or the cinders of Yew, in his body: in his bowels with intolerable Colicks and ulcers, in his natural parts with worms, in his feet with gout, in his nerves with convulſions, difficulty of breathing; and out of divers parts of his body iſſued out ſo impure and ulcerous a ſtream, that the loathſomeneſs, pain and indignation made him once to ſnatch a knife with purpoſe to have killed himſelfe, but that he was prevented by a Nephew of his, that ſtood there in his attendance. Lib. 4.

7. But as the fleſh of beaſts grows callous by ſtripes, and the preſſures of the yoak: ſo did the heart of *Herod*, by the loads of Divine vengeance. GOD began his hell here, and the pains of hell never made any man *leſs* impious; for *Herod* perceiving that he muſt now die, * firſt put to death his ſon *Antipater* under pretence that he would have poiſoned him; and that the laſt ſcene of his life might for pure malice and exalted ſpight out-doe all the reſt, becauſe he believed the Jewiſh nation would rejoyce at his death, he aſſembled all the Nobles of the people and put them in priſon, giving in charge to his ſiſter *Salome*, that when he was expiring his laſt, all the Nobility ſhould be ſlain, that his death might be lamented with a perfect and univerſal ſorrow. * Δεινὰ δὲ ἡ κοιλία ἀπειργάζετο λοιμικὸν τῷ θανάτῳ.

8. But GOD, that brings to nought the counſels of wicked Princes, turned the deſign againſt the intendment of *Herod*; for when he was dead and could not call his ſiſter to an account for diſobeying his moſt bloudy and unrighteous commands, ſhe releaſed all the impriſoned and deſpairing Gentlemen, and made the day of her Brothers death a perfect Jubilee, a day of joy, ſuch as was that when the nation was delivered from the violence of *Haman* in the dayes of Purim.

9. And all this while GOD had provided a ſanctuary for the holy Childe JESUS. For GOD ſeeing the ſecret purpoſes of bloud which *Herod* had, ſent his Angel who *appeared to Joſeph in a dream, ſaying, Ariſe and* Matth. 2. 13.

and take the young childe and his Mother and flye into Egypt, and be thou there untill I bring thee word, for Herod will ſeek the young childe to deſtroy him; then he aroſe and took the young childe and his Mother by night and departed into Egypt; And they made their firſt abode in *Hermopolis* in the countrey of *Thebais*, whither when they firſt arrived, the childe JESUS being by deſigne or providence carried into a Temple, all the ſtatues of the Idol gods fell down, like Dagon at the preſence of the Arke, and ſuffered their timely and juſt diſſolution and diſhonour. According to the prophecy of *Iſaiah*: *Behold the Lord ſhall come into Egypt, and the Idols of Egypt ſhall be moved at his preſence.* And in the life of the Prophet *Jere-*"*my*, written by *Epiphanius*, it is reported, that he told the Egyptian "Prieſts, that then their Idols ſhould be broken in pieces, when a holy "Virgin with her childe ſhould enter into their countrey: which prophecy poſſibly might be the cauſe that the Egyptians did, beſides their vanities, worſhip alſo an infant in a manger, and a Virgin in her bed.

Euſeb. de demonſtr. c. 20. S. Athanaſ. lib. de incarnat. verbi. Palladius in vita S. Apollon. Iſa. 19. 1. Dorotheus in ſynopſi. Pallad. in vita Apollon.

10. From *Hermopolis* to *Maturea* went theſe holy Pilgrims in purſuance of their ſafety and proviſions, where it was reported they dwelt in a garden of balſame, till *Joſeph* being at the end of ſeven years (as it is commonly believed) aſcertain'd by an Angel of the death of *Herod*, and commanded to return to the land of *Iſrael*, he *was obedient to the heavenly viſion*, and returned. But hearing that *Archelaus* did reign in the place of his Father, and knowing that the cruelty and ambition of *Herod* was hæreditary or intail'd upon *Archelaus*, being alſo warned to turn aſide into the parts of *Galilee*, which was of a diſtinct juriſdiction, governed indeed by one of *Herods* ſons, but not by *Archelaus*, thither he diverted, and there that holy family remained in the city of *Nazareth*, whence the holy childe had the appellative of a *Nazarene*.

Ad SECT. 6.

Conſiderations upon the death of the Innocents, and the flight of holy JESUS *into* EGYPT.

1. HErod, having called the wiſemen, and received information of their deſigne, and the circumſtances of the childe, pretended religion too, and deſired them to bring him word, when they had found the babe, that he might come and worſhip him; meaning to make a ſacrifice of him, to whom he ſhould pay his adoration: and inſtead of inveſting the young Prince with a Royall purple he would have ſtained his ſwadling bands with his bloud. It is ever dangerous when a wicked Prince pretends Religion, his deſigne is then fouleſt by how much it needs to put on a fairer outſide: but it was an early policy in the world, and it concerned mens intereſts to ſeem religious, when they thought that to be ſo, was an abatement of great deſignes. When *Jezebel* deſigned

deſigned the robbing and deſtroying *Naboth*, ſhe ſent to the Elders to proclaim a faſt; for the external and viſible remonſtrances of religion leave in the ſpirits of men a great reputation of the ſeeming perſon, and therefore they will not ruſh into a furious ſentence againſt his actions, at leaſt not judge them with prejudice againſt the man towards whom they are ſo fairely prepared, but doe ſome violence to their own underſtanding, and either disbelieve their own reaſon, or excuſe the fact, or think it but an errour, or a leſs crime, or the incidencies of humanity, or however, are ſo long in decreeing againſt him, whom they think to be religious, that the rumour is abated, or the ſtream of indignation is diverted by other laborious arts intervening before our zeal is kindled, and ſo the perſon is unjudged, or at leaſt the deſigne ſecured.

2. But in this, humane policy was exceedingly infatuated, and though *Herod* had truſted his deſigne to no keeper but himſelf, and had pretended fair, having *religion* for the *word*, and called the wiſemen privately, and intruſted them with no imployment but a civil requeſt, and account of their ſucceſs of the journey, which they had no reaſon or deſire to conceal; yet his heart was opened to the eye of heaven, and the ſun was not more viſible then his dark purpoſe was to GOD, and it ſucceeded accordingly; the childe was ſent away, the wiſemen warned not to return, *Herod* was mocked and enraged; and ſo his craft became fooliſh and vain; and ſo are all counſels intended againſt GOD, or any thing of which he himſelf hath undertaken the protection. For although we underſtand not the reaſons of ſecurity, becauſe we ſee not that admirable concentring of infinite things in the Divine Providence, whereby God brings his purpoſes to act by wayes unlookt for, and ſometimes contradictory; yet the publick and perpetual experience of the world hath given continual demonſtrations, that all evil counſels have come to nought; that the ſucceeding of an impious deſigne is no argument that the man is proſperous; that the curſe is then ſureſt, when his fortune ſpreads the largeſt; that the contradiction and impoſſibilities of deliverance to pious perſons are but an opportunity and engagement for GOD to doe wonders, and to glorifie his power and to exalt his mercy by the inſtances of miraculous or extraordinary events. And as the afflictions happening to good men are alleviated by the ſupport of Gods good Spirit; and enduring them here are but conſignations to an honourable amends hereafter: ſo the ſucceeding proſperities of fortunate impiety, when they meet with puniſhment in the next or in the third age, or in the deletion of a people five ages after, are the greateſt arguments of GODS providence, who keeps wrath in ſtore, and forgets not to *doe judgment for all them that are oppreſſed with wrong*; It was laid up with GOD, and was perpetually in his eye, being the matter of a laſting, durable and unremitted anger.

3. But God had care of the holy childe; he ſent his Angel to warn *Joſeph* with the babe and his Mother to flye into *Egypt*. *Joſeph* and *Mary* inſtantly ariſe, and without inquiry how they ſhall live there, or when they ſhall return, or how be ſecured, or what accommodations they ſhall have in their Journey, at the ſame hour of the night begin the pilgrimage with the cheerfulneſs of obedience, and the ſecurities of faith, and the confidence of hope, and the joyes of love, knowing themſelves to

be

be recompenſed for all the trouble they could endure, that they were inſtruments of the ſafety of the holy JESUS, that they then were ſerving God, that they were encircled with the ſecurities of the divine providence, and in theſe diſpoſitions all places were alike; for every region was a Paradiſe where they were in company with JESUS. And indeed that man wants many degrees of faith and prudence, who is ſollicitous for the ſupport of his neceſſities, when he is doing the commandment of God. If he commands thee to offer a ſacrifice, himſelf will provide a Lambe, or enable thee to finde one; and he would remove thee into a ſtate of ſeparation, where thy body needs no ſupplies of proviſion, if he meant thou ſhouldeſt ſerve him without proviſions; he will certainly take away the need, or ſatisfie it, he will feed thee himſelf as he did the Iſraelites, or take away thy hunger as he did to *Moſes*, or ſend ravens to feed thee as he did to *Elias*, or make charitable people miniſter to thee as the widow to *Eliſha*, or give thee his own portion as he maintained the Levites, or make thine enemies to pity thee as the Aſſyrians did the captive Jews; For whatſoever the world hath, and whatſoever can be conveyed by wonder, or by providence, *all that* is thy ſecurity for proviſions, ſo long as thou doeſt the work of God. And remember that the aſſurance of bleſſing, and health, and ſalvation is not made by doing what we liſt, or being where we deſire, but by doing Gods will, and being in the place of his appointment: we may be ſafe in Egypt, if we be there in obedience to God; and we may periſh among the babes of *Bethlehem*, if we be there by our own election.

—τὸς θεὸς ἔχων πολὺ φιλὲς, δείλω μανικλῶ ἔχει δ' ὅμως. Eurip

Heb. 13. 5, 5.

4. *Joſeph* and *Mary* did not argue againſt the Angels meſſage; becauſe they had a confidence of their charge, who with the breath of his mouth could have deſtroyed *Herod*, though he had been abetted with all the legions marching under the Roman Eagles; but they, like the two Cherubims about the Propitiatory, took the childe between them, and fled, giving way to the fury of perſecution, which poſſibly when the materials are withdrawn might expire, and die like fire, which elſe would rage for ever. JESUS fled, undertook a ſad journey, in which the roughneſs of the wayes, his own tenderneſs, the youth of his Mother, the old age of his ſuppoſed Father, the ſmalneſs of their viaticum and accommodation for their voyage, the no kindred they were to goe to, hopeleſs of comforts and exteriour ſupplies, were ſo many circumſtances of poverty, or leſſer ſtrokes of the perſecution; things that himſelf did chooſe to remonſtrate the verity of his nature, the infirmity of his perſon, the humility of his ſpirit, the auſterity of his undertaking, the burden of his charge, and by which he did teach us the ſame virtues he then expreſſed; and alſo conſign'd this permiſſion to all his Diſciples in future ages, that they alſo may flye from their perſecutors, when the caſe is ſo, that their work is not done; that is, they may glorifie God with their lives more then with their death. And of this they are aſcertained by the arguments of prudent account; for ſometimes we are called to glorifie God by dying, and the intereſt of the Church, and the faith of many may be concerned in it; then we muſt abide by it. In other caſes it is true that *Demoſthenes* ſaid in apology for his own eſcaping from a loſt field, *A man that runs away may fight again.* And S. *Paul* made uſe of a guard of Souldiers to reſcue him from the treachery of the Jewiſh Rulers, and of a basket to eſcape from the Inquiſition of the Governour

Ἀνὴρ ὁ φεύγων καὶ πάλιν μαχήσεται.

of

of *Damascus*; and the Primitive Christians, of Grots and subterraneous retirements, and S. *Athanasius* of a fair Ladies house, and others of deserts and graves, as knowing it was no shame to flye when their Master himself had fled, that his time and his work might be fulfilled, and when it was, he then laid his life down.

5. It is hard to set down particular rules that may indefinitely guide all persons in the stating of their own case; because all things that depend upon circumstances are alterable unto infinite. But as GODS glory and the good of the Church are the great considerations to be carried before us all the way, and in proportions to them we are to determine and judge our Questions: so also our infirmities are allowable in the scrutiny; for I doubt not but GOD intended it a mercy and a complyance with humane weakness, when he gave us this permission, as well as it was a design to secure the opportunities of his service, and the consummation of his own work by us. And since our fears and the incommodities of flight, and the sadness of exile, and the insecurities and inconveniencies of a strange and new abode are part of the persecution; provided that Gods glory be not certainly and apparently neglected, nor the Church evidently scandalized by our flight, all interpretations of the question in favour of our selves, and the declension of that part which may tempt us to apostasie, or hazard our confidence, and the choosing the lesser part of the persecution is not against the rule of faith, and always hath in it less glory, but oftentimes more security.

6. But thus far *Herods* ambition transported him, even to resolutions of murder of the highest person, the most glorious and the most innocent upon earth; and it represents *that passion* to be the most troublesom and vexatious thing that can afflict the sons of men. *Virtue* hath not half so much trouble in it, it sleeps quietly without startings and affrighting fancies, it looks cheerfully, smiles with much serenity, and though it laughs not often, yet it is ever delightful in the apprehensions of some faculty: it fears no man, nor no thing, nor is it discomposed; and hath no concernments in the great alterations of the World; and entertains death like a Friend, and reckons the issues of it, as the greatest of its hopes: but *ambition* is full of distractions; it teems with stratagems, as *Rebecca* with strugling twins, and is swelled with expectation as with a tympany, and sleeps sometimes as the winde in a storm, still and quiet for a minute, that it may burst out into an impetuous blast till the cordage of his heart-strings crack; fears when none is nigh, and prevents things which never had intention, and falls under the inevitability of such accidents, which either could not be foreseen or not prevented. It is an infinite labour to make a Mans self miserable, and the utmost acquist is so goodly a purchase, that he makes his days full of sorrow to enjoy the troubles of a three years reign; for *Herod* lived but three years, or five at the most, after the flight of JESUS into Egypt. And therefore there is no greater unreasonableness in the world then in the designs of ambition; for it makes the present certainly miserable, unsatisfied, troublesom and discontent, for the uncertain acquist of an honour, which nothing can secure; and besides a thousand possibilities of miscarrying, it relies upon no greater certainty then our life, and when we are dead, all the world sees who was the fool. But it is a strange caitiveness and baseness of dispositi-

tion, of men ſo furiouſly and unſatiably to run after periſhing and uncertain intereſts in defiance of all the reaſon and religion of the world, and yet to have no appetite to ſuch excellencies which ſatisfie reaſon and content the ſpirit, and create great hopes, and ennoble our expectation, and are advantages to communities of men and publick ſocieties, and which all wiſe men teach, and all religion commands.

Dubia pro certis ſolent timere Reges. Seneca Oedip.

7. And it is not amiſs to obſerve how *Herod* vexed himſelf extremely upon a miſtake; the childe JESUS was born a King, but it was a King of all the world, not confined within the limits of a province, like the weaker beauties of a torch to ſhine in one room, but like the Sun, his Empire was over all the world; and if *Herod* would have become but his tributary, and paid him the acknowledgements of his Lord, he ſhould have had better conditions then under *Cæſar*, and yet have been as abſolute in his own Jewry as he was before; his kingdom was not of this World, and he that gives heavenly kingdomes to all his ſervants, would not have ſtooped to have taken up *Herods* petty Coronet; but as it is a very vanity which ambition ſeeks, ſo it is a ſhadow that diſturbs and diſcompoſes all its motion and apprehenſions.

Hoſtis Herodes impie
Chriſtum venire quid times?
Non auferet terreſtria
Qui regna dat cœleſtia.

Qui ſceptra duro ſævus imperio regit
Timet timentes, metus in autorem cadit.
Senec. Oedip.

8. And the ſame miſtake cauſed calamities to deſcend upon the Church, for ſome of the perſecutions commenced upon pretence, Chriſtianity was an enemy to government: But the pretence was infinitely unreaſonable, and therefore had the fate of ſenſleſs allegations, it disbanded preſently; for no external accident did ſo incorporate the excellence of CHRISTS religion into the hearts of men, as the innocence of the men, their inoffenſive deportment, the modeſty of their deſigns, their great humility and obedience, a life expreſly in enmity and conteſtation againſt ſecular ambition. And it is to be feared that the mingling humane intereſts with religion, will deface the image CHRIST hath ſtamped upon it; certain it is, the metal is much abated by ſo impure allay, while the Chriſtian Prince ſerves his end of ambition, and bears arms upon his neighbours Countrey for the ſervice of religion, making CHRISTS kingdom to invade *Herods* rights: and in the ſtate Eccleſiaſtical ſecular intereſts have ſo deep a portion, that there are ſnares laid to tempt a perſecution, and men are invited to Sacriledge, while the revenues of a Church are a fair fortune for a Prince. I make no ſcruple to finde fault with Painters that picture the poor Saints with rich garments; for though they deſerved better, yet they had but poor ones: and ſome have been tempted to cheat the Saint, not out of ill will to his ſanctity, but love to his ſhrine, and to the beauty of the clothes, with which ſome imprudent perſons have of old time dreſſed their images: ſo it is in the fate of the Church, perſecution, and the robes of CHRIST were her portion, and her clothing, and when ſhe is dreſſed up in gawdy fortunes, it is no more then ſhe deſerves, but yet ſometimes it is occaſion that the Devil cheats her of her holineſs, and the men of the world ſacrilegiouſly cheat her of her riches: and then when GOD hath reduced her to that poverty he firſt promiſed and intended to her, the perſecution ceaſes, and ſanctity returns, and GOD curſes the ſacriledge, and ſtirs up mens minds to religious Donatives: and all

Καὶ ἡ τῶν περισῳζομένων πολυτέλεια, τιμὴ εἰς Θεὸν ἀ γένῃ, εἰ μὴ μετὰ τῆς ἐν θεῷ φρονήμασι καὶ πεπαίδευται. Διὰ τοῦτο καὶ ξυνωρίδας ἐφόλουν, πυρὸς ἔσφηνε· καὶ ἀναθήματα ἱερεσύλοις χορηγία· τὸ δὲ ἔνδυτον φόνημα ὑπερῶς ἠσπασμένον συνάπτει Θεῷ. Hieroel.

all is well till ſhe grows rich again. And if it be dangerous in any man to be rich, and diſcompoſes his ſteps in his journey to Eternity, it is not then ſo proportionable to the analogy of CHRISTS Poverty, and the inheritance of the Church, to be ſedulous in acquiring great temporalties, and putting Princes in jealouſie, and States into care for ſecurities, leſt all the Temporal ſhould run into Eccleſiaſtical poſſeſſion.

9. If the Church have by the active piety of a credulous, a pious and leſs obſervant age been endowed with great poſſeſſions, ſhe hath rules enough, and poor enough, and neceſſities enough to diſpend what ſhe hath, with advantages to religion: but then all ſhe gets by it, is the trouble of an unthankful, a ſuſpected and unſatisfying diſpenſation; and the Church is made by evil perſons a Scene of ambition and ſtratagem, and to get a Germane Biſhoprick is to be a Prince; and to defend with niceneſs and ſuits of Law, every cuſtom or leſſer rite, even to the breach of charity, and the ſcandal of religion is called a duty; and every ſingle perſon is bound to forgive injuries, and to quit his right rather then his Charity; But if it is not a duty in the Church alſo, in them whoſe life ſhould be excellent to the degree of example, I would fain know, if there be not greater care taken to ſecure the Eccleſiaſtical revenue, then the publick charity and the honour of religion in the ſtrict piety of the Clergy: for as the not ingaging in ſuits may occaſion bold people to wrong the Church, ſo the neceſſity of ingaging is occaſion of loſing charity and of great ſcandal. I finde not fault with a free revenue of the Church; it is in ſome ſenſe neceſſary to Governours, and to preſerve the Conſequents of their authority: but I repreſent that ſuch things are occaſion of much miſchief to the Church, and leſs holineſs; and in all caſes, reſpect ſhould be had to the deſign of Chriſtianity, to the Prophecies of JESUS, to the promiſed lot of the Church, to the dangers of riches, to the excellencies, and advantages, and rewards of poverty; and if the Church have enough to perform all her duties and obligations cheerfully, let her of all ſocieties be ſooneſt content. If ſhe have plenty, let her uſe it temperately and charitably; if ſhe have not, let her not be querulous and troubleſom; but however, it would be thought upon, that though in judging the *quantum* of the Churches portion, the World thinks every thing too much, yet we muſt be careful we do not judge every thing too little; and if our fortune be ſafe between envy and contempt, it is much mercy. If it be deſpicable, it is ſafe for Eccleſiaſticks, though it may be accidentally inconvenient, or leſs profitable to others; but if it be great, publick experience hath made remonſtrance, that it mingles with the world, and durties thoſe fingers which are inſtrumental in conſecration, and the more ſolemn rites of Chriſtianity.

Vide qua dixit Ammian. Marcel. l. 17. & epiſtolas S. Gregorii M. l. 4. ep. 32, 34, 36. & l. 6 ep. 30. l. 7. indict. 1. ep. 30. & concil. Africanum quo monitus eſt Cœleſtinus Papa, ne fumoſum typhum ſæculi in eccleſiam, quæ lucem ſimplicitatis, & humilitatis diem, Deum videre cupientibus præſert, videamur inducere.

10. JESUS fled from the perſecution; as he did not ſtand it out, ſo he did not ſtand out againſt it; he was careful to tranſmit no precedent, or encouragement of reſiſting tyrannous Princes, when they offer violence to Religion, and our lives: he would not ſtand diſputing for priviledges, nor calling in Auxiliaries from the LORD of Hoſts, who could have ſpared him many Legions of Angels, every ſingle ſpirit being able to have defeated all *Herods* power; but he knew it was a hard leſſon to learn patience, and all the excuſes in the world would be ſought out to diſcourage ſuch

a Doctrine by which we are taught to die, or loſe all we have, or ſuffer inconveniencies at the will of a Tyrant; we need no authentick examples, much leſs Doctrines to invite men to war, from which we ſee Chriſtian Princes cannot be reſtrained with the engagements and peaceful Theoremes of an excellent and a holy Religion, nor Subjects kept from rebelling by the intereſts of all Religions in the World, nor by the neceſſities and reaſonableneſs of obedience, nor the indeerments of all publick Societies of Men; one word, or an intimation from CHRIST would have ſounded an alarm, and put us into poſtures of defence, when all CHRISTS excellent Sermons, and rare exemplar actions cannot tye our hands. But it is ſtrange now, that of all men in the World Chriſtians ſhould be ſuch fighting people, or that Chriſtian Subjects ſhould lift up a thought againſt a Chriſtian Prince, when they had no intimation of encouragement from their Maſter, but many from him to endeer *obedience*, and *humility*, and *patience*, and *charity*, and theſe four make up the whole analogy, and repreſent the chief deſign and meaning of Chriſtianity in its moral conſtitution.

11. But JESUS, when himſelf was ſafe, could alſo have ſecured the poor Babes of *Bethlehem*, with thouſands of diverſions and avocations of *Herods* purpoſes, or by diſcovering his own eſcape in ſome ſafe manner not unknown to the Divine wiſdom; but yet it did not ſo pleaſe GOD. He is Lord of his Creatures, and hath abſolute dominion over our lives, and he had an end of glory to ſerve upon theſe Babes, and an end of juſtice upon *Herod*; and to the children he made ſuch compenſation, that they had no reaſon to complain that they were ſo ſoon made ſtars, when they ſhined in their little Orbs and participations of Eternity; for ſo the ſenſe of the Church hath been, that they having died the death of Martyrs, though incapable of making the choice, GOD ſupplied the defects of their will, by his own entertainment of the thing; that as the miſery and their death, ſo alſo their glorification might have the ſame Authour in the ſame manner of cauſality; even by a peremptory and unconditioned determination in theſe particulars. This ſenſe is pious and nothing unreaſonable, conſidering that all circumſtances of the thing make the caſe particular; but the immature death of other infants is a ſadder ſtory; for though I have no warrant or thought that it is ill with them after death; and in what manner or degree of well-being it is, there is no revelation; yet I am not of opinion, that the ſecuring of ſo low a condition as theirs in all reaſon is like to be, will make recompenſe, or is an equal bleſſing with the poſſibilities of ſuch an eternity, as is propoſed to them who in the uſe of reaſon and a holy life, glorifie GOD with a free obedience; and if it were otherwiſe, it were no bleſſing to live till the uſe of reaſon; and fools and Babes were in the beſt, becauſe in the ſecureſt condition, and certain expectation of equal glories.

Ætas nec dum habilis ad pugnam idonea extitit ad coronam, & ut appareret innocentes eſſe qui propter Chriſtum necantur, infantia innocens occiſa eſt. S. Cyprian.

Athenagoras dixit infantes reſurrecturos, ſed non venturos in judicium.

12. As ſoon as *Herod* was dead (for the Divine Vengeance waited his own time for his arreſt) the Angel preſently brought *Joſeph* word; the holy Family was full of content and indifferency, not ſolicitous for return, not diſtruſtful of the Divine Providence, full of poverty and ſanctity, and content, waiting GODS time, at the return of which GOD delaied not to recall them from exile; *out of Egypt he called his Son*, and directed *Joſephs* fear and diſcourſe that he ſhould divert to a place in the juriſdiction of *Philip*,

Philip, where the Heir of *Herods* cruelty, *Archelaus*, had nothing to do; and this very ſeries of providence and care GOD expreſſes to all his ſons by adoption; and will determine the time, and ſet bounds to every Perſecution, and puniſh the inſtruments, and eaſe our pains, and refreſh our ſorrows, and give quietneſs to our fears, and deliverance from our troubles, and ſanctifie it all, and give a Crown at laſt, and all in his good time, if we wait the coming of the Angel, and in the mean time do our duty with care, and ſuſtain our temporals with indifferency; and in all our troubles and diſpleaſing accidents we may call to minde, that GOD by his holy and moſt reaſonable Providence hath ſo ordered it, that the ſpiritual advantages we may receive from the holy uſe of ſuch incommodities, are of great recompenſe and intereſt, and that in ſuch accidents the holy JESUS having gone before us in precedent, does go along with us by love and fair aſſiſtances, and that makes the preſent condition infinitely more eligible, then the greateſt ſplendour of ſecular fortune.

The PRAYER.

O Bleſſed and eternal GOD, who didſt ſuffer thy holy Son to fly from the violence of an enraged Prince, and didſt chooſe to defend him in the ways of his infirmity by hiding himſelf, and a voluntary exile; be thou a defence to all thy faithful people, when ever perſecution ariſes againſt them, ſend them the miniſtery of Angels to direct them into ways of ſecurity, and let thy holy Spirit guide them in the paths of ſanctity, and let thy providence continue in cuſtody over their perſons till the times of refreſhment, and the day of redemption ſhall return: Give O LORD to thy whole Church ſanctity and zeal, and the confidences of a holy faith, boldneſs of confeſſion, humility, content, and reſignation of ſpirit, generous contempt of the World, and unmingled deſires of thy glory, and the edification of thy Elect, that no ſecular intereſts diſturb her duty, or diſcompoſe her charity, or depreſs her hopes, or in any unequal degree poſſeſs her affections and pollute her ſpirit, but preſerve her from the ſnares of the World, and the Devil, from the rapine and greedy deſires of ſacrilegious perſons, and in all conditions, whether of affluence or want, may ſhe ſtill promote the intereſts of Religion: that when plenteouſneſs is within her palaces, and peace in her walls, that condition *may then be* beſt *for* her; *and when ſhe is made as naked as JESUS to his paſſion, then* poverty *may be* beſt for her, *that in all eſtates ſhe may glorifie thee, and in all accidents and changes thou mayeſt ſanctifie and bleſs her, and at laſt bring her to the eternal riches and abundances of glory, where no perſecution ſhal diſturb her reſt. Grant this for ſweet JESUS ſake, who ſuffered exile, and hard journeys, and all the inconveniencies of a friendleſs perſon, in a ſtrange Province; to whom with thee and the eternal Spirit be glory for ever, and bleſſing in all generations of the World and for ever and ever.* Amen.



St LVKE

This holy Artist with Inspired Pen.
The great MESSIAH pourtrayes. and to Men
Whose Sin o're:loaded Soules to Death enchine.
Att once becomes Phisician and Deuine.

Place this in Sect 7 P. 111

Sect. VII.

Of the younger years of JESUS, *and his Diſputation with the Doctors in the Temple.*

FRom the return of this holy Family to *Judea*, and their habitation in *Nazareth*, till the bleſſed childe JESUS was twelve years of age, we have nothing tranſmitted to us out of any authentick Record; but that they went to *Jeruſalem* every year at the Feaſt of the Paſſover. And when JESUS was twelve years old, and was in the Holy City attending upon the Paſchal Rites, and ſolemn Sacrifices of the Law, his Parents having fulfilled their days of feſtivity, went homeward, ſuppoſing the Childe had been in the Caravan among his friends, and ſo they erred for the ſpace of a whole days journey; and when they ſought him and found him not, they returned to *Jeruſalem* full of fears and ſorrow. 1.

2. No fancy can imagine the doubts, the apprehenſions, the poſſibilities of miſchief, and the tremblings of heart which the holy Virgin Mother felt thronging about her fancy and underſtanding; but ſuch a perſon who hath been tempted to the danger of a violent fear and tranſportation, by apprehenſion of the loſs of a hope greater then a Miracle; her diſcourſes with her ſelf could have nothing of diſtruſt, but much of ſadneſs and wonder, and the indetermination of her thoughts was a trouble, great as the paſſion of her love; poſſibly an Angel might have carried him ſhe knew not whither; or it may be the ſon of *Herod* had gotten the prey, which his cruel Father miſs'd; or he was ſick, or detained out of curioſity and wonder, or any thing but what was right: and by this time ſhe was come to *Jeruſalem*, and having ſpent three days in her ſad and holy purſuit of her loſt jewel; deſpairing of the proſperous event of any humane diligence, as in all other caſes ſhe had accuſtomed, ſhe made her addreſs to GOD, and entring into the Temple to pray; GOD, that knew her deſires, prevented her with the bleſſings of goodneſs, and there her ſorrow was changed into joy and wonder; for there ſhe found her holy Son *ſitting in the midſt of the Doctors, both hearing them and asking them queſtions.*

3. *And when they ſaw him, they were amazed*, and ſo were *all that heard him, at his underſtanding and anſwers*; beyond his education, beyond his experience, beyond his years, and even beyond the common ſpirits of the beſt Men, diſcourſing up to the height of a Prophet, with the cleerneſs of an Angel, and the infallibility of inſpiration; for here it was verified in the higheſt and moſt literal ſignification, that *out of the mouthes of babes GOD had ordained ſtrength*; but this was the *ſtrength* of argument, and ſcience of the higheſt myſteries of Religion and ſecret Philoſophy.

4. Glad were the Parents of the Childe to finde him illuſtrated with a Miracle, concerning which when he had given them ſuch an account, which

which they underſtood not; but yet *Mary* laid up in her heart, as that this was part of his imployment and *his Fathers buſineſs*, he returned with them to *Nazareth*, and *was ſubject to his Parents*; where he lived in all holineſs and humility, ſhewing great ſigns of wiſdom, indearing himſelf to all that beheld his converſation, did nothing leſs then might become the great expectation which his miraculous birth had created of him; *for he increaſed in wiſdom and ſtature, and favour with GOD and Man*, ſtill growing in proportion to his great beginnings to a miraculous excellency of grace, ſweetneſs of demeanour, and excellency of underſtanding.

5. They that love to ſerve GOD in hard queſtions, uſe to diſpute whether CHRIST did truly, or in appearance only increaſe in wiſdom. For being perſonally united to the Word, and being the eternal wiſdom of the Father, it ſeemed to them, that a plenitude of wiſdom was as natural to the whole perſon, as to the Divine Nature. But others, fixing their belief upon the words of the ſtory, which equally affirms CHRIST, as properly to have increaſed in favour with GOD, as with Man, in wiſdom, as in ſtature, they apprehend no inconvenience in affirming it to belong to the verity of Humane Nature to have degrees of underſtanding as well as of other perfections: and although the humanity of CHRIST made up the ſame perſon with the Divinity, yet they think the Divinity ſtill to be free, even in thoſe communications which were imparted to his inferiour Nature, and the Godhead might as well ſuſpend the emanation of all the treaſures of Wiſdom upon the Humanity for a time, as he did the Beatifical Viſion, which moſt certainly was not imparted in the interval of his ſad and dolorous Paſſion; but whether it were truly or in appearance, in habit or in exerciſe of act, by increaſe of notion or experience, it is certain the promotions of the holy Childe were great, admirable, and as full of wonder as of ſanctity, and ſufficient to entertain the hopes and expectations of Iſrael with preparations and diſpoſitions, as to ſatisfie their wonder for the preſent, ſo to accept him at the time of his publication, they having no reaſon to be ſcandalized at the ſmallneſs, improbability, and indifferency of his firſt beginnings.

6. But the holy Childe had alſo an imployment, which he undertook in obedience to his ſuppoſed Father, for exerciſe and example of humility, and for the ſupport of that holy Family which was dear in the eyes of GOD, but not very ſplendid by the opulency of a free and indulgent fortune. He wrought in the trade of a Carpenter, and when *Joſeph* died, which hapned before the manifeſtation of JESUS unto Iſrael, he wrought alone, and was no more called the Carpenters ſon, but *the Capenter* himſelf. *Is not this Carpenter, the ſon of Mary?* ſaid his offended Countreymen. And in this condition the bleſſed JESUS did abide till he was thirty years old, for he that came to fulfil the Law, would not ſuffer one tittle of it to paſs unaccompliſhed; for by the Law of the Nation, and cuſtom of the Religion, no Prieſt was to officiate, or Prophet was to preach before he was thirty years of age.

Mark 6.3.

Ad. SECT. 7.

Conſiderations of the Diſputation of JESUS *with the Doctors in the Temple.*

1. *Joſeph* and *Mary* being returned unto *Nazareth*, were ſedulous to enjoy the priviledges of their Countrey, the opportunities of Religion, the publick addreſs to GOD, in the rites of feſtivals, and ſolemnities of the Temple; they had been long grieved with the impurities and Idol rites, which they with ſorrow had obſerved to be done in Egypt; and being deprived of the bleſſings of thoſe holy ſocieties and imployments, they uſed to enjoy in Paleſtine, at their return came to the offices of their Religion with appetites of fire, and keen as the evening Wolf; and all the joys, which they ſhould have received in reſperſion and diſtinct emanations, if they had kept their Anniverſaries at *Jeruſalem*, all that united they received in the duplication of their joyes at their return, and in the fulfilling themſelves with the refection and holy Viands of Religion. For ſo GOD uſes to ſatisfie the longings of holy people, when a Perſecution ha's ſhut up the beautiful gates of the Temple, or denied to them opportunities of acceſs, although GOD hears the prayers they make with their windows towards *Jeruſalem*, with their hearts opened with deſires of the publick communions, and ſends them a Prophet with a private meal, as *Habakkuk* came to *Daniel*, yet he fils their hearts when the year of Jubilee returns, and the people ſing, *In convertendo*, the ſong of joy for their redemption: For as of all ſorrows the deprivations and eclipſes of Religion are the ſaddeſt, and of the worſt and moſt inconvenient conſequence; ſo in proportion are the joys of ſpiritual plenty and religious returns; the communion of Saints being like the Primitive Corban, a repoſitory to feed all the needs of the Church, or like a Taper joyned to a Torch, it ſelf is kindled, and increaſes the others flames.

2. They failed not to go to *Jeruſalem*; for all thoſe holy prayers and raviſhments of love, thoſe excellent meditations and entercourſes with GOD, their private readings and diſcourſes were but entertainments and ſatisfaction of their *neceſſities*; they *lived with them* during their retirements; but it was *a feaſt* when they went to *Jeruſalem*; and the freer and more indulgent refection of the Spirit; for in publick ſolemnities GOD opens his treaſures, and pours out his grace more abundantly; private Devotions, and ſecret offices of Religion, are like refreſhing of a Garden with the diſtilling and petty drops of a Waterpot: but addreſſes to the Temple, and ſerving GOD in the publick communion of Saints, is like rain from Heaven; where the offices are deſcribed by a publick ſpirit, heightned by the greater portions of aſſiſtance, and receive advantages by the adunations and ſymbols of Charity, and increment by their diſtinct title to promiſes appropri-

ate

ate even to their assembling, and mutual support, by the piety of example, by the communication of Counsels, by the awfulness of publick observation, and the engagements of holy customs. For Religion is a publick virtue, it is the ligature of souls, and the great instrument of the conservation of bodies Politick, and is united in a common object, the GOD of all the World, and is manag'd by publick ministeries, by Sacrifice, Adoration, and Prayer, in which with variety of circumstances indeed, but with infinite consent and union of design, all the sons of *Adam* are taught to worship GOD; and it is a publication of GODS honour, its very purpose being to declare to all the World, how great things GOD hath done for us, whether in publick Donatives, or private Missives; so that the very design, temper, and constitution of Religion is to be a publick address to GOD; and although GOD is present in Closets, and there also distils his blessings in small rain, yet to the societies of Religion and publication of worship, as we are invited by the great blessings and advantages of Communion, so also we are in some proportions more straightly limited by the analogy and exigence of the duty. It is a Persecution when we are forced from publick worshippings; no Man can hinder our private addresses to GOD, every Man can build a Chappel in his breast, and himself be the Priest, and his heart the Sacrifice, and every foot of glebe he treads on be the Altar, and this no Tyrant can prevent. If then there can be Persecution in the offices of Religion, it is the prohibition of publick profession and Communions, and therefore he that denies to himselfe the opportunities of publick rites and conventions, is his own Persecutor.

Habet semper privilegium suum, ut sacratius fiat quod publica lege celebratur, quàm quod privata institutione deputatur. Leo de jejun. 7. mensis. Idem. Serm. 4 Publica præferenda sunt privatis, & tunc est efficacior sanctiorq; devotio quando in operibus pietatis totius Ecclesiæ unus est animus, & unus sensus.

Heb. 10. 25.

3. But when JESUS was twelve years old, and his Parents had finished their offices, and returned filled with the pleasures of Religion, they missed the Childe, and sought him amongst their kindred, but there they found him not; for whoever seeks JESUS must seek him in the offices of Religion, in the Temple, not amongst the engagements and pursuit of worldly interests; *I forgat also mine own Fathers house*, said *David*, the Father of this holy Childe, and so must we, when we run in an enquiry after the son of *David*; but our relinquishing must not be a derelict on of duty, but of engagement; our affections toward kindred must always be with charity, and according to the endeerments of our relation, but without immersion, and such adherencies, as either contradict or lessen our duty towards GOD.

4. It was a sad effect of their pious journey to lose the joy of their Family, and the hopes of all the World; but it often happens that after spiritual imployments GOD seems to absent himself, and withdraw the sensible effects of his presence, that we may seek him with the same diligence and care and holy fears, the holy Virgin Mother sought the blessed JESUS. And it is a design of great mercy in GOD to take off the light from the eyes of a holy person, that he may not be abused with complacencies and too confident opinions and reflexions upon his fair performances. For we usually judge of the well or ill of our devotions, and services, by what we feel; and we think GOD rewards every thing in the present, and by proportion to our own expectations; and if we feel

feel a preſent rejoycing of ſpirit, all is well with us, the ſmoak of the Sacrifice aſcended right in a holy Cloud; but if we feel nothing of comfort, then we count it a prodigy and ominous, and we ſuſpect our ſelves (and moſt commonly we have reaſon:) ſuch irradiations of cheerfulneſs are always welcom, but it is not always anger that takes them away; the Cloud removed from before the camp of Iſrael, and ſtood before the hoſt of *Pharaoh*, but this was a deſign of ruine to the Egyptians, and of ſecurity to Iſrael; and if thoſe bright Angels that go with us to direct our journeys, remove out of our ſight and ſtand behinde us, it is not always an argument that the anger of the LORD is gone out againſt us; but ſuch decaies of ſenſe, and clouds of ſpirit, are excellent conſervators of humility, and reſtrain thoſe intemperances and vainer thoughts which we are prompted to in the gaiety of our ſpirits.

5. But we often give GOD cauſe to remove and for a while to abſent himſelf, and his doing of it ſometimes upon the juſt provocations of our demerits, makes us at other times with good reaſon to ſuſpect our ſelves even in our beſt actions. But ſometimes we are vain, or remiſs, or pride invades us in the darkneſs and incurioufneſs of our ſpirits, and we have a ſecret ſin which GOD would have us to enquire after; and when we ſuſpect every thing, and condemn our ſelves with ſtricteſt and moſt angry ſentence, then it may be, GOD will with a ray of light break through the cloud; if not, it is nothing the worſe for us; for although the viſible remonſtrance and face of things in all the abſences and withdrawings of JESUS be the ſame, yet if a ſin be the cauſe of it, the withdrawing is a taking away his favour and his love; but if GOD does it to ſecure thy piety, and to enflame thy deſires, or to prevent a crime, then he withdraws a *gift* only, nothing of his *love*, and yet the darkneſs of the ſpirit and ſadneſs ſeem equal. It is hard in theſe caſes to diſcover the cauſe, as it is nice to judge the condition of the effect, and therefore it is prudent to aſcertain our condition by improving our care and our Religion; and in all accidents to make no judgement concerning GODS favour by what we *feel*, but by what we *do*.

6. When the holy Virgin with much Religion and ſadneſs had ſought her joy, at laſt ſhe found him diſputing among the Doctors, hearing them and asking them queſtions; and beſides that he now firſt opened a fontinel, and there ſprang out an excellent rivulet from his abyſs of wiſdom, he conſigned this truth to his Diſciples, that they who mean to be Doctors and teach others, muſt in their firſt acceſſes and degrees of diſcipline learn of thoſe, whom God and publick order hath ſet over us, in the myſteries of Religion.

The

The PRAYER.

BLeſſed and moſt holy JESUS, *Fountain of grace and comfort, Treaſure of wiſdom and ſpiritual emanations, be pleaſed to abide with me for ever, by the inhabitation of thy interiour aſſiſtances and refreſhments; and give me a correſponding love, acceptable and unſtained purity, care and watchfulneſs over my ways, that I may never, by provoking thee to anger, cauſe thee to remove thy dwelling, or draw a cloud before thy holy face; but if thou art pleaſed upon a deſign of charity, or trial, to cover my eyes, that I may not behold the bright rayes of thy favour, nor be refreſhed with ſpiritual comforts; let thy love ſupport my ſpirit, by ways inſenſible, and in all my needs give me ſuch a portion, as may be inſtrumental and incentive to performance of my duty; and in all accidents let me continue to ſeek thee by prayers, and humiliation, and frequent deſires, and the ſtrictneſs of a holy life; that I may follow thy example, purſue thy footſteps, be ſupported by thy ſtrength, guided by thy hand, enlightned by thy favour, and may at laſt after a perſevering holineſs, and an unwearied induſtry dwell with thee in the Regions of light, and eternal glory, where there ſhall be no fears of parting from the habitations of felicity, and the union and fruition of thy preſence, O bleſſed and moſt holy* JESUS. Amen.

SECT.

SECT. VIII.

Of the preaching of JOHN *the* Baptiſt, *preparative to the manifeſtation of* JESUS.

1. WHEN *Herod* had drunk ſo great a draught of bloud at *Bethlehem*, and ſought for more from the Hill country, *Elizabeth* carried her ſon into the Wilderneſs, there in the deſert places and receſſes to hide him from the fury of that beaſt, where ſhe attended him with as much care and tenderneſs, as the affections and fears of a Mother could expreſs in the permiſſion of thoſe fruitleſs ſoliditudes; the childe was about eighteen moneths old, when he firſt fled to ſanctuary; but after forty days his Mother died; and his Father *Zechary* at the time of his miniſtration, which happened about this time, was killed in the Court of the Temple; ſo that the childe was expoſed to all the dangers and infelicities of an Orphan, in a place of ſolitarineſs and diſcomfort, in a time when a bloudy King endeavoured his deſtruction: But *when his Father and Mother were taken from him, the Lord took him up.* For according to the tradition of the Greeks, GOD deputed an Angel to be his nouriſher and *Guardian*, as he had formerly done to *Iſhmael* who dwelt in the Wilderneſs, and to *Elias* when he fled from the rage of *Ahab:* ſo to this childe, who came in the ſpirit of *Elias*, to make demonſtration, that there can be no want where GOD undertakes the care and proviſion.

Niceph. lib. 1. c. 14.

S. Chryſ. homil. de nativ. S. Jo. Baptiſtæ.

Gen. 21. 17.

1 King. 19. 5.

2. The entertainment, that S. *Johns* Proveditóre the Angel gave him, was ſuch as the Wilderneſs did afford, and ſuch as might diſpoſe him to a life of auſterity; for there he continued ſpending his time in meditations, contemplation, prayer, affections and colloquies with GOD, eating Flyes and wilde honey, not clothed in ſoft, but a hairy garment, and a leathern girdle, till he was thirty years of age. And then, *being the fifteenth year of Tiberius, Pontius Pilate being Governour of Iudea, the Word of God came unto Iohn in the Wilderneſs. And he came into all the countrey about Jordan*, preaching and baptizing.

Veſtis erat curvi ſetis conſerta camelli,
Contra luxurien molles duraret ut artus.
Arceretque graves compuncto corpore ſomnos.
Paulinus.

3. This *John* according to the prophecies of him, and deſignation of his perſon by the holy Ghoſt, was the forerunner of CHRIST, ſent to diſpoſe the people for his entertainment, and *prepare his ways*; and therefore it was neceſſary his perſon ſhould be ſo extraordinary, and full of ſanctity, and ſo clarified by great concurrencies and wonder in the circumſtances of his life, as might gain credit and reputation to the teſtimony he was to give concerning his LORD the Saviour of the World. And ſo it happened.

4. For as the *Baptist*, while he was in the wilderness, became the pattern of solitary and contemplative life, a School of Virtue, and Example of sanctity, and singular austerity: so at his emigration from the places of his retirement, he seemed, what indeed he was, a rare and excellent Personage; and the wonders which were great at his birth, the prediction of his Conception by an Angel, which never had before happened, but in the persons of *Isaac* and *Samson*; the contempt of the World, which he bore about him, his mortified countenance and deportment, his austere and hermetical life, his vehement spirit and excellent zeal in preaching, created so great opinions of him among the people, that all held him for a Prophet in his office, for a heavenly person in his own particular, and a rare example of sanctity and holy life to all others; and all this being made solemne and ceremonious by his baptisme, he prevailed so, that he made excellent and apt preparations for the LORDS appearing; *For there went out to him Jerusalem, and all Judea, and all the regions round about Jordan, and were baptized of him, confessing their sins.*

5. The *Baptist* having by so heavenly means won upon the affections of all Men, his Sermons and his testimony concerning CHRIST were the more likely to be prevalent, and accepted; and the sum of them was *repentance* and dereliction of sins, and bringing forth the *fruits of good life*; in the promoting of which Doctrine he was a severe reprehender of the Pharisees, and Sadduces, he exhorted the people to works of mercy, the Publicans to do justice, and to decline oppression, the Souldiers to abstain from plundring, and doing violence or rapine; and publishing, that *he was not the Christ*, that *he* onely *baptized with water*, but the *Messias* should *baptize* with *the holy Ghost and with fire*; he finally denounced judgement, and great severities to all the World of impenitents, even abscission and *fire unquenchable*. And from this time forward, *viz. From the days of John the Baptist, the kingdome of Heaven suffered violence, and the violent take it by force.* For now the Gospel began to dawn, and *John* was like the morning star, or the blushings springing from the windows of the East, foretelling the approach of the Sun of Righteousness: and as S. *John Baptist* laid the first rough, hard and unhewen stone of this building in mortification, self-denial, and doing violence to our natural affections: so it was continued by the Master-builder himself, who propounded the glories of the Crown of the heavenly Kingdome to them only who should climbe the Cross to reach it. Now it was that Multitudes should throng and croud to enter in at the strait gate, and press into the kingdome; and the younger brothers should snatch the inheritance from the elder, the unlikely from the more likely, the Gentiles from the Jews, the strangers from the natives, the Publicans and Harlots from the Scribes and Pharisees; who like violent persons shall by their importunity, obedience, watchfulness and diligence snatch the kingdome from them to whom it was first offered; and *Jacob* shall be loved and *Esau* rejected.

Ad.

Ad. SECT. VIII.

Conſiderations of the preaching of JOHN *the Baptiſt.*

1. FRom the diſputation of JESUS with the Doctors to the time of his manifeſtation to Iſrael, which was eighteen years, the holy Childe dwelt in *Nazareth* in great obedience to his Parents, in exemplar modeſty, ſingular humility, working with his hands in his ſuppoſed Fathers trade, for the ſupport of his own and his Mothers neceſſities, and that he might bear the curſe of *Adam*, that in the ſweat of his brows he ſhould eat his bread; all the while he increaſed in favour with GOD and Man, ſending forth excellent teſtimonies of a rare Spirit, and a wiſe underſtanding in the temperate inſtances of ſuch a converſation to which his humility and great obedience had engaged him: But all this while the ſtream ran under ground, and though little bublings were diſcerned in all the courſe, and all the way Men looked upon him as upon an excellent perſon, diligent in his calling, wiſe and humble, temperate and juſt, pious and rarely temper'd, yet at the manifeſtation of *John* the Baptiſt, he brake forth like the ſtream from the bowels of the earth, or the Sun from a cloud; and gave us precedent that we ſhould not ſhew our lights to miniſter to vanity, but then only when GOD and publick order, and juſt diſpoſitions of Men call for manifeſtation; and yet the ages of Men have been ſo forward in prophetical miniſteries, and to undertake Eccleſiaſtical imployment, that the vitiouſneſs, and indiſcretions, and ſcandals the Church of GOD feels as great burdens upon the tenderneſs of her ſpirit, are in great part owing to the neglect of this inſtance of the prudence and modeſty of the holy JESUS.

2. But now the time appointed was come, the *Baptiſt* comes forth upon the Theatre of *Paleſtine*, a forerunner of the office and publication of JESUS, and by the great reputation of his ſanctity, prevailed upon the affections and judgement of the People, who with much eaſe believed his Doctrine, when they had reaſon to approve his life; for the good example of the Preacher is always the moſt prevailing Homily; his *life* is his *beſt Sermon*. He that will raiſe affections in his Auditory muſt affect their eyes; for we ſeldome ſee the people weep if the Oratour laughs loud and looſely; and there is no reaſon to think that his diſcourſe ſhould work more with me, then himſelf. If his arguments be fair and ſpecious, I ſhall think them fallacies, while they have not faith with him; and what neceſſity for me to be temperate, when he, that tels me ſo, ſees no ſuch need but hopes to goe to Heaven without it? or if the duty be neceſſary, I ſhall learn the definition of temperance and the latitudes of my permiſſion, and the bounds of lawful and unlawful by the expoſition of his practiſe; if he binds a burden upon my ſhoulders, it is but reaſon I ſhould look him to bear his portion too. *Good works convince more then miracles*; and the power of ejecting Devils is not ſo great probation, that Chriſtian Religion came from GOD, as is the holineſs *S. Chryſ. orat. de S. Babylâ.*

of the doctrine, and its efficacy and productions upon the hearty Profeſſours of the inſtitution. S. *Pachomius*, when he wore the military girdle under *Conſtantine* the Emperour, came to a city of Chriſtians, who having heard that the army in which he then marched was almoſt ſtarved for want of neceſſary proviſions, of their own charity relieved them ſpeedily and freely; he wondring at their ſo free and cheerful diſpenſation, inquired what kinde of people theſe were, whom he ſaw ſo bountiful? It was anſwered they were Chriſtians, whoſe Profeſſion it is to hurt no man, and to doe good to every man; the pleaſed Souldier was convinced of the excellency of that Religion, which brought forth men ſo good and ſo pious, and loved the Mother for the childrens ſake, threw away his girdle and became Chriſtian, and religious, and a Saint: and it was *Tertullians* great argument in behalf of Chriſtians, *ſee how they love one another, how every Man is ready to die for his brother*; it was a living argument and a ſenſible demonſtration of the purity of the fountain, from whence ſuch lympid waters did derive. But ſo *John* the Baptiſt made himſelf a fit inſtrument of preparation, and ſo muſt all the Chriſtian Clergy be fitted for the diſſemination of the Goſpel of Jeſus.

3. The Baptiſt had till this time, that is, about thirty years, lived in the Wilderneſs under the Diſcipline of the holy Ghoſt, under the tuition of Angels, in converſation with GOD, in great mortification and diſaffections to the World, his garments rugged and uneaſie, his meat plain, neceſſary, and without variety, his imployment prayers and devotion, his company wilde beaſts in ordinary, in extraordinary, meſſengers from Heaven; and all this not undertaken of neceſſity to ſubdue a bold luſt, or to puniſh a loud crime, but to become more holy and pure from the leſſer ſtains and inſinuations of too free infirmities, and to prepare himſelf for the great miniſtery of ſerving the holy JESUS in his publication. Thirty years he lived in great auſterity; and it was a rare patience and exemplar mortification; we uſe not to be ſo pertinacious in any pious reſolutions, but our purpoſes disband upon the ſenſe of the firſt violence; we are free and confident of reſolving to faſt when our bellies are full, * but when we are called upon by the firſt neceſſities of nature, our zeal is cool, and diſſoluble into air upon the firſt temptation; and we are not upheld in the violences of a ſhort auſterity without faintings and repentances to be repented of, and enquirings *after the vow is paſt*, and ſearching for excuſes and deſires to reconcile our nature and our conſcience; unleſs our neceſſity be great, and our ſin clamorous and our Conſcience loaden, and no peace to be had without it; and it is well if upon any reaſonable grounds we can be brought to ſuffer contradictions of nature, for the advantages of grace; but it would be remembred that the *Baptiſt* did more upon a leſs neceſſity, and poſſibly the greatneſs of the example may entice us on a little further, then the cuſtomes of the World or our own indevotions would engage us.

* *Satiatis & expletis jucundius eſt carere quam frui.* Cicer. de ſenect.

4. But after the expiration of a definite time *John* came forth from his ſolitude, and ſerved GOD in ſocieties; he ſerved GOD, and the content of his own ſpirit by his converſing with Angels and Dialogues with GOD, ſo long as he was in the wilderneſs, and it might be ſome trouble to him to mingle with the impurities of Men, amongſt whom he was

ſure

ſure to obſerve ſuch receſſes from perfection, ſuch violation of all things ſacred, ſo great deſpight done to all miniſteries of Religion, that to him who had no experience or neighbourhood of actions criminal, it muſt needs be to his ſublim'd and clarified ſpirit more punitive and afflictive, then his hairen ſhirt and his aſcetick diet was to his body; but now himſelf, that tried both, was beſt able to judge which ſtate of life was of greateſt advantage and perfection.

5. *In his ſolitude he did breath more pure inſpiration, Heaven was more open, GOD was more familiar*, and frequent in his viſitations; In the Wilderneſs his company was Angels, his imployment meditations and prayer; his temptations ſimple and from within, from the impotent and leſſer rebellions of a mortified body; his occaſions of ſin as few as his examples; his condition ſuch, that if his ſoul were at all buſie, his life could not eaſily be other then the life of Angels; for his work and recreation, and his viſits, and his retirements could be nothing but the variety and differing circumſtances of his piety; his inclinations to ſociety made it neceſſary for him to repeat his addreſſes to GOD; for his being a ſociable Creature, and yet in ſoliditude, made that his converſing with GOD, and being partaker of Divine communications, ſhould be the ſatisfaction of his natural deſires, and the ſupply of his ſingularity and retirement; the diſcomforts of which made it natural for him to ſeek out for ſome refreſhment, and therefore to go to Heaven for it, he having rejected the ſolaces of the World already; and all this beſides the innocencies of his * ſilence, which is very great, and to be judged of in proportion to the infinite extravagancies of our language, there being no greater perfection here to "be expected, then not to offend in our tongue. *It was ſolitude and retire-* "*ment in which JESUS kept his Vigils, the Deſert places heard him pray, in a pri-* "*vacy he was born, in the wilderneſs he fed his thouſands, upon a Mountain apart* "*he was transfigured, upon a Mountain he died, and from a Mountain he aſcen-* "*ded to his Father*; in which retirements his Devotion certainly did receive the advantage of convenient circumſtances, and himſelf in ſuch diſpoſitions twice had the opportunities of glory.

In ſolitudine aer purior, cœlum apertius, familiarior Deus. Origen.

* πολλοῖς γὰρ ἀνθρώποις φάρμακον κακῶν σιγὴ μάλιστα δ' ἐν σώφρονι τέχνῃ σιωπή. Carcinus.

James 3.

Petrus Cellenſis l. 4. ep. 12.

6. And yet after all theſe excellencies, the Spirit of GOD called the Baptiſt forth to a more excellent miniſtery; for in *ſolitude* pious perſons might go to Heaven by the way of prayers and devotion; but in *ſociety* they might go to Heaven by the way of mercy and charity, and diſpenſations to others. In ſolitude there are fewer occaſions of vices, but there is alſo the exerciſe of fewer vertues; and the temptations, though they be not from many Objects, yet are in ſome Circumſtances more dangerous, not onely becauſe the worſt of evils, ſpiritual pride does ſeldome miſs to creep upon thoſe goodly Oakes, like ivie, and ſuck their heart out; and a great mortifier without ſome complacencies in himſelf, or affections or opinions, or ſomething of ſingularity, is almoſt as unuſual, as virgin purity and unſtained thoughts in the *Bordelli*, (*S. Hierom* had tried it and found it ſo by experience, and he it was that ſaid ſo) but alſo becauſe whatſoever temptation does invade ſuch retired perſons, they have privacies enough to act it in, † and no eyes upon them but the eye of Heaven; no ſhame to encounter withall, no fears of being diſcovered: and we know by experience, that *a witneſs* of our converſation is a great

In ſolitudine citò obrepit ſuperbia. ep. 4.

† *Non minorem flagitiis occaſionem ſecreta præbuerint.* Quint.

restraint to the inordination of our actions; Men seek out darknesses and secrecies to commit a sin; *and the evil that no Man sees, no Man reproves, and that makes the temptation bold and confident, and the iniquity easie and ready*: So that as they have not so many tempters as they have abroad, so neither have they so many restraints: their vices are not so many, but they are more dangerous in themselves, and to the World safe and opportune; and as they communicate less with the World, so they do less charity and fewer offices of mercy; no Sermons there but when solitude is made popular, and the City removes into the Wilderness; no comforts of a publick Religion, or visible remonstrances of the Communion of Saints; and of all the kindes of spiritual mercy, *onely one* can there properly be exercised, and of the corporal *none* at all: And this is true in lives and institutions of less retirement, in proportion to the degree of the solitude; and therefore Church story reports of divers very holy persons, who left their wildernesses, and sweetnesses of Devotion in their retirement, to serve GOD in publick by the wayes of charity and exteriour offices. Thus S. *Anthony* and *Acepsamas* came forth to encourage the fainting people to contend to death for the crown of Martyrdome, and *Aphraates* in the time of *Valens* the Arian Emperour came abroad to assist the Church in the suppressing the flames kindled by the Arian Faction. And upon this ground they that are the greatest admirers of Heremetical life, call the Episcopal Function *the state of perfection*, and a degree of ministerial and honorary excellency beyond the pieties and contemplations of solitude, because of the advantages of gaining souls, and religious conversation, and going to GOD by doing good to others.

Maxima pars peccatorum tollitur si peccaturis testis assistat. Senec. S. Bern. *Malum quod nemo videt, nemo arguit; ubi non timetur reprehensor, securius accedit tentator, & liberius perpetratur iniquitas.*

Euseb. hist. lib. 6. c. 3. Theod. l. 4. c. 23, 24.

* *Nihil est illi principi Deo qui omnem hunc mundum regit, quod quidem in terris fiat, acceptius, quàm consilia cœtusq; hominum jure sociali, quæ civitates appellantur.* Cicer. somn. Scipion.

7. *John* the Baptist united both these lives, and our blessed SAVIOUR, who is the great Precedent of sanctity and prudence, hath determined this question in his own instance; for he lived a life common, sociable, humane, charitable, and publick, and yet for the opportunities of especial devotion retir'd to prayer and contemplation, but came forth speedily; for the Divel never set upon him, but in the wilderness, and by the advantage of retirement. For as GOD hath many, so the Devil hath some opportunities of doing his work in our solitarines; but JESUS reconcil'd *both*, and so did *John* the Baptist in several degrees and manners, and from both we are taught, that *solitude* is a *good School*, and the *world* is the *best Theatre*; the *institution* is best there, but the *practise* here; the *wilderness* hath the advantage of Discipline, and *society* opportunities of perfection. *Privacy* is the best for *devotion*, and the *publick* for *charity*. In both GOD hath many *Saints and Servants*, and from both the *Devil* hath had *some*.

ὁ Ἰωάννης φιλέρημος, ὁ Ἰησοῦς ἥμερος καὶ πολιτικὸς καὶ φιλάνθρωπος.

8. His Sermon was an exhortation to repentance, and an holy life, he gave particular schedules of duty to several states of persons, sharply reproved the Pharisees, for their hypocrisie and impiety, it being worse in them because contrary to their rule, their profession and institution: gently guided others into the ways of righteousnes, calling them *the straight ways of the Lord*, that is, the direct and shortest way to the kingdome, for of all lines the straight is the shortest, and as every Angle is a turning out of the way, so every sin is an obliquity, and interrupts the journey. But such discourses and a Baptisme, he disposed the spirits of

Men

Men for the entertaining the *Meſſias*, and the Homilies of the Goſpel. For *Johns* Doctrine was to the Sermons of JESUS, as a Preface to a Diſcourſe; and his Baptiſme was to the new Inſtitution and Diſcipline of the kingdome, as the Vigils to a Holy day, of the ſame kinde in a leſs degree. But the whole Oeconomy of it repreſents to us, that *repentance* is the *firſt intromiſſion* into the ſanctities of Chriſtian Religion. The LORD treads upon no paths that are not hallowed, and made ſmooth by the ſorrows and cares of contrition, and the impediments of ſin cleared by dereliction, and the ſucceeding fruits of emendation. But as it related to the Jews, his baptiſme did ſignifie by a cognation to their uſual rites and ceremonies of ablution and waſhing Gentile Proſelytes, that the Jews had ſo far receded from their duty, and that holineſs which GOD required of them by the law, that they were in the ſtate of ſtrangers, no better then Heathens, and therefore were to be treated, as themſelves received Gentile Proſelytes, by a baptiſme, and a new ſtate of life, before they could be fit for the reception of the Meſſias, or be admitted to his kingdome.

9. It was an excellent ſweetneſs of Religion that had entirely poſſeſt the ſoul of the Baptiſt, that in ſo great reputation of ſanctity, ſo mighty concourſe of people, ſuch great multitudes of Diſciples and confidents, and ſuch throngs of admirers, he was humble without mixtures of vanity, and confirmed in his temper and piety againſt the ſtrength of the moſt impetuous temptation. And he was tried to ſome purpoſe, for when he was tempted to confeſs himſelfe to be the CHRIST, he refuſed it, or to be *Elias*, or to be accounted that Prophet, he refuſed all ſuch great appellatives, and confeſſed himſelf onely to be a *voice*, the loweſt of entities, whoſe being depends upon the Speaker, juſt as himſelf did upon the pleaſure of GOD, receiving form and publication and imployment wholly by the will of his LORD, in order to the manifeſtation of *the Word eternal*. It were well that the ſpirits of Men would not arrogate more then their own, though they did not leſſen their own juſt dues. It may concern ſome end of piety, or prudence, that our reputation be preſerved by all juſt means, but never that we aſſume the dues of others, or grow vain by the ſpoiles of an undeſerved dignity. Honours are the rewards of virtue, or engagement upon offices of trouble and publick uſe; but then they muſt ſuppoſe a preceding worth, or a fair imployment. But he that is a Plagiary of others titles or offices, and dreſſes himſelf with their beauties, hath no more ſolid worth or reputation, then he ſhould have nutriment, if he eat only with their mouth, and ſlept their ſlumbers, himſelf being open and unbound in all the Regions of his ſenſes,

The PRAYER.

O Holy and moſt glorious GOD, who before thy publication of the eternal Son, the Prince of Peace, didſt ſend thy ſervant John Baptiſt, by the examples of mortification, and the rude auſterities of a penitential life, and by the Sermons of Penance to remove all the impediments of ſin, that the ways of his LORD and ours might be made clear, ready, and expedite; be pleaſed to let thy holy Spirit lead me in the ſtrait paths of ſanctity, without deflections to either hand, and without the interruption of deadly ſin, that I may with facility, zeal, aſſiduity and a perſevering diligence walk in the ways of the LORD; Be pleaſed that the ax may be laid to the root of Sin, that the whole body of it may be cut down in me, that no fruit of Sodome may grow up to thy diſpleaſure. Throughly purge the floor and granary of my heart with thy fan, with the breath of thy Diviner Spirit, that it may be a holy repoſitory of graces, and full of benediction and ſanctity, that when our LORD ſhall come, I may at all times be prepared for the entertainment of ſo Divine a Gueſt, apt to lodge him, and to feaſt him, that he may for ever delight to dwell with me. And make me alſo to dwell with him, ſometimes retiring into his receſſes and private roomes by contemplation, and admiring of his beauties, and beholding the ſecrets of his kingdome, and at all other times walking in the Courts of the LORDS houſe, by the diligences and labours of repentance, and a holy life, till thou ſhalt pleaſe to call me to a nearer communication of thy excellencies, which then grant, when by thy gracious aſſiſtances, I ſhall have done thy works, and glorified thy holy name, by the ſtrict and never failing purpoſes and proportionable endeavours of Religion and holineſs, through the merits and mercies of Jeſus Chriſt. Amen.

DISCOURSE IV.

Of Mortification and corporal auſterities.

1. *FRom the days of John the Baptiſt, the kingdome of Heaven ſuffers violence, and the violent take it by force,* ſaid our bleſſed SAVIOUR. For now that the new Covenant was to be made with Man, repentance which is ſo great a part of it, being in very many actions a punitive duty, afflictive and vindicative, from the days of the *Baptiſt*, (who firſt, by office and ſolemnity of deſigne, publiſhed this Doctrine) violence was done to the inclinations and diſpoſitions of Man, and by ſuch violences we were to be poſſeſſed of the Kingdome. And his example was the beſt Commentary upon his Text, he did violence to himſelf, he lived a life in which the rudeneſſes of Camels hair, and the loweſt nutriment of Flyes, and Honey of the Deſert, his life of ſingularity, his retirement from the ſweetneſſes of ſociety, his reſiſting the greateſt of tentations, and deſpiſing to aſſume falſe honours, were inſtances of that violence

violence, and explications of the Doctrine of Self-denial and Mortification, which are the Pedeſtal of the Croſſe, and the Supporters of Chriſtianity, as it diſtinguiſhes from all Laws, Religions, and inſtitutions of the World.

2. Mortification is the one halfe of Chriſtianity: it is a dying to the World, it is a denying of the will and all its natural deſires: *an abſtinence from pleaſure and ſenſual complacencies, that the fleſh being ſubdued to the ſpirit, both may joyn in the ſervice of* GOD, *and in the offices of holy Religion.* It conſiſts in actions of ſeverity and renunciation, it refuſes to give entertainment to any vanity, nor uſes a freer licenſe in things lawful, leſt it be tempted to things unlawful; it kils the luſts of the fleſh by taking awy its fuel, and incentives; and by uſing to contradict its appetite, does inure it with more facility to obey the ſuperiour faculties; and in effect it is nothing but a great care we ſin not, and a prudent and ſevere uſing ſuch remedies and inſtruments which in Nature and Grace are made apt for the production of our purpoſes. And it conſiſts in interiour and exteriour offices; theſe being but inſtruments of the interiour, as the body is organical or inſtrumental to the ſoul, and no part of the duty it ſelf, but as they are advantages to the end, the mortification of the Spirit; which by whatſoever means we have once acquired, and doe continue, we are diſobliged from all other exteriour ſeverities, unleſs by accident they come to be obligatory, and from ſome other cauſe.

Τῶν δὴ κατὰ διαίρεσιν τῆς φρονήματος καὶ σαρκὸς πρὸς τὸν τῆς εὐσεβείας σκοπὸν ἁπλῶς ἀποχὴ τὰ πάντα. *Nyſſ. S. Baſil.*

3. Mortification of the will or the ſpirit of Man, that's the duty; that the will of Man may humbly obey GOD, and abſolutely rule its inferiour faculties; that the inordinations of our natural deſires, begun by *Adams* ſin, and continued and increaſed by our continuing evil cuſtomes may be again placed in the right order, that ſince many of the Divine precepts are reſtraints upon our natural deſires, we ſhould ſo deny thoſe appetites, that covet after natural ſatisfactions, that they may not ſerve themſelves by diſſerving GOD. For therefore our own wills are our greateſt dangers, and our greateſt enemies, becauſe they tend to courſes contradictory to GOD. GOD commands us to be humble; our own deſires are to be great, conſiderable, and high; and we are never ſecure enough from contempt, unleſs we can place our neighbours at our feet; Here therefore we muſt deny our will, and appetites of greatneſs for the purchaſe of Humility. GOD commands Temperance and Chaſtity; our deſires and natural promptneſs breaks the bonds aſunder, and entertains diſſolutions to the licentiouſneſs of *Apicius*, or the wantonneſs of a Mahumetan Paradiſe; ſacrificing meat and drink offerings to our appetites, as if our ſtomacks were the Temples of *Bel*; and making women and the opportunities of luſt to be our dwelling, and our imployment, even beyond the common looſeneſſes of entertainment. Here therefore we muſt deny our own wills, our appetites of Gluttony and Drunkenneſs, and our prurient beaſtly inclinations, for the purchaſe of Temperance and Chaſtity. And every other vertue is, either directly or by accident, a certain inſtance of this great duty, which is, like a Catholicon, purgative of all diſtemperatures, and is the beſt preparative and diſpoſition to prayer in the world.

4. For

4. For it is a ſad conſideration, and of ſecret reaſon, that ſince *prayer* of all duties is certainly the ſweeteſt and the eaſieſt, it having in it no difficulty or vexatious labour, no wearineſs of bones, no dimneſs of eyes, or hollow cheeks, is directly conſequent to it, no natural deſires of contradictory quality, nothing of diſeaſe, but much of comfort and more of hope in it; yet we are infinitely averſe from it, weary of its length, glad of an occaſion to pretermit our offices, and yet there is no viſible cauſe of ſuch indiſpoſition; nothing in the nature of the thing, nor in the circumſtances neceſſarily appendant to the duty. Something is amiſs in us, and it wanted a name till the Spirit of GOD by enjoyning us the duty of mortification, hath taught us to know that immortification of ſpirit is the cauſe of all our ſecret and ſpiritual indiſpoſitions: we are ſo incorporated to the deſires of *ſenſual* objects, that we feel no reliſh or guſt of the *ſpiritual*. It is as if a Lion ſhould eat hay, or an Ox veniſon, there is no proportion between the object and the appetite, till by mortification of our firſt deſires, our wills are made ſpiritual, and our apprehenſions ſupernatural and clarified. For as a Cook told *Dionyſius* the Tyrant, the black broth of *Lacedemon* would not do well at *Syracuſa*, unleſs it be taſted by a Spartans palate; ſo neither can the excellencies of heaven be diſcerned, but by a ſpirit diſreliſhing the ſottiſh appetites of the world, and accuſtomed to diviner banquets: and this was myſtically ſignified by the two Altars in *Solomons* Temple, in the outer Court whereof beaſts were ſacrificed, in the inner Court an Altar of incenſe: the firſt repreſenting Mortification or ſlaying of our beaſtly appetites; the ſecond the offering up our prayers, which are not likely to become a pleaſant offertory, unleſs our impurities be removed by the attonement made by the firſt Sacrifices; without our ſpirit be mortified, we neither can love to pray, nor GOD love to hear us.

5. But there are three ſteps to aſcend to this Altar. 1. The firſt is to abſtain from ſatisfying our carnal deſires in the inſtances of ſin; and although the furnace flames with vehement emiſſions at ſome times, yet to walk in the midſt of the burning without being conſumed, like the children of the Captivity; that is the duty even of the moſt imperfect, and is commonly the condition of thoſe good perſons, whoſe intereſt in ſecular imployments ſpeaks fair, and ſollicits often, and tempts highly; yet they manage their affairs with habitual juſtice, and a conſtant charity; and are temperate in their daily meals, chaſt in the ſolaces of marriage, and pure in their ſpirits, unmingled with ſordid affections in the midſt of their poſſeſſions and enjoyments. Theſe men are in the world, but they are ſtrangers here; *They have a city*, but *not an abiding one*; *they are Proſelytes of the houſe*, but have made no *covenant* with the world. For though they deſire with ſecular deſires, yet it is but for neceſſaries, and then they are content; they uſe the creatures with freedome, and modeſty; but never to intemperance and tranſgreſſion: ſo that their hands are *below* tied there by the neceſſities of their life; but their hearts are *above*, lifted up by the abſtractions of this firſt degree of mortification. And this is the firſt and niceſt diſtinction between a man of the world, and a man of GOD; for this ſtate is a denying our affections nothing but the ſin, it enjoyes as much of the world, as may be conſiſtent with the poſſibilities of heaven: a little leſs then this is the ſtate of immortification,

Heb. 11. 13.
1 Tim. 6. 8.
2 Cor. 5. 6.

cation, and *a being in the fleſh*, which (ſaith the Apoſtle) cannot inherit the kingdome of GOD. The fleſh muſt firſt be ſeparated, and the adherencies pared off from the skin, before the parchment be fit to make a ſchedule for uſe, or to tranſmit a record; whatſoever in the ſenſe of the Scripture is *fleſh*, or an enemy to the ſpirit, if it be not reſcinded and mortified, makes that the laws of GOD cannot be written in our hearts. This is the doctrine S. *Paul* taught the Church: *For if ye live after the fleſh ye ſhall dye, but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.* This firſt mortification is the way of life, if it continues: but its continuance is not ſecured, till we are advanced towards life by one degree more of this death. For this condition is a ſtate of a daily and dangerous warfare, and many inrodes are made by ſin, and many times hurt is done and booty carried off: for he that is but thus far mortified, although his dwelling be within the kingdome of grace, yet it is in the borders of it, and hath a dangerous neighbourhood. If we mean to be ſafe, we muſt remove into the heart of the Land, or carry the war further off. Rom. 8. 13.

6. Secondly, We muſt not only be ſtrangers here, but we muſt be dead too, *dead unto the world*, that is, we muſt not only deny our *vices*, but our *Paſſions*; not only contradict the direct immediate *perſwaſion* to a ſin, but alſo croſs the *inclination* to it. So long as our appetites are high and full, we ſhall never have peace or ſafety, but the dangers and inſecurities of a full war, and a potent Enemy; we are always diſputing the Queſtion, ever ſtrugling for life: but when our Paſſions are killed, when our deſires are little and low, then grace reigns, then *our life is hid with Chriſt in God*, then we have fewer interruptions in the way of righteouſneſs, then we are not ſo apt to be ſurpriſed by ſuddain eruptions and tranſportation of Paſſions, and our piety it ſelf is more prudent and reaſonable, choſen with a freer election, diſcerned with clearer underſtanding, hath more in it of Judgment then of Fancy, and is more ſpiritual and Angelical. He that is apt to be angry, though he be habitually careful, and full of obſervation, that he ſin not, may at ſome time or other be ſurpriſed, when his guards are undiligent, and without actual expectation of an enemy: but if his anger be dead in him, and the inclination leſſened to the indifferency and gentleneſs of a Childe, the man dwells ſafe, becauſe of the impotency of his Enemy, or that he is reduced to obedience, or hath taken conditions of peace. He that hath refuſed to conſent to actions of uncleanneſs to which he was ſtrongly tempted, hath won a victory by fine force, GOD hath bleſſed him well; but an opportunity may betray him inſtantly, and the ſin may be in upon him unawares; unleſs alſo his deſires be killed, he is betrayed by a party within. *David* was a holy perſon, but he was ſurpriſed by the ſight of *Bathſheba*, for his freer uſe of permitted beds had kept the fire alive, which was apt to be put into a flame when ſo fair a beauty reflected through his eyes. Bnt *Joſeph* was a Virgin, and kept under all his inclinations to looſer thoughts; opportunity, and command, and violence, and beauty did make no breach upon his ſpirit. *O quàm contempta res eſt homo, niſi ſuper humana ſe extulerit! Sen.*

7. He that is in the firſt ſtate of Pilgrimage, does not mutiny againſt his Superiors, nor publiſh their faults, nor envie their dignities; but he that is dead to the world ſees no fault that they have, and when he hears an

an objection, he buries it in an excuſe, and rejoyces in the dignity of their perſons. Every degree of mortification endures reproof without murmure; but he that is quite dead to the world and to his own will, feels no regret againſt it, and hath no ſecret thoughts of trouble and unwillingneſs to the ſuffering, ſave onely that he is ſorry he deſerv'd it. For "ſo a dead body reſiſts not your violence, changes not its poſture you "plac'd it in, ſtrikes not his ſtriker, is not moved by your words, nor "provoked by your ſcorn, nor is troubled when you ſhrink with horrour "at the ſight of it; onely it will hold the head downward in all its ſinu-"ations, unleſs it be hindred by violence: and a mortified ſpirit is ſuch, without indignation againſt ſcorn, without revenge againſt injuries, without murmuring at low offices, not impatient in troubles, indifferent in all accidents, neither tranſported with joy, nor depreſt with ſorrow, and is humble in all his thoughts. And thus *he that is dead* (ſaith the Apoſtle) *is juſtified from ſins*. And this is properly a *ſtate of life*, in which by the grace of JESUS we are reſtored to a condition of order and interiour beauty in our faculties, our actions are made moderate and humane, our ſpirits are even, and our underſtandings undiſturbed.

Rom. 6. 7.

8. For paſſions of the ſenſitive ſoul are like an exhalation, hot and dry, borne up from the earth upon the wings of a cloud, and detained by violence out of its place, cauſing thunders, and making eruptions into lightning and ſudden fires. There is a tempeſt in the ſoul of a paſſionate man, and though every winde does not ſhake the earth, nor rend trees up by the roots, yet we call it violent and ill weather, if it onely makes a noiſe and is harmeleſs. And it is an inordination in the ſpirit of a man when his paſſions are tumultuous and mighty, though they do not determine directly upon a ſin; they diſcompoſe his peace, and diſturb his ſpirit, and make it like troubled waters, in which no man can ſee his own figure, and juſt proportions; and therefore by being leſs a man, cannot be ſo much a Chriſtian, in the midſt of ſo great diſpoſitions. For although the cauſe may hallow the paſſion (and if a man be very angry for GODS cauſe it is zeal, not fury) yet the *cauſe* cannot ſecure the *perſon* from violence, tranſportation and inconvenience. When *Eliſha* was conſulted by three Kings concerning the ſucceſs of their preſent expedition, he grew ſo angry againſt idolatrous *Joram*, and was carried on to ſo great degrees of diſturbance, that when for *Jehoſaphats* ſake he was content to enquire of the LORD, he called for a minſtrel who by his harmony might recompoſe his diſunited and troubled ſpirit, that ſo he might be apter for divination. And ſometimes this zeal goes beſides the intention of the man, and beyond the degrees of *prudent* or *lawful*, and ingages in a ſin, though at firſt it was zeal for religion. For ſo it hapned in *Moſes, at the waters of Maſſah and Meribah, he ſpake fooliſhly*, and yet it was when he was zealous for GOD, and extremely careful of the peoples intereſt. For his paſſion, he was hindred from entring into the land of promiſe. And we alſo if we be not moderate and well tempered, even in our paſſions for GOD, may, like *Moſes*, break the tables of the Law, and throw them out of our hands with zeal to have them preſerved; for paſſion violently ſnatches at the concluſion, but is inconſiderate and incurious concerning the premiſes. The ſum and purpoſe of this Diſcourſe is that ſaying of our bleſſed Saviour, *He that will be my Diſciple, muſt deny himſelf*, that is, not onely deſires that are ſinful, but deſires that are

2 King. 3. 13:

Matth. 16. 24.

are *his own*, purſuances of his *own affections*, and violent motions, though to things not evil, or in themſelves contagious.

9. Thirdly, And yet there is a degree of mortification of ſpirit beyond this; for the condition of our ſecurity may require, that we not only deny to act our tentations, or to pleaſe our natural deſires, but alſo to *ſeek opportunities of doing diſpleaſure to our affections*, and violence to our inclinations; and not only to be indifferent, but to chooſe a contradiction and a denial to our ſtrongeſt appetites, to rejoyce in a trouble: and this was the ſpirit of S. *Paul*, *I am exceeding joyful in all our tribulations, and we glory in it*: which joy conſiſts not in any ſenſative *pleaſure* any man can take in afflictions and adverſe accidents, but in *deſpiſing* the preſent inconveniences, and looking through the cloud unto thoſe great felicities, and graces, and conſignations to glory, which are the effects of the Croſs. *Knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed*; That was the incentive of S. *Pauls* joy; and therefore as it may conſiſt with any degree of mortification to pray for the taking away of the Croſs, upon condition it may conſiſt with Gods glory, and our ghoſtly profit; ſo it is properly an act of this virtue to pray for the Croſs, or to meet it, if we underſtand it may be for the intereſt of the ſpirit. And thus *S. Baſil* prayed to God to remove his violent pains of *headach*; but when God heard him, and took away his pain, and *luſt* came in the place of it, he prayed to God to reſtore him his *headach* again; that croſs was gain and joy, when the removal of it was ſo full of danger and temptation: and this the Maſters of ſpiritual life call *being crucified with Chriſt*; becauſe as CHRIST choſe the death, and deſired it by the appetites of the ſpirit, though his fleſh ſmarted under it, and groaned and died with the burden; ſo do all that are thus mortified, they place miſfortunes and ſadneſſes amongſt things eligible, and ſet them before the eyes of their deſire: although the fleſh, and the deſires of ſenſe are factious and bold againſt ſuch ſufferings.

2 Cor. 7. 4. Rom. 5. 3.

Ibid.

10. Of theſe three degrees of interiour or ſpiritual mortification, the firſt is *duty*, the ſecond is *counſel*, and the third is *perfection*; We ſinne, if we have not the firſt, we are in danger without the ſecond, but without the third we cannot *be perfect as our heavenly Father is*; but ſhall have more of humane infirmities to be aſhamed of, then can be excuſed by the acceſcencies and condition of our nature: the firſt is only of abſolute neceſſity; the ſecond is prudent, and of greateſt convenience; but the third is excellent and perfect. And it was the conſideration of a wiſe Man, that the Saints in heaven who underſtand the excellent glories and vaſt differences of State, and capacities amongſt beatified perſons, although they have no envy nor ſorrows, yet if they were upon earth with the ſame notion and apprehenſions they have in heaven, would not for all the world loſe any degree of glory; but mortifie to the greateſt eminency, that their glory may be a derivation of the greateſt ray of light; every degree being of compenſation glorious, and diſproportionably beyond the inconſiderable troubles of the greateſt ſelf-denial. GODS purpoſe is, that we abſtain from ſin; there is no more in the commandment; and therefore we muſt deny our ſelves, ſo as not to admit a ſin, under

Καθαρσις μὲν ἀπὸ τῆς ὑλικῆς ἀλογίας καὶ τῶν παθῶν τελειότης δὲ τῆς διχοῦ ἐνζωίας ἀνάλυψις πρὸς τὸν θεὸν ὁμοίωσιν ἀπαθείας τοῦτο τοῖς πέφυκεν ἀρεστὸν καὶ ἀληθινὰ μάλιστα ἀπεραίζειν· ἃ μὲν ἀμέλειαν τῶν παθῶν ἐξοικέζουσι, ἃ δὲ τὸ θεῖον ἐν ἑαυτοῖς ἰσχυρὸν φυτεύουσι. Hierocl. in Pythag.

S. Bonavent. *Tantam gloriam omni hora negligimus, quanta bona interim facere poſſemus, ſi otioſe eam tranſigimus.*

pain of a certain and eternal curſe; but the other degrees of mortification are by accident ſo many degrees of virtue; not being enjoyned or counſelled for themſelves, but for the preventing of crimes, and for ſecurities of good life; and therefore are parts and offices of Chriſtian prudence, which whoſoever ſhall poſitively reject, is neither much in love with virtue, nor careful of his own ſafety.

11. Secondly, But Mortification hath alſo ſome deſignes upon the body. For the body is the ſhop, and forge of the ſoul, in which all her deſignes which are tranſient upon external objects, are framed; and it is a good ſervant, as long as it is kept in obedience, and under diſcipline, *but he that breeds his ſervant delicately, will finde him contumacious and troubleſome*, bold and confident, as his ſon; and therefore S. *Pauls* practiſe, (as himſelf gives account of it) *was to keep his body under, and bring it into ſubjection, leſt he ſhould become a Caſtaway*; for the deſires of the body are in the ſame things, in which themſelves are ſatisfied, ſo many injuries to the ſoul; becauſe upon every one of the appetites a reſtraint is made, and a law placed for Sentinel, that if we tranſgreſs the bounds fixt by the divine Commandment, it becomes a ſin: now it is hard for us to keep them within compaſs, becauſe they are little more then agents meerly natural, and therefore cannot interrupt their act, but covet and deſire as much as they can without ſuſpenſion or coercion, but what comes from without, which is therefore the more troubleſome; becauſe all ſuch reſtraints are againſt nature, and without ſenſual pleaſure. And therefore this is that, that S. *Paul* ſaid, *when we were in the fleſh, the paſſions of ſin which were by the Law, did work in our members to bring forth fruit unto Death.* For theſe pleaſures of the body draw us as loadſtones draw iron, not for love, but for prey and nutriment; it feeds upon the iron, as the bodily pleaſures upon the life of the ſpirit, which is leſſened, and impaired according as the guſts of the fleſh grow high and ſapid.

Prov. 29. 21.

1 Cor. 9. 27. Rom. 6. 4. Heb. 12. 2. 1 Pet. 2. 1. & 4. 1.

Rom. 7. 5.

Αἰσχρὸν τῶν μὲν ἀλόγων θηρίων ἄρχειν, ταῖς δ' ἡδοναῖς δουλεύειν. *Iſocra. ad Demonic.*

12. He that feeds a Lion muſt obey him, unleſs he make his den to be his priſon: our luſts are as wilde and as cruel beaſts, and unleſs they feel the load of fetters and of laws, will grow unruly and troubleſome, and increaſe upon us, as we give them food and ſatisfaction; he that is uſed to drink high wines, is ſick if he hath not his proportion, to what degree ſoever his cuſtom hath brought his appetite; and to ſome men, Temperance becomes certain death, becauſe the inordination of their deſires hath introduced a cuſtome, and cuſtome hath increaſed thoſe appetites, and made them almoſt natural in their degree; but he that hath been uſed to hard diet, and the pure ſtream, his refreſhments are much within the limits of temperance, "and his deſires as mode-"rate as his diet. S. *Jerom* affirms, that to be continent in the ſtate of "widowhood is harder, then to keep our Virgin pure: and there is reaſon, that then the appetite ſhould be harder to be reſtrained, when it hath not been accuſtomed to be denied, but ſatisfied in its freer ſollicitations. When a ſontinel is once opened, all the ſymbolical humours run thither, and iſſue out, and it is not to be ſtopped without danger, unleſs the hnmour be purged or diverted: So is the ſatisfaction of an impure deſire, it opens the iſſue, and makes way for the emanation of all impurity, and unleſs the deſire be mortified, will not be ſtopt by purpoſes and eaſie deſires.

13. Since

13. Since therefore the body is the inſtrument of ſins, the fewel and the incentive, our mortification muſt reach thither alſo, at leaſt in ſome degrees, or it will be to ſmall purpoſe to think of mortifying our ſpirit in ſome inſtances of temptation; In vain does that man think to keep his honour and chaſtity, that invites his luſt to an activeneſs by ſoft beds and high diet, and idleneſs and opportunity; Make the ſouls inſtrument unapt, and half the work is done. And this is true in all inſtances of carnality or natural deſires; whoſe ſcene lies in the lower region of paſſions, and are acted by the body; but the operation of the cure muſt be in proportion to the deſign; as the mortification of the ſpirit is in ſeveral degrees, ſo the mortification of the body alſo hath its ſeveral parts of prudence, injunction and neceſſity. For the preſcribing all ſorts of mortifications corporal, indefinitely and indiſcriminately to all perſons, without ſeparation of their ends, and diſtinct capacities, is a ſnare to mens Conſciences, makes religion impertinently troubleſome, occaſions ſome men to glory in corporal auſterity, as if of it ſelf it were an act of piety, and a diſtinction of the man from the more imperfect perſons of the world, and is all the way unreaſonable and inartificial.

14. Firſt, Therefore ſuch whoſe ingagements in the world, or capacities of perſon confine them to the loweſt and firſt ſtep of mortification, thoſe who fight onely for life and liberty, not for priviledges and honour, that are in perpetual conteſtation and cloſe fightings with ſin, it is neceſſary that their *body* alſo be *mortified* in ſuch a degree, that their deſires tranſport them not beyond the permiſſions of divine and humane Laws: let ſuch men be ſtrict in the rules of Temperance and ſobriety, be chaſte within the laws of marriage, cheriſh their body to preſerve their health, and their health to ſerve GOD, and to do their offices: to theſe perſons the beſt inſtruments of diſcipline are the ſtrict laws of Temperance, denying all tranſgreſſions of the appetite boyling over its margent and proper limit, aſſiduous prayer and obſervation of the publick laws of faſting, which are framed ſo moderate and even, as to be proportionable to the common manner of living of perſons ſecular and incumbred. For though many perſons of common imployments and even manner of living, have in the midſt of worldly avocations undertaken auſterities very rude and rigorous, yet it was in order to a higher mortification of ſpirit; and it is alſo neceſſary they ſhould, if either naturally, or habitually, or eaſily they ſuffer violent tranſportation of paſſions: for ſince the occaſions of anger and diſturbance in the world frequently occurre, if ſuch paſſions be not reſtrained by greater violence, then is competent to the ordinary offices of a moderate piety, the cure is weaker then the humour, and ſo leaves the work imperfect.

Huic epulæ vicisse famem, magnique penates
Summovisse hyemem tecto, pretiosaq; vestis
Hirtam membra super Romani more Quiriti
Induxisse togam. ——
De Catone dixit Lucanus; & de eodem.
Intonsus rigidam in frontem descendere canos
Passus erat, mœstamque genis increscere barbam.

15. Secondly, But this is coincident to the ſecond degree of mortification, for if either out of deſire of a farther ſtep towards perfection, or out of the neceſſities of nature or evil cuſtoms it be neceſſary alſo to ſubdue our paſſions, aſwell as the direct invitations to ſin, in both theſe caſes the body muſt ſuffer more auſterities, even ſuch as directly are

contrariant to every paſſionate diſturbance, though it be not ever ſinful in the inſtance. All mortifiers muſt abſtain from every thing that is unlawful, but theſe, that they may abſtain from things *unlawful*, muſt alſo deny to themſelves ſatisfaction in things *lawful* and *pleaſant*; and this is in a juſt proportion to the end, the ſubduing the paſſions, leſt their liberty and boldneſs become licentious. And we ſhall eaſier deny their importunity to ſin, when we will not pleaſe them in thoſe things in which we may: ſuch in which the fear of GOD, and the danger of our ſouls, and the convictions of reaſon and religion do not immediately cooperate. And this was the practiſe of *David*, when he had thirſted for the waters of *Bethlehem*, and ſome of his worthies ventured their lives and brought it, he refuſed to drink it, but poured *it upon the ground unto the Lord*, that is, *it became a drink-offering unto the Lord*: an acceptable oblation, in which he ſacrificed his *deſires* to GOD, denying himſelf the ſatisfaction of ſuch a deſire, which was natural and innocent, ſave that it was ſomething nice, delicate and curious. Like this was the act of the Fathers in the mountain *Nitria*, to one of which a fair cluſter of dried grapes being ſent, he refuſed to taſte them, leſt he ſhould be too ſenſual and much pleaſed, but ſent them to another, and he to a third, and the ſame conſideration tranſmitted the preſent through all their cells, till it came to the firſt man again: all of them not daring to content their appetite in a thing too much deſired, leſt the like importunity in the inſtance of a ſin ſhould prevail upon them. To theſe perſons the beſt inſtruments of Diſcipline are ſubſtractions rather then impoſition of auſterities; let them be great haters of corporal pleaſures, eating for neceſſity, diet ſpare and cheap; abridging and making ſhort the opportunities of natural and permitted ſolaces, * refuſing exteriour comforts, not chooſing the moſt pleaſant object, not ſuffering delight to be the end of eating, and therefore ſeparating delight from it, as much as prudently they may, not being too importunate with GOD to remove his gentler hand of paternal correction, but inuring our ſelves to patient ſuffering, and indifferent acceptation of the Croſs that GOD laies upon us; at no hand living *delicately*, or *curiouſly*, or *impatiently*. And this was the condition of S. *Paul*, ſuffering with excellent temper all thoſe perſecutions and inconveniences, which the enemies of Religion loaded him withall; which he called, *bearing the marks of the Lord JESVS in his body*; and *carrying about in his body the dying or mortification of the Lord JESVS*: it was in the matter of perſecution, which becauſe he bore patiently, and was accuſtomed to, and he accepted with indifference and renunciation, they were the mortifications and the marks of JESUS, that is, a true conformity to the Paſſion of CHRIST, and of great effect and intereſt for the preventing ſinnes by the mortification of his natural deſires.

2 Sam. 23. 17.

Apud Pallad. in hiſtor. Lauſiac.

* *Quanto quiſq; ſibi plura negaverit; A Diis plura feret.* Hor.

2 Cor. 4. 10. Gal. 6. 17.

16. Thirdly, But in the pale of the Church, there are and have been many tall Cedars, whoſe tops have reached to Heaven; ſome there are, that chooſe afflictions of the body, that by turning the bent and inclination of their affections into ſenſual diſpleaſures, they may not onely cut off all pretenſions of Temptation, but grow in ſpiritual graces, and perfections intellectual and beatified. To this purpoſe they ſerved themſelves with the inſtances of ſack-cloth, hard lodging, long faſts, pernoctation in prayers, renunciation of all ſecular poſſeſſions,

great

great and expenſive charity, bodily labours to great wearineſs and affliction, and many other prodigies of voluntary ſuffering, which Scripture and the Eccleſiaſtical ſtories do frequently mention. S. *Lewis* King of *France* wore ſackcloth every day, unleſs ſickneſs hindred; and S. *Zenobius* as long as he was a Biſhop. And when *Severus Sulpitius* ſent a ſackcloth to S. *Paulinus* Biſhop of *Nola*, he returned to him a letter of thanks, and diſcourſed piouſly concerning the uſe of corporal auſterities: and that I need not inſtance, it was ſo general that this was by way of appropriation called the *garment of the Church*, becauſe of the frequent uſe of ſuch inſtruments of exterior mortification: and ſo it was in other inſtances. S. *James* neither eat fleſh nor drank wine, S. *Matthew* lived upon acorns, ſeeds and herbs; and amongſt the elder Chriſtians, ſome rolled themſelves naked in ſnows, ſome upon thorns, ſome on burning coals, ſome chewed bitter pills, and maſticated gummes, and ſipped frequently on horrid potions, and wore iron upon their skin, and bolts upon their legs, and in witty torments excelled the cruelty of many of their perſecutors, whoſe rage determined quickly in death, and had certainly leſs of torment, then the tedious afflictions and rude penances of *Simeon* ſurnamed *Stylites*. But as all great examples have excellencies above the ordinary devotions of good people, ſo have they ſome danger and much conſideration.

Depoſuerunt ſæculi byſſum, & ſumpſerunt Eccleſiæ veſtimentum, quod eſt cilicium. Ruricius. Ep. 20. *Euſeb. l. 2. hiſt. c. 22. Clem. Alex. Pædag. l. 2. c. 1.*

17. Firſt, Therefore I conſider, that theſe bodily and voluntary ſelf-afflictions can onely be of uſe in carnal and natural temptations, of no uſe in ſpiritual: for aſcetick diet, hard lodging, and ſevere diſciplines, cannot be directly operative upon the ſpirit, but onely by mediation of the body, by abating its extravagancies, by ſubſtracting its maintenance, by leſſening its temptations; theſe may help to preſerve the ſoul chaſte, or temperate, becauſe the ſcene of theſe ſins lies in the body, and thence they have their maintenance, and from thence alſo may receive their *abatements; but in actions, which are leſs material, ſuch as pride, and envie, and blaſphemy, and impenitence, and all the kindes and degrees of malice, external mortifications do ſo little cooperate to their cure, that oftentimes they are their greateſt inflamers and incentives, and are like cordials given to cure a cold fit of an Ague, they do their work, but bring a hot fit in its place; and beſides that, great mortifiers have been ſooneſt aſſaulted by the ſpirit of pride, we finde that great faſters are naturally angry and cholerick. S. *Hierom* found it in himſelf, and *Ruffinus* felt ſome of the effects of it; and therefore this laſt part of corporal mortification, and the chooſing ſuch afflictions by a voluntary impoſition, is at no hand to be applied in all caſes, but in caſes of luſt only and intemperance or natural impatience, or ſuch crimes which dwell in the ſenſes; and then it alſo would be conſidered, whether or no rudeneſs to the body applyed for the obtaining *patience*, be not a direct temptation to *impatience*, a provoking the ſpirit, and a running into that, whither we pray that GOD would not ſuffer us to be led: poſſibly, ſuch auſterities, if applied with great caution and wiſe circumſtances, may be an exercise of patience, when the grace is by other means acquired; and he that findes them ſo, may uſe them, if he dares truſt himſelf: but as they are dangerous before the grace is obtained; ſo when it is, they are not neceſſary: and ſtill it may be enquired in the caſe of temptations to luſt, whether any ſuch auſterities which can conſiſt with health will do

* Ἐν πλησμονῇ χάριτος, ἐν ᾗ τοῖς νηπτικοῖς πρόσεστιν ἡ ἄνεσις ἀφορμὴ τῆς ἐγκρατείας. Antiphan.

the work; ſo long as the body is in health, it will do its offices of nature; if it is not in health, it cannot do all offices of grace, nor many of our calling: and therefore although they may do ſome advantages to perſons tempted with the loweſt ſins, yet they will not do it all, nor do it alone, nor are they ſafe to all diſpoſitions; and where they are uſeful to theſe ſmaller and lower purpoſes, yet we muſt be careful to obſerve that the mortification of the ſpirit, to the greateſt and moſt perfect purpoſes, is to be ſet upon by means ſpiritual and of immediate efficacy; for they are the loweſt operations of the ſoul, which are moved and produced by actions corporal; the ſoul may from thoſe become luſtful or chaſte, chearful or ſad, timerous or confident: but yet even in theſe the ſoul receives but ſome diſpoſitions thence, and more forward inclinations; but nothing from the body can be operative in the begetting or increaſe of charitie, or the love of GOD, or devotion, or in mortifying ſpiritual and intellectual vices: and therefore thoſe greater perfections, and heights of the ſoul, ſuch as are deſigned in this higheſt degree of mortification, are not apt to be enkindled by corporal auſterities; and

Δῆλον ἢ ἦν ἢ τῶν πιύτων κατεγνωκὼς φιλοσόφων οἱ ταύτην ἄσκησιν ἀρετῆς ὑπελάμβανον, ἣν πολλαῖς ἀνάγκαις ἢ πόνοις τὰς νέυς ἀντέχειν καταγυμνάσωσι; τῦτο μὲν δῆλον ὅτι πολλοὶ κελεύοντες, ἄλλοι ἢ μαστιγῦντες· ὅτι ἢ κατέτερον, ἢ σιδήρῳ τὰς ὀπφανείας αὐτῶν κατεξύοντες· ἠγεῖτο γὰρ χρῆναι πολὺ πρότερον ἐν ταῖς ψυχαῖς τὸ στέρεον τῦτο, ἢ ἀπαθὲς κατασκευάσαι.
Lucian. Nigrin.

"*Nigrinus* in *Lucian* findes fault with thoſe Philo-
"ſophers, who thought vertue is to be purchaſed
"by cutting the skin with whips, binding the nerves,
"razing the body with iron: but he taught that
"vertue is to *be* placed in the minde by actions in-
"ternal and immaterial, and that from thence re-
"medies are to be derived againſt perturbations
"and actions criminal. And this is determined by

the Apoſtle in faireſt intimation, *Mortifie therefore your earthly members*; and he inſtances in carnal crimes, *fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs*, which are things may be ſomething abated by corporal mortifications; and that theſe are by diſtinct manner to be helped from other more ſpiritual vices, he addes, *but now therefore put off all theſe, anger, wrath, malice, blaſphemy, filthy communication, and lying*: To both theſe ſorts of ſins, mortification being the general remedy, particular applications are to be made, and it muſt be only ſpiritual, or alſo corporal in proportion to the nature of the ſins: he ſeems to diſtinguiſh the remedy by ſeparation of the nature of the crimes, and poſſibly alſo by the differing words of [*mortifie*] applied to carnal ſins, and [*put off*] to crimes ſpiritual.

Col. 3. 5.

Ut corpus redimas, ferrum patieris & ignes,
Arida nec ſtiens ora lavabis aqua.
Ut valeas animo, quicquam tolerare negabis?
Νεκρώσατε τὰ μέλη ἀπὸ θεὸς τὰ πάντα.

18. Secondly, But in the leſſer degrees of mortification, in order to ſubduing of all paſſions of the ſenſitive appetite, and the conſequent and ſymbolical ſins, *bodily auſterities are of good uſe, if well underſtood and prudently undertaken: To which purpoſe I alſo conſider, No acts of corporal auſterity or external Religion, are of themſelves to be eſteemed holy or acceptable to GOD, are no where preciſely commanded, no inſtruments of union with CHRIST, no immediate parts of divine worſhip; and therefore to ſuffer corporal auſterities with thoughts determining upon the external action or imaginations of ſanctity inherent in the action, is againſt the purity, the ſpirituality, and ſimplicity of the Goſpel. And this is the meaning of S. *Paul, *It is a good thing that the heart be eſtabliſhed with grace, not with meats, which have not profited them which have*

* ὁ ἐγγὺς κυρίου πλήρης μαστίγων.
Clem. Alex. Pædag. 2.

Heb. 13. 9.

not

not profited them which walked in them; and, *The kingdome of GOD conſiſts not in meat and drink, but in righteouſneſs, and peace, and joy in the holy Ghoſt*; and, *Bodily exerciſe profiteth little, but godlineſs is profitable unto all things.* Now if external mortifications are not for *themſelves*, then they are to receive their eſtimate as they cooperate to the *end*; Whatſoever is a prudent reſtraint of an extravagant paſſion, whatſoever is a direct denial of a ſin, whatſoever makes proviſion for the ſpirit, or withdraws the fuel from the impure fires of carnality, that is an act of mortification; but thoſe auſterities which Baals Prieſts did uſe, or the *Flagellantes*, an ignorant faction that went up and down Villages whipping themſelves, or thoſe which return periodically on a ſet day of Diſcipline, and uſing rudeneſſes to the body by way of ceremony and ſolemnity, not directed againſt the actual incurſion of a pungent luſt, are not within the verge of the grace of mortification. For unleſs the temptation to a carnal ſin be actually incumbent and preſſing upon the Soul, pains of infliction and ſmart do no benefit toward ſuppreſſing the habit or inclination: for ſuch ſharp diſciplines are but ſhort and tranſient troubles; and although they take away the preſent fancies of a temptation, yet unleſs it be raſh and uncharitable, there is no effect remanent upon the body, but that the temptation may ſpeedily return. As is the danger, ſo muſt be the application of the remedy; actual ſeverities are not imprudently undertaken in caſe of imminent danger, but to cure an habitual luſt, ſuch corporal mortifications are moſt reaſonable, whoſe effect is permanent, and which takes away whatſoever does miniſter more fewel, and puts a torch to the pile.

Rom. 14. 17.

1 Tim. 4. 8.

19. But this is altogether a diſcourſe of Chriſtian prudence, not of preciſe duty and Religion, for if we do by any means provide for our indemnity and ſecure our innocence, all other exterior mortifications are not neceſſary, and they are convenient but as they do facilitate, or cooperate towards the end. Aud if that be well underſtood, it will concern us that they be uſed with prudence and caution, with purity of intention, and without pride: for ſince they are *nothing* in *themſelves*, but are hallowed and adopted into the family of religious actions by participation of the *end*, the doing them not for themſelves, takes off all complacency and fancy reflecting from an opinion of the external actions; guides and purifies the intention, and teaches us to be prudent in the managing of thoſe auſterities, which as they are in themſelves afflictive, ſo have in them nothing that is eligible, if they be imprudent.

20. And now ſuppoſing theſe premiſes as our guide to chooſe and enter into the action, Prudence muſt be called into the execution and diſcharge of it, and the manner of its managing; and for the prudential part, I ſhall firſt give the advice of *Nigrinus* in the diſcipline of the old Philoſophers; *He that will beſt inſtitute and inſtruct men in the ſtudies of vertue and true Philoſophie, muſt have regard to the minde, to the body, to the age, to the former education, and capacities or incapacities of the perſon*; to which all ſuch circumſtances may be added as are to be accounted for in all prudent eſtimations: ſuch as are national cuſtomes, dangers of ſcandal, the preſence of other remedies, or diſbanding of the inclination.

Καὶ τὸν ἄειστα παιδεύειν ἀνθρώπους περιαιρήσων, τοῦτο μὲ ψυχῆς, τοῦτο δ σώματος, τοῦτο δ ἡλικίας τι καὶ τῆς προϊτιεσῆ ἀγωγῆς. Nigr. apud. Lu.

21. Secondly, It may alſo concern the prudence of this duty, not to neglect the ſmalleſt inadvertencies and minutes of luſt or ſpiritual inconvenience;

convenience, but to contradict them in their weakneſs, and firſt beginnings. We ſee that great diſturbances are brought from the ſmalleſt occaſions meeting with an impatient ſpirit, like great flames kindled from a little ſpark, fallen into an heap of prepared nitre. "S. *Auſtin* tells a ſtory of a "certain perſon much vexed with flyes in the region of his dwelling, and "himſelf heightned the trouble by too violent and buſie reflections upon "the inconſiderableneſs of the inſtrument, and the greatneſs of the vexa- "tion alighting upon a peeviſh ſpirit. In this diſpoſition he was viſited "by a Manichee (a Heretick, that denied GOD to be the Maker of things "viſible:) he being buſie to rub his infection upon the next thing he met, "asked the impatient perſon whom he thought to be the Maker of flyes? "He anſwered, I think the Devil was; for they are inſtruments of "great vexation and perpetual trouble: what he rather fancied then be- "leeved, or expreſſed by anger, rather then at all had entertain'd with- "in, the Manichee confirm'd by ſuch arguments, to which his adver- "ſary was very apt to give conſent by reaſon of his impatience and pee- "viſhneſs. The Manichee having ſet his foot firm upon his firſt breach "proceeded in his Queſtion, If the Devil made Flyes, why not Bees, "who are but a little bigger, and have a ſting too? The conſideration of "the ſting made him fit to think, that the little difference in bigneſs need- "ed not a diſtinct and a greater Efficient, eſpecially ſince the ſame work- "man can make a great as well as a little veſſel. The Manichee proceeded, "If a Bee, why not a Locuſt? if a Locuſt, then a Lizzard, if a Lizzard, then "a Bird, if a Bird, then a Lamb, and thence he made bold to proceed to a "Cow, to an Elephant, to a Man. His adverſary by this time being "inſnared by granting ſo much, and now aſhamed not to grant more, "leſt his firſt conceſſions ſhould ſeem unreaſonable and impious, con- "feſſed the Divel to be the Maker of all Creatures viſible. The uſe which is made of this ſtory, is this caution, that the Divel do not abuſe us in Flyes, and provoke our ſpirits by trifles and impertinent accidents: for if we be unmortified in our ſmalleſt motions, it is not imaginable we ſhould ſtand the blaſt of an impetuous accident and violent perturbation. Let us now therefore give our paſſions courſe in a ſmall accident, becauſe the inſtance is inconſiderable; for though it be, the conſequence may be dangerous, and a wave may follow a wave, till the inundation be general and deſperate. And therefore here it is intended for *advice*, that we be obſervant of the accidents of our domeſtick affairs, and curious that every trifling inadvertency of a ſervant, or ſlight misbecoming action, or imprudent words be not apprehended as inſtruments of vexation; for ſo many ſmall occaſions, if they be productive of many ſmall diſturbances, will produce an habitual churliſhneſs and immortification of ſpirit.

Tract. 1. in Joh.

22. Thirdly, Let our greateſt diligence and care be imployed in mortifying our predominant paſſion: for if our care be ſo great, as not to entertain the ſmalleſt, and our reſolution ſo ſtrong and holy, as not to be ſubdued by the greateſt and moſt paſſionate deſires, the Spirit hath done all its work, ſecures the future, and ſanctifies the preſent, and nothing is wanting but perſeverance in the ſame prudence and religion; and this is typically commanded in the precept of GOD to *Moſes* and *Aaron* in the matter of Peor; *Vex the Midianites, becauſe they vexed you, and made you ſin by their daughters*; and *Phinehas* did ſo; he killed a Prince of the

the houſe of *Simeon*, and a Princeſs of *Midian*; and GOD confirmed the Prieſthood to him for ever; meaning that we ſhall for ever be admitted to a nearer relation to GOD, if we ſacrifice to GOD our deareſt luſt: and this is not ſo properly an act, as the end of Mortification; therefore it concerns the prudence of the duty, that all the efficacy and violence of it be imployed againſt the ſtrongeſt, and there where is the moſt dangerous hoſtility.

23. Fourthly, But if we mean to be Maſters of the field and put our victory paſt diſpute, let us mortifie our moroſity and natural averſations, reducing them to an indifferency, having in our wills no fondneſſes, in our ſpirits no faction of perſons or nations: being prepared to love all men, and to endure all things, and to undertake all imployments which are duty or counſel in all circumſtances and diſadvantages. For the excellency of evangelical ſanctity does ſurmount all Antipathies, as a veſſel climbs up, and rides upon a wave; *the Wolf and the Lamb ſhall cohabit, and a Childe ſhall play and put his fingers in the Cavern of an Aſpick*; nations whoſe intereſt are moſt contradictory, muſt be knit by the confederations of a mortified and a Chriſtian Spirit, and ſingle perſons muſt triumph over the difficulties of an indiſpoſed nature, or elſe their own will is unmortified, and nature is ſtronger then can well conſiſt with the dominion and abſolute empire of grace. To this I reduce ſuch peeviſh and unhandſome niceneſſes, in matters of religion, that are unſatisfied, unleſs they have all exteriour circumſtances, trimmed up and made pompous for their religious offices, ſuch who cannot pray without a convenient room, and their devotion is made active only by a well built Chappel, and they cannot ſing lauds without Church muſick, and too much light diſſolves their intention, and too much dark promotes their melancholy; and becauſe theſe and the like exteriour miniſteries are good advantages, therefore without them they can do nothing, which certainly is a great intimation and likeneſs to immortification. Our will ſhould be like the the Candle of the eye, without all colour in it ſelfe, that it may entertain the ſpecies of all colours from without: and when we luſt after mandrakes and deliciousneſs of exteriour miniſteries, we many times are brought to betray our own intereſt, and proſtitute our deareſt affections to more ignoble and ſtranger deſires. Let us love all natures, and ſerve all perſons, and pray in all places, and faſt without opportunities, and doe alms above our power, and ſet our ſelves heartily on work to neglect and fruſtrate thoſe lower temptations of the Devil, who will frequently enough make our religion inopportune, if we then will make it infrequent, and will preſent us with objects enough and flyes to to diſquiet our perſons, if our natures be petulant, peeviſh, curious and unmortified.

24. It is a great mercy of GOD to have an affable, ſweet and well diſpoſed nature, and it does halfe the work of Mortification for us; we have the leſs trouble to ſubdue our paſſions and deſtroy our luſts. But then as thoſe, whoſe natures are moroſe, cholerick, peeviſh and luſtfull, have greater difficulty, ſo is their virtue of greater excellence, and returned with a more ample reward: but it is in all mens natures, as with them who gathered Manna, *they that gathered little had no lack, and they that gathered much had nothing over*; they who are of ill natures ſhall want

* no

* *Nemo adeo ferus eſt, ut non mitescere poſſit, Si modo cultura patientem commodet aurem.* Hor. ep. 1.

* no aſſiſtance of GOD S grace to work their cure, though their fleſh be longer healing, and they who are ſweetly tempered, being naturally meek and modeſt, chaſte, or temperate, will finde work enough to conteſt againſt their temptations from without, though from within poſſibly they may have fewer; yet there are greater degrees of virtue and heroical excellencies, and great rewards to which GOD hath deſigned them by ſo fair diſpoſitions, and it will concern all their induſtry to mortifie their ſpirit, which though it be malleable and more ductile, yet it is as bare and naked of imaginary, as the rudeſt and moſt iron nature: ſo that *mortification* will be *every mans duty*; no nature, nor piety, nor wiſdome, nor perfection, but will need it, either to ſubdue a luſt, or a paſſion; to cut off an occaſion, or to reſiſt a temptation; to perſevere, or to go on; to ſecure our preſent eſtate, or to proceed towards perfection. But all men do not think ſo.

25. For there are ſome who have great peace; no fightings within, no troubles without, no diſputes or contradictions in their ſpirit: but theſe men have the peace of tributaries or a conquered people, the gates of their city ſtand open day and night, that all the carriages may enter without diſputing the paſs: the fleſh and the ſpirit diſpute not, becauſe the ſpirit is there in pupillage or in bonds, and the fleſh rides in triumph, with the tyranny, and pride and impotency of a female tyrant. For in the ſenſe of religion we all are *warriers* or *ſlaves*; either our ſelves are ſtark dead in treſpaſſes and ſins, or we need to ſtand perpetually upon our guards in continual obſervation, and in conteſtation againſt our luſts and our paſſions; ſo long denying and contradicting our own wills, till we will and chooſe to do things againſt our wills, having an eye alwayes to thoſe infinite ſatisfactions which ſhall glorifie our wills, and all our faculties, when we arrive to that ſtate, in which there ſhall be no more contradiction, but only that our mortal ſhall put on immortality.

26. But as ſome have a vain and dangerous peace, ſo others double their trouble by too nice and impertinent ſcruples, thinking that every temptation is a degree of immortification; as long as we live we ſhall have to doe with Enemies; but as this life is ever a ſtate of imperfection, ſo the very deſigne and purpoſe of Mortification is not to take away temptations, but to overcome them: it endeavours to facilitate the work, and ſecure our condition by removing all occaſions it can: but the opportunity of a crime, and the ſollicitation to a ſin is no fault of ours, unleſs it be of our procuring, or findes entertainment when it comes unſent for. To ſuffer a tentation is a miſery, but if we then ſet upon the mortification of it, it is an occaſion of virtue; and never is criminal, unleſs we give conſent. But then alſo it would be conſidered, that it is not good offering our ſelves to *fire ordeal* to confirme our innocence, nor prudent to enter into battel without need, and to ſhew our valour; nor ſafe to procure a tentation, that we may have the reward of mortification of it. For Mortification of the ſpirit not commanded, as a duty finally reſting in it ſelf, or immediately landing upon GODS glory, ſuch as are acts of charity and devotion, chaſtity and juſtice; but it is the great inſtrument of humility and all other graces: and therefore is to be undertaken to deſtroy a ſin, and to ſecure a virtuous habit; and beſides that to call on a danger is to tempt GOD, and to invite the Devil, (and no man is ſure

Vide diſc. of Temptation.

ſure of a victory;) it is alſo great imprudence to create a need, that we may take it away again; to drink poyſon to make experiment of the antidote; and at the beſt it is but a running back to come juſt to the ſame place again; for he that is not tempted, does not ſin: but he that invites a Temptation, that he might overcome it, or provokes a Paſſion, that he may allay it, is then but in the ſame condition after his pains and his danger: He was not ſure he ſhould come ſo far.

The PRAYER.

O *Deareſt* GOD, *who haſt framed man of ſoul and body, and fitted him with faculties, and proportionable inſtruments to ſerve thee according to all our capacities: let thy Holy Spirit rule and ſanctifie every power and member both of ſoul and body, that they may keep that beauteous order, which in our creation thou didſt intend, and to which thou doeſt reſtore thy people in the renovations of grace, that our affections may be guided by reaſon, our underſtanding may be enlightned with thy word, and then may guide and perſwade our will, that we ſuffer no violent tranſportation of paſſions, nor be overcome by a temptation, nor conſent to the impure ſollicitations of luſt; that ſin may not reign in our mortal bodies, but that both bodies and ſouls may be conformable to the ſufferings of the holy* JESUS, *that in our body we may bear the marks and dying of our* LORD; *and in our ſpirits we may be humble and mortified, and like him in all his imitable perfections, that we may die to ſin and live to righteouſneſs, and after our ſuffering together with him in this world, we may reign together with him hereafter, to whom in the unity of the moſt myſterious Trinity be all glory and dominion and praiſe for ever and ever.* Amen.



S.t IOHN

Looke how the quick-sight Eagle mounts on high,
Beholds the Sunne with her all-peircing eie;
So unto CHRISTES Divinitie I Soare,
Beyond the Straine of these that are before

1657

W Fathorne sculp

Place this in P 14.1 Sec: 9

SECT. IX.

Of JESUS being baptized, and going into the wilderneſs to be tempted.

1. NOW the full time was come, JESUS took leave of his Mother and his trade. to begin his Fathers work and the office Prophetical in order to the redemption of the world; and when *John* was baptizing in *Jordan JESUS came to John to be baptized of him.* The Baptiſt had never ſeen his face, becauſe they had been from their infancy driven to ſeveral places, deſigned to ſeveral imployments, and never met till now. But immediately the holy Ghoſt inſpired *S. John* with a diſcerning and knowing ſpirit, and at his firſt arrival he knew him, and did him worſhip. *And when Jeſus deſired to be baptized, John forbad him, ſaying, I have need to be baptized of thee, and comeſt thou to me?* For the baptiſme of *John*, although it was not a direct inſtrument of the Spirit for the collation of grace, nor that we finde adminiſtred in any form of words, not ſo much as in the name of CHRIST to come (as * many dream) (becauſe even after *John* had baptized, the Phariſees ſtill doubted, if he were the Meſſias, which they would not, if in his form of miniſtration he had publiſhed CHRIST to come after him: and alſo becauſe it had not been proper for CHRIST himſelfe to have received that baptiſme, whoſe forme had ſpecified himſelfe to come hereafter: neither could it conſiſt with the Revelation which *John* had, and the confeſſion which he made, to baptize in the name of CHRIST to come, whom the Spirit marked out to him to be come already, and himſelf pointed at him with his finger) yet it was a *ceremonious conſignation* of the doctrine of *repentance*, which was one great part of the Covenant Evangelical, and was a Divine inſtitution, the ſuſception of it was in order to the fulfilling all righteouſneſs, it was a ſigne of humility, the perſons baptized confeſſed their ſins, it was a ſacramental diſpoſing to the baptiſme and faith of Chriſt; but therefore *John* wondred, why the *Meſſias*, the Lambe of GOD, pure and without ſpot, who needed not the abſterſions of repentance, or the waſhings of baptiſme, ſhould demand it, and of him, a ſinner and his ſervant. And in the Hebrew Goſpel of S. *Matthew* which the *Nazarens* uſed at *Berea* (as S. *Hierom* reports) theſe words are added; [the Mother of the Lord and his brethren ſaid unto him: *John Baptiſt* baptizeth to the remiſſion of ſins, let us goe and be baptized of him. He ſaid to them: What have I ſinned that I ſhould goe and be baptized of him?] and this part of the ſtory is alſo told by *Juſtin Martyr*. But JESUS wanted not a propoſition to conſigne by his baptiſme proportionable enough to the analogie of its inſtitution; for as others profeſſed their return towards Innocence, ſo he avowed his perſeverance in it: and though he was never called in Scripture [*A ſinner*] yet he was made *ſin* for us;

* *Gabriel, Sotus, Scotus &c.*

σφρᾶγις τῆς εὐαγγελικῆς χάριτος. *Quaeſt. ad Orthod.* 37. Acts 19. 4.

Dial. 3. adverſ. Pelag.

that is, he did undergo the ſhame and the puniſhment; and therefore it was proper enough for him to perform the Sacrament of ſinners.

2. But the holy JESUS who came (as himſelf in anſwer to the *Baptiſts* queſtion profeſſed) *to fulfil all righteouſneſs*, would receive that rite which his Father had inſtituted in order to the manifeſtation of his Son. For although the *Baptiſt* had a glimpſe of him by the firſt irradiations of the Spirit, yet *John* profeſſed, *That he therefore came baptizing with water, that Jeſus might be manifeſted to Iſrael*; and it was alſo a ſigne given to the *Baptiſt* himſelf, that on *whomſoever he ſaw the ſpirit deſcending and remaining*, he is the perſon *that baptizeth with the holy Ghoſt*. And GOD choſe to actuate the ſigne at the waters of *Jordan* in great and religious aſſemblies convened there at *Johns* baptiſme, and therefore JESUS came to be baptized, and by this baptiſme became known to *Iohn*, who as before he gave to him an indiſcriminate teſtimony, ſo now he pointed out the perſon in his Sermons and Diſcourſes, and by calling him *the* * *Lamb of God* propheſyed of his paſſion and preached him to be the worlds Redeemer, and the ſacrifice for mankinde. He was now manifeſt to *Iſrael*, he confirmed the baptiſme of *Iohn*, he ſanctified the water to become ſacramental and miniſterial in the remiſſion of ſins, he by a real event declared, that to them who ſhould rightly be baptiſed the kingdome of Heaven ſhould certainly be opened, he inſerted himſelf by that ceremony into the ſociety and participation of holy people, of which communion himſelf was head and Prince; and he did in a ſymbol purifie humane nature, whoſe ſtains and guilt he had undertaken.

Ἐβαπτίσθη δὲ καὶ ἐνήστευσεν (Ἰησοῦς) ἵνα αὐτὸς ἀπορρητοτέρως ἢ νηστείας χρείαν ἔχων ἢ καθάρσεως, ὁ τῇ φύσει καθαρὸς καὶ ἅγιος, ἀλλ' ἵνα καὶ Ἰωάννῃ ἀληθείαν μεσιτεύσῃ φύσει καὶ ὑμῖν ὑπογεγραμμὲν πεφήνῃ. *Clem. Conſtit. Apoſt. l. 7. c. 23.*

* *Symbolum ſupplicii crucis* Juſt. Mart.

3. As ſoon as *John* had performed his miniſtery, and *Ieſus was baptized*, he prayed, and the *heavens were opened* and the aire clarified by a new and glorious light, * and the holy Ghoſt in the manner of a Dove alighted upon his ſacred head, and GOD the Father gave a voice from Heaven, ſaying, *Thou art my beloved Son, in whom I am well pleaſed.* This was the inauguration and proclamation of the *Meſſias*, when he began to be the great Prophet of the new Covenant. And this was the greateſt meeting that ever was upon earth, where the whole Cabinet of the miſterious Trinity was opened, and ſhewn, as much as the capacities of our preſent imperfections will permit the ſecond perſon in the veil of humanitie, the third in the ſhape or with the motion of a Dove, but the firſt kept his primitive ſtate, and as to the Iſraelites he gave notice by way of caution, *Ye ſaw no ſhape, but ye heard a voice*; ſo now alſo GOD the Father gave teſtimony to his holy Son, and appeared only in a voice without any viſible repreſentment.

* καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα. *Evang. Ebion.*

ὡσεὶ περιστερὰν. Matth. 3. 16. Mark 1. 10. ἐν σωματικῷ εἴδει. Luke 3. 22.

4. When the rite and the ſolemnity was over, CHRIST aſcended up out of the waters, and left ſo much vertue behinde him, that, as *Gregorius Turonenſis* reports, that creek of the River, where his holy body had been baptized, was indued with a healing qualitie, and a power of curing Lepers, that bathed themſelves in thoſe waters, in the faith and with invocation of the holy name of JESUS. But the manifeſtation of this power was not till afterwards, for as yet JESUS did no miracles.

Cap. 17. *de gloria Martyr.*

5. As ſoon as ever the SAVIOUR of the World was baptized, had opened the heavens, which yet never had been opened to Man, and was declared the Son of GOD, JESUS was by the Spirit driven into the Wildemeſs, not by an unnatural violence, but by the efficacies of inſpiration, and a ſupernatural inclination and activity of reſolution; for it was the holy Spirit that bore him thither, he was led by the good Spirit, to be tempted by the *evil*, whither alſo he was pleaſed to retire to make demonſtration that even in an active life, ſuch as he was deſigned to and intended, ſome receſſes and temporary dimiſſions of the world are moſt expedient, for ſuch perſons eſpecially whoſe office is Prophetical, and for inſtitution of others; that by ſuch vacancies in prayer and contemplation they may be better enabled to teach others, when they have in ſuch retirements converſed with GOD.

6. In the Deſert, which was four miles from the place of his Baptiſm, and about twenty miles from *Jeruſalem*, as the common computations are, he did abide forty days, and forty nights, where he was perpetually diſturbed and aſſaulted with evil ſpirits, in the midſt of wild beaſts, in a continual faſt without eating bread or drinking water; *and the Angels miniſtred to him*, being Meſſengers of comfort and ſuſtentation ſent from his Father for the ſupport and ſervice of his humanity, and imployed in reſiſting and diſcountenancing the aſſaults and temporal hoſtilities of the ſpirits of darkneſs.

7. Whether the Devils appeared in any horrid and affrighting ſhapes, is not certain; but it is more likely, to a perſon of ſo great ſanctity and high deſignation they would appear more Angelical and immaterial, in repreſentments intellectual, in words and idea's, temptations and inticements, becauſe JESUS was not a perſon of thoſe low weakneſſes to be affrighted or troubled with an ugly phantaſme, which can do nothing but abuſe the weak and imperfect conceptions of perſons nothing extraordinary. And this was the way which Satan or the Prince of the Devils took, whoſe temptations were reſerved for the laſt aſſault, and the great day of trial, for at the expiration of his forty dayes, JESUS being hungry, the tempter invited him onely to eat bread of his own providing, which might refreſh his humanity and prove his Divinity, hoping that his hunger, and the deſire of convincing the Devil, might tempt him to eat before the time appointed. But *Jeſus anſwered, It is written, Man ſhall not live by Bread alone, but by every word that proceeds out of the mouth of God*; meaning that in every word of GOD, whether the Commandment be general or ſpecial, a promiſe is either expreſſed or implyed, of the ſupply of all proviſions neceſſary for him that is doing the work of GOD; and that was the preſent caſe of JESUS, who was then doing his Fathers work, and promoting our intereſt; and therefore was ſure to be provided for: and therefore ſo are we.

8. The Devil having failed in this aſſault, tryes him again, requiring but a demonſtration of his being the Son of GOD. He ſets him upon the * battlement of the Temple, and invites him to throw himſelf down, upon a pretence that *GOD would ſend his Angels* to keep his Son, and quotes Scripture for it: but JESUS underſtood it well; and though he was

* πτερύγιον, διεξοδικὸν, τὸ ἐπάνω τῶν ναῶν ἀναπεφυκὸς ζώδιον.

ſecured of GODS protection, yet he would not tempt GOD, nor ſollicite his providence to a dereliction by tempting him to an unneceſſary conſervation. This aſſault was ſilly and weak. But at laſt he unites all his power of ſtratagem, and places the holy JESUS upon an exceeding high Mountain, and by an Angelical power draws into one Center Species * and Ideas, from all the Kingdomes and glories of the World, and makes an admirable Map of beauties, and repreſents it to the eyes of JESUS, ſaying, that all that was put into his power to give, and he *would give it him if he would fall down and worſhip him.* But then the holy Lamb was angry as a provoked Lion, and commanded him away, when his temptations were violent and his demands impudent and blaſphemous. *Then the Devil leaveth him, and the Angels came and miniſtred unto him,* bringing ſuch things as his neceſſities required, after he had by a forty days faſt done penance for our ſins, and conſign'd to his Church the doctrine and diſcipline of faſting, in order to a contemplative life, and the reſiſting and overcoming all the temptations and allurements of the Devil, and all our ghoſtly enemies.

* φαινόμενα ἐν τῷ αἰεὶ φαντάσματα ἄϋλα καὶ ἀσώματα.

Ad SECT. 9.

Conſiderations upon the baptizing, faſting, and temptation of holy JESUS by the Devil.

1. WHen the day did break, and the *Baptiſt* was buſie in his offices, the Sun of Righteouſneſs ſoon entred upon our Hemiſphere; and after he had lived a life of darkneſs and ſilence for thirty years together, yet now that he came to do the greateſt work in the World, and to miniſter in the moſt honourable Embaſſie, he would doe nothing of ſingularity, but fulfill all righteouſneſs and ſatisfie all Commands, and joyne in the common rites and Sacraments, which all people innocent or penitent did undergoe, either as deleteries of ſin or inſtruments of grace. For ſo he would needs be baptized by his ſervant; and though he was of purity ſufficient to do it, and did actually by his baptiſme purifie the purifier, and ſanctifie that, and all other ſtreams to a holy miniſtery and effect, yet he went in, bowing his head like a ſinner, uncloathing himſelf like an imperfect perſon, and craving to be waſht, as if he had been cruſted with an impure leproſie: thereby teaching us to ſubmit our ſelves to all thoſe rites which he would inſtitute; and although ſome of them, be like the baptiſm of *John* joyned with confeſſion of ſins, and publication of our infirmities, yet it were better for us to lay by our loads, and waſh our ulcers, then by concealing them, out of vainer deſires of impertinent reputation, cover our diſeaſe till we are heart-ſick and dye. But when ſo holy a perſon does all the pious miniſteries of the more imperfect, it is a demonſtration to us, that a life common and ordinary, without affectation or ſingularity, is the moſt prudent and ſafe. Every great change, every violence of fortune, all eminencies and unevenneſſes whatſoever, whether of perſon or accident or circumſtance, puts us to a new trouble, requires a diſtinct care, creates new dangers, objects more temptations, marks us out the object

of

of envie, makes our ſtanding more inſecure, and our fall more contemptible and ridiculous. But an *even* life ſpent with as much rigour of duty to GOD as ought to be, yet in the ſame manner of devotions in the ſuſception of ordinary offices, in bearing publick burdens, frequenting publick aſſemblies, performing offices of civility, receiving all the rites of an eſtabliſhed religion, complying with national cuſtomes, and hereditary ſolemnities of a people, in nothing diſquieting publick peace, or diſreliſhing the great inſtruments of an innocent communion, or diſſolving the circumſtantial ligaments of charity, or breaking Laws, and the great relations and neceſſitudes of the World, out of fancy or ſingularity, is the beſt way to live *holily* and *ſafely*, and *happily*: ſafer from ſin and envie, and more removed from trouble and temptation.

2. When JESUS came to *John* to be baptized, *John* out of humility and modeſty refuſed him, but when JESUS by reduplication of his deſire, fortifying it with a command, made it in the Baptiſt to become a duty, then he obeyed. And ſo alſo did the primitive Clerks refuſe to do offices of great dignity, and higheſt miniſtery, looking through the honour upon the danger, and paſſing by the dignity they conſidered the charge of the cure, and knew, that the *eminency* of the *office* was in all ſenſes *inſecure* to the *perſon*, till by *command* and peremptory injunction of their Superiours it was put paſt a diſpute, and became neceſſary, and that either they muſt periſh inſtantly in the ruines and precipices of diſobedience, or put it to the hazard, and a fair venture for a brighter crown, or a bigger damnation. I wiſh alſo this care were entailed, and did deſcend upon all ages of the Church; for the ambitious ſeeking of dignities and prelacies Eccleſiaſtical is grown the Peſt of the Church, and corrupts the ſalt it ſelf, and extinguiſhes the lights, and gives too apparent evidences to the world, that neither the end is pure, nor the intention ſanctified, nor the perſon innocent, but the purpoſe ambitious or covetous, and the perſon vitious, and the very entrance into Church offices is with an impure torch, and a foul hand, or a heart empty of the affections of religion, or thoughts of doing GODS work. I do not think the preſent age is to be treated with, concerning denying to accept rich Prelacies and pompous dignities, but it were but reaſonable that the main intention, and intellectual deſign ſhould be to appreciate, and eſteem the office and employment to be of greateſt conſideration. It is lawful to deſire a Biſhoprick, neither can the unwillingneſs to accept it be, in a prudent account, adjudged the apteſt diſpoſition to receive it, (eſpecially if done in * ceremony, juſt in the inſtant of their entertainment of it, and poſſibly after a long ambition) but yet it were well if we remember, that ſuch deſires muſt be ſanctified with holy care and diligence in the office; for the honey is guarded with thouſands of little ſharp ſtings and dangers, and it will be a ſad account, if we be called to audit for the crimes of our *Dioceſs*, after our own *talleys* are made even; and he, that beleeves his own load to be big enough, and trembles at the apprehenſion of the horrors of Doomeſday, is not very wiſe, if he takes up thoſe burdens, which, he ſees, have cruſhed their Bearers, and preſſes his own ſhoulders till the bones crack, onely becauſe the bundles are wrapt in white linnen and bound with ſilken cords. *He that deſires the office of a Biſhop, deſires a good work*, ſaith S. *Paul*, and therefore we muſt not look on it for the fair *ſpreading ſails*, and the beauteous

* *In Pontifical. Rom.*

ſtreamers, which the favour of Princes hath put to it, to make it ſaile fairer, and more ſecure againſt the dangers of ſecular diſcomforts; but upon the *burden* it bears; Prelacy is a good work, and a good work well done is very honourable, and ſhall be rewarded, but he that conſiders the infinite dangers of miſcarrying, and that the loſſe of the ſhip will be imputed to the Pilot, may think it many times the ſafeſt courſe to put God or his ſuperiours to the charge of a Command, before he undertakes ſuch great miniſteries; And he that enters in by the force of Authority, as he himſelf receives a teſtimony of his worth and aptneſs to the employment, ſo he gives the world another, that his ſearch for it was not criminall, nor his perſon immodeſt, and by his weighty apprehenſion of his dangers he will conſider his work and obtain a grace to do it diligently, and to be accepted graciouſly. And this was the modeſty and prudence of the Baptiſt.

* 1 Cor. 10. 1, 2, 3. Gal. 3. 14. 27. 1 Pet. 3. 21. 1 Cor. 12. 7. 13. Matth. 3. 2, 6.

3. *when Jeſus was baptized, he prayed, and the heavens were opened.* External rites of Divine Inſtitution receive benediction and energy from above, but it is by the mediation of *Prayer*; *for there is nothing ritual, but it is alſo joyned with ſomething moral, and required on our part in all perſons capable of the uſe of reaſon, that we may underſtand that the bleſſings of Religion are *works* and *graces* too; GOD therefore requiring us to do ſomething, not that we may glory in it, but that we may eſtimate the grace, and go to GOD for it in the means of his own hallowing; *Naaman* had been ſtupid, if when the Prophet bad him waſh ſeven times in *Jordan* for his cure, he had not confeſſed the cure to be wrought by the GOD of *Iſrael*, and the miniſtery of his Prophet, but had made himſelf the Authour, becauſe of his obedience to the enjoyned condition; and it is but a weak fancy to derogate from GODS grace, and the glory and the freedome of it, becauſe he bids us waſh before we are cleanſed, and pray when we are waſhed, and commands us to ask before we ſhall receive. But this alſo is true from this inſtance, that the externall rite of Sacrament, is ſo inſtrumentall in a ſpirituall grace, that it never does it but with the conjunction of ſomething moral; and this truth is of ſo great perſwaſion in the Greek Church, that the myſtery of Conſecration in the venerable Euchariſt is amongſt them attributed not to any myſticall words, and ſecret operations of ſyllables, but to the efficacy of the prayers of the Church, in the juſt imitation of the whole action, and the rite of inſtitution. And the purpoſe of it is, that we might ſecure the excellency and holineſſe of ſuch prædiſpoſitions, and concomitant graces, which are neceſſary to the worthy and effectuall ſuſception of the external rites of Chriſtianity.

Juſtin Mart. *apol.* 2. Euſeb. *Emiſſ. ſerm.* 5. *de paſch.* S. Auguſt. *l.* 3. *c.* 4. *de Trin.*

Quòd Chriſtus vidit cœlos apertos, noſtri utique gratiâ factum eſt, quibus per lavacrum unde regeneratricis janua panditur regni cœleſtis. Beda in Mat. l. 1. c. 1.

4. After the holy JESUS was baptized and had prayed, *the Heavens opened, the holy Ghoſt deſcended*, and a voice from heaven proclaimed him to be the Son of GOD, and one in whom the Father was well pleaſed; and the ſame ointment, that was caſt upon the head of our high Prieſt, went unto his beard, and thence fell to the borders of his garment; for as CHRIST our Head felt theſe effects in manifeſtation, ſo the Church beleeves GOD does to her, and to her meaneſt children in the ſuſception of the holy rite of Baptiſme in right, apt, and holy diſpoſitions. For the Heavens open too upon us, and the holy Ghoſt deſcends to ſanctifie the waters, and to hallow the Catechumen, and

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to pardon the paſſed and repented ſins, and to conſigne him to the inheritance of ſons, and to put on his military girdle, and give him the Sacrament and oath of fidelity; for all this is underſtood to be meant by thoſe frequent expoſitions of Scripture, calling baptiſme *the laver of regeneration, illumination, a waſhing away the filth of the fleſh, and the anſwer of a good conſcience, a being buried with Chriſt*, and many others of the like purpoſe and ſignification. But we may alſo learn hence ſacredly to eſteem the Rites of Religion, which he firſt ſanctified by his own perſonal ſuſception, and then made neceſſary by his own inſtitution and command, and GOD hath made to be conveyances of bleſſing and miniſteries of the holy Spirit.

Eph 5.26. Heb. 10.32. 1 Pet. 3.21. Rom, 6.4.

5. The holy Ghoſt deſcended upon JESUS in the manner or viſible repreſentment of a Dove, either in ſimilitude of figure which he was pleaſed to aſſume, as the Church more generally hath beleeved; or at leaſt he did *deſcend like a Dove*, and in his robe of fire hovered over the Baptiſts head, and then ſate upon him, as the Dove uſes to ſit upon the houſe of her dwelling; whoſe proprieties of nature are pretty and modeſt Hieroglyphicks of the duty of ſpiritual perſons, which are thus obſerved in both Philoſophies; the Dove ſings not but mourns, it hath no gall *, ſtrikes not with its bill, hath no crooked talons, and forgets its young ones ſooneſt of any the inhabitants of the air; and the effects of the holy Spirit are ſymbolical in all the ſons of ſanctification. For the voice of the Church is ſad in thoſe accents, which expreſſe her own condition; but as the Dove is not ſo ſad in her breaſt, as in her note; ſo neither is the interiour condition of the Church wretched and miſerable, but indeed her ſong is moſt of it Elegy within her own walls, and her condition looks ſad, and her joyes are not pleaſures in the publick eſtimate, but they that afflict her, think her miſerable, becauſe they know not the ſweetneſſes of a holy peace and ſerenity, which ſupports her ſpirit, and plains the heart under a rugged brow, making the ſoul feſtivall under the noiſe of a Threne and ſadder groanings. But the Sons of conſolation are alſo taught their duty by this apparition: for upon whomſoever the Spirit deſcends, he teaches him to be meek and charitable, neither offending by the violence of hands, or looſer language. For the Dove is inoffenſive in beak, and foot, and feels no diſturbance and violence of paſſions when its deereſt intereſts are deſtroyed, that we alſo may be of an even ſpirit in the ſaddeſt accidents, which uſually diſcompoſe our peace; and however ſuch ſymbolical intimations receive their efficacy from the fancy of the contriver, yet here, whether this apparition did intend any ſuch morall repreſentment, or no, it is certain that where ever the holy Spirit does dwell, there alſo Peace and Sanctity, Meekneſſe and Charity, a mortified will, and an active dereliction of our deſires do inhabit. But beſides this hieroglyphicall repreſentment, this Dove like that which *Noah* ſent out from the Ark, did aptly ſignifie the world to be renewed, and all to be turned to a new creation, and GOD hath made a new Covenant with us, that unleſſe we provoke him, he will never deſtroy us any more.

* *Scil. in habitu; habet autem in intellectu.*

6. Noſooner had the voice of GOD pronounced JESUS to be the welbeloved Son of GOD, but the Devil thought it of great concernment to attempt him with all his malice and his art; and that is the condition

condition of all thoſe whom GODS grace hath ſeparated from the common expectations and ſocieties of the world; and therefore the Son
Eccluſ. 2. 1. of Sirach gave good advice, *My Son, if thou come to ſerve the Lord, prepare thy Soul for temptation*; for not only the Spirits of darkneſſe are exaſperated at the declenſion of their own kingdome, but alſo the nature and conſtitution of virtues, and eminent graces, which holy perſons exerciſe in their lives, is ſuch as to be eaſily aſſailable by their contraries, apt to be leſſened by time, to be interrupted by wearineſſe, to grow flat and inſipid by tedioufneſſe of labour, to be omitted and grow infrequent by the impertinent diverſions of ſociety and ſecular occaſions; ſo that to reſcind the ligaments of vice, made firm by nature and evil habits, to acquire every new degree of vertue, to continue the holy fires of zeal in their juſt proportion, to overcome the devil, and to reject the invitations of the world, and the ſofter embraces of the fleſh, which are the proper employment of the ſons of GOD, is a perpetual difficulty, and every poſſibility of prevaricating the ſtrictneſſes of a duty is a temptation, and an inſecurity to them who have begun to ſerve GOD in hard battles.

7. The holy Spirit did drive JESUS into the wilderneſſe to be tempted by the Devil; and though we are bound to pray inſtantly that we fall into *no* temptation, yet if by divine permiſſion, or by an inſpiration of the holy Spirit we be engaged in an action or courſe of life that is full of temptation, and empty of comfort, let us apprehend it as an iſſue of Divine Providence, as an occaſion of the rewards of Diligence and Patience, as an inſtrument of vertue, as a deſignation of that way in which we muſt glorifie GOD, but no argument of diſfavour, ſince our deareſt LORD, the moſt holy JESUS, who could have driven the Devil away by the breath of his mouth, yet was by the Spirit of his Father permitted to a triall and moleſtation by the ſpirits of Darkneſſe. And this is S. *James* counſell, *My Brethren, count it*
James 1. 2. *all joy, when ye enter into divers temptations, knowing that the triall of your faith worketh Patience.* So far is a Bleſſing, when the Spirit is the inſtrument of our motion, and brings us to the triall of our Faith: but if the Spirit leaves us and delivers us over to the Devil, not to be tempted, but to be abuſed and ruined, it is a ſad condition, and the greateſt inſtance of their infelicity, whom the Church upon ſufficient reaſon and with competent authority delivers over to Satan, by the infliction of the Greater Excommunication.

8. As ſoon as it was permitted to the Devil to tempt our Lord, he, like fire, had no power to ſuſpend his act, but was as entirely determined by the fulneſſe of his malice, as a naturall agent by the appetites of nature, that we may know to whom we owe the happineſſes of all thoſe hours and days of peace, in which we ſit under the trees of Paradiſe, and ſee no ſerpent encircling the branches, and preſenting us with fair fruit to ruine us. It is the mercy of God, we have the quietneſſe of a minute, for if the Devils chain were taken off, he would make our very beds a torment, *our tables to be a ſnare*, our ſleeps phantaſtick, luſtfull and illuſive, and every ſenſe ſhould have an object of delight and danger, an Hyæna to kiſſe, and to periſh in its embraces. But the Holy JESUS having been aſſaulted by the Devil, and felt his malice by the experiments of humanity, is become ſo *mercifull a high Prieſt*, and ſo ſenſible of our ſuffer-

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ings and danger, by the apprehenſions of compaſſion, that he hath put a hook into the noſtrils of Leviathan; and although the reliques of ſeven nations be in our borders and fringes of our Countrey, yet we live as ſafe as did the Iſraelites, upon whom ſometimes an inroad and invaſion was made, and ſometimes they had reſt forty years, and when the ſtorm came, ſome remedy was found out, by his grace, by whoſe permiſſion the tempeſt was ſtirred up; and we finde many perſons, who in ſeven years meet not with a violent temptation to a crime; but their battels are againſt impediments and retardations of improvement; their own rights are not directly queſtioned, but the Devil and ſin are wholly upon the defenſive. Our duty here is an act of affection to God, making returns of thanks for the protection; and of duty to ſecure and continue the favor.

9. But the deſign of the holy Ghoſt being to expoſe JESUS tot he temptation, he arms himſelf with faſting and prayer, and baptiſme and the holy Spirit againſt the day of battle, he continues in the wildernes 40 days and 40 nights without meat or drink, attending to the immediate addreſſes and colloquies with God, not ſuffering the interruption of meals, but repreſenting his own, and the neceſſities of all mankinde with affections and inſtances of ſpirit, love and wiſedome, as might expreſs the excellency of his perſon and promote the work of our redemption, his converſation being in this intervall, but a reſemblance of Angelicall perfection; and his faſts not an inſtrument of mortification, for he needed none, * he had contracted no ſtain from his own, nor his Parents acts; neither do we finde, that he was at all hungry, or afflicted with his abſtinence, till after the expiration of 40 days. *He was afterwards an hungry* (ſaid the Evangeliſt) and his abſtinence from meat might be a defecation of his faculties, and an opportunity of Prayer, but we are not ſure it intended any thing elſe: but it may concern the prudence of Religion to ſnatch at this occaſion of duty, ſo far as the inſtance is imitable; and in all violences of temptation to faſt and pray, Prayer being a rare antidote againſt the poyſon, and *Faſting* a convenient diſpoſition to intenſe, actuall, and undiſturbed prayer. * And we may remember alſo that we have been baptized and conſign'd with the Spirit of God, and have received the adoption of ſons, and the graces of ſanctification in our baptiſmes, and had then the ſeed of God put into us, and then we put on Chriſt, and entring into battle put on the whole armour of righteouſneſſe; and therefore we may by obſerving our ſtrength, gather alſo our duty and greateſt obligation, to fight manfully, that we may triumph glorioufly.

* Εἶτ' ὅταν τῆς χάριτος κραλαξιωθῇς, τότε σοι φησὶ ἀνίκητον δύναμιν παλαίειν δίδωσι τῷ ὑξουσίαν ἔσπερ γὰρ μετὰ τὸ βάπτισμα, καὶ παρέσχονται ἡμῖν ἐπιτηδεῖα, οὐχ ὅτι καὶ τότε νικᾶν ἐκ ἐδύνατο, ἀλλ' ὅτι πάντα τάξει καὶ ἀκολουθίᾳ πρόκειται ἐβούλετο. ὅτω καὶ σὺ μετὰ τὸ βάπτισμα καὶ τῆς ἀνίκητον παλαίειν μὴ πλημμύρας λαβὼν ἢ τῶν χάριν καὶ λοιπὸν διαφυῶν τῆς τῆς δικαιοσύνης ὅπλοις, ἀγωνίζου τότε, καὶ οἱ δῆλος ἐυαγγελίζω. Cyril. Hieroſ. Catech. 3.

* Ἐὰν σοι συμβάλῃ μετὰ τὸ βάπτισμα ὁ τῆς φαλῆς διάκλης καὶ πυρακτὴς συμβαλεῖ ἢ (καὶ γὰρ καὶ τοῦ λόγου καὶ διαφωνεῖ μὴ συμβάλῃς διὰ τὸ κλυμμα, τῷ κρυπτῷ φωτὶ διὰ τὸ φαινόμενον) ἴχνος ὁ νικήσεις. μὴ φοβηθῇς τὸν ἀγῶνα· συμβαλεῖ τὸ ὕδωρ, συμβαλεῖ τὸ πνεῦμα, ἐν ᾧ πάντα τὰ μέλη τῆς πυρᾶς τὰ πεπυρωμένα σβεσθήσεται. πνεῦμα μέν ἐστιν, ἀλλὰ διαλυόν ὅμα ὕδωρ μέν ἐστιν, ἀλλὰ πυρὸς σβεστικόν. Nazian. Orat. in S. Bapt.

10. The Devils *firſt* temptation of Chriſt was upon the inſtances and firſt neceſſities of nature; Chriſt was hungry and the Devil invited him to break his faſt upon the expence of a miracle, by turning the ſtones into bread. But the anſwer JESUS made, was ſuch as taught us, ſince the *ordinary* providence of God is ſufficient for our proviſion or ſupport, *extraordinary* ways of ſatisfying neceſſities are not to be undertaken, but

God

God muſt be relied upon, his time attended, his manner entertained, and his meaſure thankfully received. JESUS refuſed to be relieved, and denied to manifeſt the Divinity of his perſon rather then he would do an act which had in it the intimation of a diffident ſpirit, or might be expounded a diſreputation to Gods Providence. And therefore it is an improvident care, and impious ſecurity to take evil courſes, and uſe vile inſtruments to furniſh our Table, and provide for our neceſſities. God will certainly give us bread, and till he does, we can live by the breath of his mouth, by the word of God, by the light of his countenance, by the refreſhment of his promiſes; for if God gives not proviſions into our granaries, he can feed us out of his own, that is, out of the repoſitaries of charity. If the fleſh-pots be removed, he can alſo alter the appetite, and when our ſtock is ſpent, he can alſo leſſen the neceſſity: or if that continues, he can drown the ſenſe of it in a deluge of patience and reſignation. Every word of Gods mouth can create a grace, and every grace can ſupply two neceſſities, both of the body and the ſpirit, by the comforts of *this*, to ſupport *that*, that they may bear each others burden and alleviate the preſſure.

11. But the Devil is alwaies prompting us to change our ſtones into bread, our ſadneſſes into ſenſuall comfort, our drineſſes into inundations of fancy and exteriour ſweetneſſes: for he knows that the aſcetick Tables of Mortification, and the ſtones of the Deſert are more healthfull then the fulneſſes of voluptuouſneſſe, and the corn of the valleys. He cannot endure we ſhould live a life of auſterity or ſelf-deniall: if he can get us but to ſatisfie our ſenſes, and a little more freely to pleaſe our naturall deſires, he then hath a *fair Field* for the Battle; but ſo long as we force him to fight in hedges and moraſſes, encircling and crouding up his ſtrengths into diſadvantages, by our ſtone walls, our hardneſſes of Diſcipline and rudeneſſes of Mortification, we can with more facilities repell his flatteries and receive fewer incommodities of ſpirit: but thus the Devil will abuſe us by the impotency of our naturall deſires, and therefore let us go to God for ſatisfaction of our wiſhes; God can, and does, when it is good for us, change our ſtones into bread: for he is a Father ſo merciſull, that *if we ask him a Fiſh, he will not give us a Scorpion; if we ask him bread, he will not offer us a ſtone*; but will ſatisfie all our deſires by miniſtrations of the Spirit, making ſtones to become our meat, and tears our drink; which although they are unpleaſant, and harſh to naturall appetites, yet by the operation and influences of Gods holy Spirit, they are made inſtruments of health, and life, and ſalvation.

12. The Devil, perceiving JESUS to be a perſon of greater eminency and perfection then to be moved by ſenſuall and low deſires, makes a *ſecond* aſſault by a temptation ſomething more ſpirituall, and tempts him to preſumption and indiſcreet confidence, to a throwing himſelf down from the pinnacles of the Temple, upon the ſtock of Predeſtination, that GOD might ſecure him by the miniſtery of Angels, and ſo prove his being the Son of GOD. And indeed it is uſuall with the Devil, when ſevere perſons have ſo much mortified their lower appetites, that they are not eaſily overcome by an invitation of carnality or intemperance, to ſtir them to opinions of their own ſanctity, and make their *firſt eſcaping*

prove

prove their *ſecond* and *greater dangers*. But that the Devil ſhould perſwade JESUS to throw himſelf down, becauſe he was the Son of GOD, was an invitation to no purpoſe, ſave only that it gave occaſion to this truth, that GODS providence ſecures all his ſons in the ways of Nature, and while they are doing their duty; but loves not to be tempted to acts unreaſonable and unneceſſary: GOD will protect his ſervants *in* or *from* all evils happening without their knowledge, or againſt their will; but not from evils of their own procuring. *Heron*, an inhabitant of the Deſert, ſuffered the ſame temptation and was overcome by it, for he died with his fall, ſinfully and inglorioufly. For the careſſes of GODS love to his ſaints and ſervants are ſecurity againſt all, but themſelves. The Devil and all the World *offer* to do them miſchief, but then they ſhall be ſafe, becauſe they are innocent; if they once offer to do the *ſame* to *themſelves*, they loſe their protection, becauſe they loſt their prudence and their charity. But here alſo it will concern all thoſe, who by their eminent imployment and greater miniſteries in Eccleſiaſticals are ſet upon the pinnacle of the Temple, to take care that the Devil tempt not them to a precipice; a fall from ſo great a height will break the bones in pieces: and yet there alſo the ſtation is leſs firm, the poſture moſt uneaſie, the proſpect vertiginous, and the Devil buſie and deſirous to thruſt us headlong.

13. S. *Hierom* here obſerves well, the Devil intending miſchief to our bleſſed SAVIOUR *invited* him to caſt *himſelf* down. He may *perſwade* us to a fall, but cannot *precipitate* us without our own act. And it is an infinite mercy in GOD, that the Devil, who is of malice infinite, is of ſo reſtrained and limited a power, that he can do us no ghoſtly diſadvantage, but by perſwading us to do it our ſelves. And then it will be a ſtrange imprudence to lay violent and unreaſonable hands upon our ſelves, and do that miſchief, which our ſtrongeſt and moſt malicious Adverſary cannot, or to be invited by the only Rhetorick of a dogs barking to come near him, to untye his chain, to unlooſe his muzzle for no other end, but that we may be bitten. Juſt ſuch a fool is every perſon that conſents to the temptations of the Devil.

S. *Hieron.* in 4. cap. Mat.

14. By this time the Devil began to perceive that this was the Son of GOD, and deſigned to be the King of all the World, and therefore reſolved for the laſt aſſault to proffer him the Kingdomes of the World; thinking ambition more likely to ruine him, becauſe he knew it was that, which prevailed upon *himſelf*, and all thoſe fallen ſtars, the Angels of Darkneſs. That the Devil told a lye it is moſt likely, when he ſaid, he had power to diſpoſe the Kingdomes of the World; for originally and by proper inherent right GOD alone diſpoſes all governments; but it is alſo certain, that the Devil is a perſon capable of a delegate imployment in ſome great mutation of States, and many probabilities have been obſerved by wiſe perſonages, perſwading that the *Grandeur* of the Roman Empire was in the degrees of increment and decrement permitted to the *power* and managing of the *Devil*, that the greatneſs of that government being in all appearance full of advantage to Satans kingdome, and imployed for the diſ-improvement of the weak beginnings and improbable increaſe of Chriſtianity, might give luſtre and demonſtration to it that it came from GOD, ſince the great permiſſions of power made to the

the Devil, and acted with all art and malice in defiance of the religion, could produce no other effect upon it, but that it made it grow greater; and the greatneſs was made more miraculous, ſince the Devil, when his chain was off, fain would, but could not ſuppreſs it.

15. The Lambe of GOD, that heard him with patience tempt him to do himſelf a miſchief, and to throw himſelf headlong, could by no means endure it, when he tempted to a direct diſhonouring of GOD: our own injuries are opportunities of patience; but when the glory of GOD and his immediate honour is the queſtion, then is the occaſion and preciſe minute for the flames of a cleer ſhining and conſuming zeal. But the care of GODS glory had ſo filled and imployed all the faculties of JESUS, that it takes no notice of the offer; and it were well alſo that we had fewer opinions of the luſtre of worldly dignities, or at leaſt that we in imitation of our bleſſed Maſter ſhould refuſe to accept all the World when it is to be bought of the Devil at the expence of a deadly ſin. For that government cannot be very honourable, that makes us ſlaves to the worſt of Tyrants; and all thoſe Princes and great perſonages, who by injury and uſurpation poſſeſs and invade other rights, would do well to conſider, that a Kingdome is too dearly paid for, if the condition be firſt to worſhip the Devil.

16. When the Devil could do no good, he departed *for a time*. If he could ever have ſpied a time of returning, he wanted nor will nor malice to obſerve and uſe it; and although JESUS was a perſon without danger, yet I doubt not but the holy Ghoſt deſcribed that circumſtance, that we ſhould not have the ſecurities of a deep peace, when we have had the ſucceſs of conquerours; for a ſurprize is moſt full of horrour and of more certain ruine; ſo that we have no ſecurity, but a perpetual obſervation; that, together with the grace of GOD (who takes care of all his ſervants, and will drive away the Tempter, when he pleaſes, and help us always when we need) is as great an argument for our confidence and encouragement to our prayers and addreſs to GOD, as it is ſafety to our perſon, and honour to our victory. And let us account it our honour, that the trials of temptation, which is the greateſt ſadneſs of our condition, are hallowed by the temptation of JESUS, and our condition aſſured by his aſſiſtances, and the aſſiſtances procured by our prayers moſt eaſily upon the advantage of his ſufferings and compaſſion. And we may obſerve, that *Poverty*, *Prædeſtination*, and *Ambition* are the three quivers from which the Devil drew his arrows which (as the moſt likely to prevail) he ſhot againſt Chriſt; but now he ſhot in vain; and gave probation that he might be overcome; our Captain hath conquered for himſelf and us. By theſe inſtances we ſee our danger, and how we are provided of a remedy.

The

The Prayer.

O Holy JESUS, *who didſt fulfill all righteouſneſs, and didſt live a life of evenneſs and obedience and community, ſubmitting thyſelf to all rites and ſanctions of divine ordinance, give me grace to live in the felloweſhip of thy holy Church, a life of piety, and without ſingularity, receiving the ſweet influence of thy ſacraments and rites, and living in the purities and innocencies of my firſt Sanctification. I adore thy goodneſs infinite, that thou haſt been pleaſed to waſh my ſoul in the laver of Regeneration, that thou haſt conſigned me to the participation of thy favours by the holy Euchariſt; let me not return to the infirmities of the old Man, whom thou haſt crucified on thy croſs, and who was buried with thee in baptiſme, nor renew the crimes of my ſinful years, which were ſo many receſſions from baptiſmal purities, but let me ever receive the emiſſions of thy Divine Spirit, and be a Son of* GOD, *a partner of thine immortal inheritance; and when thou ſeeſt it needful, I may receive teſtimony from heaven, that I am thy ſervant, and thy childe; and grant that I may ſo walk, that I neither diſrepute the honour of the Chriſtian inſtitution, nor ſtain the whiteneſſes of that innocence, which thou didſt inveſt my ſoul withal, when I put on the Baptiſmal Robe, nor break my holy vow, nor loſe my right of inheritance, which thou haſt given me by promiſe and grace, but that thou mayeſt love me, with the love of a Father, and a Brother, and a Husband, and a Lord, and I ſerve thee in the communion of Saints, in the ſuſception of Sacraments, in the actions of a holy life, and in a never-failing love, or interrupted Devotion; to the glory of thy Name, and the promotion of all thoſe ends of Religion, which thou haſt deſigned in the excellent Oeconomy of Chriſtianity. Grant this holy* JESUS *for thy mercies ſake, and for the honour of thy Name, which is and ſhall be adored for ever and ever.* Amen.

Discourse V.

Of Temptation.

1. GOD, who is the Fountain of good, did chooſe, rather to bring good out of evil, then not to ſuffer any evil to be; not onely becauſe variety of accidents and natures do better entertain our affections, and move our ſpirits, who are tranſported and ſuffer great impreſſions by a circumſtance, by the very oppoſition and accidental luſtre and eminency of contraries, but alſo that the glory of the Divine Providence in turning the nature of things into the deſignes of GOD might be illuſtrious, and that we may in a mixt condition have more obſervation, and after our danger and our labour may obtain a greater reward; for Temptation is the opportunity of Virtue and a Crown; GOD having diſpoſed us in ſuch a condition, that our virtues muſt be difficult, our inclinations averſe and corrigible, our avocations many,

our hoſtilities bitter, our dangers proportionable, that our labour might be great, our inclinations ſuppreſſed and corrected, our intentions be made actual, our enemies be reſiſted, and our dangers paſs into ſecurity and honour, after a conteſtation, and a victory, and a perſeverance. It is every Mans caſe; trouble is as certainly the lot of our nature and inheritance, and we are ſo ſure to be tempted, that in the deepeſt peace and ſilence of ſpirit oftentimes is our greateſt danger; *not to be tempted* is ſometimes our moſt ſubtile temptation. It is certain then, we cannot be ſecure when our ſecurity is our enemy; but therefore we muſt doe as GOD himſelf does, make the beſt of it, and not be ſad at that, which is the publick portion and the caſe of all Men, but order it according to the intention, place it in the eye of virtue, that all its actions and motions may tend thither, there to be changed into felicities. But certain it is, unleſs we firſt be cut and hewen in the mountains, we ſhall not be fixed in the Temple of GOD; but by inciſion and contuſions our roughneſſes may become plain, or our ſparks kindled, and we may be either for the Temple, or the Altar, ſpirituall building, or holy fire, ſomething that GOD ſhall delight in, and then the temptation was not amiſs.

Errasmi frater, erras, ſi putas unquam Chriſtianum perſecutionem non pati. Tunc maximè oppugnaris, ſi te oppugnari neſcis. S. Hier. ad Heliod.

2. And therefore we muſt not wonder, that oftentimes it ſo happens, that nothing will remove a temptation, no diligence, no advices, no labour, no prayers; not becauſe theſe are ineffectual, but becauſe it is moſt fit the temptation ſhould abide, for ends of GODS deſigning; and although S. *Paul* was a perſon, whoſe prayers were likely to be prevalent, and his induſtry of much prudence and efficacy toward the drawing out of his thorne, yet GOD would not do it, but continued his war, only promiſing to ſend his ſuccour, *My grace is ſufficient for thee*; meaning he ſhould have an enemy to try his ſpirit and improve it, and he ſhould alſo have GODS grace to comfort and ſupport it; but as without GODS grace the Enemy would ſpoil him, ſo without an Enemy GODS grace would never ſwell up into glory and crown him. For the careſſes of a pleaſant Fortune are apt to ſwell into extravagancies of ſpirit, and burſt into the diſſolution of manners; and unmixt joy is dangerous; but if in our faireſt flowers we ſpie a Locuſt, or feel the uneaſineſs of a Sackcloth under our fine linnen, or our purple be tyed with an uneven and a rude cord; any little trouble, but to correct our wildneſſes, though it be but a Deaths-head ſerved up at our feaſts, it will make our tables fuller of health, and freer from ſnare, it will allay our ſpirits, making them to retire from the weakneſs of diſperſion, to the union and ſtrength of a ſober recollection.

2 Cor. 12, 9.

3. Since therefore it is no part of our imployment or our care to be free from all the attempts of an enemy, but to be ſafe in deſpight of his hoſtility; it now will concern us to inform our ſelves of the ſtate of the war in generall, and then to make proviſions and to put on armour accordingly.

4. Firſt, S. * *Cyprian* often obſerves, and makes much of the diſcourſe, that the Devil when he intends a battery, firſt views the ſtrengths and ſituation of the place; His ſenſe drawn out of the cloud of an allegory is this, The Devil firſt conſiders the conſtitution and temper of the perſon

* *Serm. de zelo.*

perſon he is to tempt, and where he obſerves his natural inclination apt for a vice, he preſents him with objects, and opportunity, and arguments fitting to his caytive diſpoſition; from which he is likely to receive the ſmaller oppoſition, ſince there is a party within, that deſires his intromiſſion. Thus to luſtful natures he repreſents the ſofter whiſpers of the ſpirit of fornication: To the angry and revengeful he offers to conſideration the ſatisfactions and content of a full revenge, and the emiſſions of anger: To the envious he makes Panegyricks of our rivals, and ſwels our fancies to opinion, and our opinion to ſelf-love, ſelf-love to arrogance, and theſe are ſupported by contempt of others, and all determine upon envie, and expire in malice. Now in theſe caſes, when our natures are caytive and unhandſome, it were good we were conſcious of our own weakneſſes, and by ſpecial arts and ſtrengths of mortification fortifie that part, where we are apt and expoſed to danger; we are ſure enough to meet a ſtorm there, and we alſo are likely to periſh in it, unleſs we correct thoſe averſeneſſes and natural indiſpoſitions, and reduce them to the evenneſſes of virtue, or the affections and moderation of a good nature: Let us be ſure that the Devil take not a helve from our own branches to fit his ax, that ſo he may cut the tree down; and certainly he that does violence to his nature, will not be eaſie to the entertainment of affections preternatural and violent.

5. Secondly, But the Devil alſo obſerves all our exteriour accidents, occaſions and opportunities of action; he ſees what company we keep, he obſerves what degrees of love we have to our Wives, what looſeneſs of affection towards children, how prevalent their perſwaſions, how inconvenient their diſcourſes, how trifling their intereſts, and to what degrees of determination they move us by their importunity or their power. The Devil tempted *Adam* by his wife, becauſe he ſaw his affections too plyant, and encircling her with the entertainment of fondneſs, joy, wonder, and amorous fancy; it was her hand that made the fruit beauteous to *Adam*; *ſhe ſaw it fair of it* ſelf, *and ſo ſhe eat*; but *Adam* was not moved by that argument, but the *woman gave it me, and I did eat*: ſhe gave vivacity to the temptation, and efficacy to the argument. And the ſeverity of the Mans underſtanding would have given a reaſonable anſwer to the inſinuations of the Serpent; *that* was an ugly beaſt, and his arguments not being of themſelves convincing to a wiſe perſon, either muſt put on advantages of a fair inſinuation and repreſentment, or they are returned with ſcorn; but when the beautious hands of his young Virgin Miſtreſs became the Oratours, the temptation was an *amorevolezza*, he kiſſes the preſenter and hugs the ruine. Here therefore it is our ſafeſt courſe to make a retrenchment of all thoſe excreſcencies of affections, which like wilde and irregular Suckers, draw away nouriſhment from the Trunk, making it as ſterile as it ſelf is unprofitable; as we muſt reſtrain the inclinations of nature, ſo alſo of ſociety and relation, when they become inconvenient, and let nothing of our family be ſo adopted or naturalized into our affections, as to create within us a new concupiſcence, and a ſecond time ſpoil our nature; what God intended to us for a help, let not our fondneſſes convert into a ſnare, and he, that is not ready to deny the importunities, and to reject the intereſts of a Wife or Childe or Friend, when the queſtion is for God, deſerves to miſs the comforts of a good, and to feel the troubles of an imperious woman.

Habet n. voluptatem quandam admonitio uxoria, quum plurimum ametur quod conſulit: S. Chryſoſt.

6. Thirdly, We also have ends and designes of our own; some great purpose, upon which the greatest part of our life turns; It may be, we are to raise a family, to recover a sunk estate, or else ambition, honour, or a great imployment is the great hinge of all our greater actions. And some men are apt to make haste to be rich, or are to pass through a great many difficulties to be honourable; and here the Devil will swell the hopes, and obstruct the passages; he will heighten the desire, and multiply the businesse of access, making the concupiscence more impatient, and yet the way to the purchase of our purposes so full of imployment and variety, that both the implacable desire and the multitude of changes and transactions may increase the danger, and multiply the sin. When the Enemy hath observed our ends, he makes his tentations to reflect from that angle which is direct upon them, provoking to malice and impatience against whomsoever we finde standing in our way, whether willingly or by accident; then follow naturally all those sins, which are instrumental to removing the impediments, to facilitating the passage, to endearing our friends, to procuring more confidents, to securing our hopes, and entring upon possession. *Simon Magus* had a desire *to be accounted some great one*, and by that purpose, he was tempted to sorcery and divination, and with a new object he brought a new sin into the world, adding simony to his sorcery, and taught posterity that crime, which till then had neither *name* nor *being*. And those Ecclesiasticks, who *violently* affect rich or pompous Prelacies, pollute themselves with worldly arts, growing covetous as Syrian Merchants, ambitious as the Levantine Princes, factious as the people, revengeful as jealousie, and proud as conquerors and usurpers, and by this means beasts are brought into the Temple, and the Temple it self is exposed to sale, and the holy rites as well as the beasts of Sacrifice are made venal; To prevent the infinite inconveniencies, that thrust themselves into the common and great roads of our life, the best course is to cut our great channel into little rivulets, making our ends the more, that we may be indifferent to any, proposing *nothing great*, that our desires may be *little*, for so we shall be better able to digest the troubles of an Enemy, the contradictions of an unhandsome accident, the crossing of our hopes; because our desires are even, and our ends are less considerable, and we can with much readiness divert upon another purpose, having another ready with the same proportion to our hopes and desires as the first. Thus if we propound to our selves an honest imployment, or a quiet retirement, a work of charity abroad, or of devotion at home, if we miss in our first setting forth, we return to shoar, where we can negotiate with content, it being alike to us, either to traffick abroad with more gain, or trade at home with more safety; but when we once grow great in our desires, fixing too earnestly upon one object, we either grow impatient, as *Rachel*, (Give me children, or I dye) or take ill courses and use unlawful means, (as *Thamar*, choosing rather to lie with her Father, then to dye without issue) or else are miserable in the loss and frustration of our hopes (like the Women of *Ramah*, who would not be comforted:) Let therefore our life be moderate, our desires reasonable, our hopes little, our ends none in eminency and prelation above others; for as the rays of light passing through the thin air, end in a small and undiscerned Pyramis; but reflected upon a wall are doubled and increase the warmth to a scorching and

Vim temperatam Dii quoq; provehunt
In majus: iidem odere vires
Omne nefas animo moventes.

and troubleſome heat: ſo the deſires of Man, if they paſs through an even, and an indifferent life towards the iſſues of an ordinary and neceſſary courſe, they are little, and within command; but if they paſs vpon an end or aim of difficulty or ambition, they duplicate and grow to a diſturbance; and we have ſeen the even and temperate lives of indifferent perſons continue in many degrees of innocence; but the temptations of buſie deſignes is too great even for the beſt of diſpoſitions.

7. But theſe temptations are craſſe and material, and ſoon diſcernible; it will require ſome greater obſervation to arm againſt ſuch as are more ſpiritual and immaterial. For he hath apples to couſen children, and gold for Men, the Kingdomes of the World for the ambition of Princes, and the vanities of the World for the intemperate, he hath diſcourſes, and fair ſpoken principles, to abuſe the pretenders to reaſon and he hath common prejudices for the more vulgar underſtandings. Amongſt theſe I choſe to conſider ſuch as are by way of principle or propoſition.

8. The firſt great principle of temptation, I ſhall note, is a general miſtake, which excuſes very many of our crimes upon pretence of *infirmity*; calling all thoſe ſins, to which by natural diſpoſition we are inclined (though by careleſneſs, and evil cuſtomes they are heightned to a habit) by the name of *ſins of infirmity*: to which Men ſuppoſe they have reaſon and title to pretend, If, when they have committed a crime, their conſcience checks them, and they are troubled, and, during the interval and abatement of the heats of deſire, reſolve againſt it, and commit it readily at the next opportunity; then they cry out againſt the weakneſs of their nature; and think, as long as *this body of death* is about them, it muſt be thus; and that this condition may ſtand with the ſtate of Grace: And then the ſins ſhall return periodically, like the revolutions of a Quartan Ague, *well* and *ill* for ever, till Death ſurprizes the miſtaker. This is a Patron of ſins, and makes the temptation prevalent by an authentick inſtrument; and they pretend the words of *S. Paul*: *For the good that I would, that I do not; but the evil that I would not, that I doe: For there is a law in my members rebelling againſt the law of my minde, bringing me into captivity to the law of ſin.* Rom. 7. 15. And thus the ſtate of ſin is miſtaken for a ſtate of Grace, and the imperfections of the Law are miſcalled the affections and neceſſities of Nature, that they might ſeem to be incurable, and the perſons apt for an excuſe, therefore, becauſe for nature there is no abſolute cure. But that theſe words of *S. Paul* may not become a ſavour of death, and inſtruments of a temptation to us, it is obſervable, that the Apoſtle by a fiction of perſon (as is uſual * with him) ſpeaks of himſelf not as in the ſtate of Regeneration, under the Goſpel, but under the difficulties, obſcurities, inſufficiencies, and imperfections of the Law, which indeed he there contends to have been a rule good, and holy, apt to remonſtrate our miſery, becauſe by its prohibitions, and limits given to natural deſires, it made actions (before indifferent) now to be ſins; it added many curſes to the breakers of it; and by an efficacy of contrariety it made us more deſirous of what was now unlawful: but it was a covenant in which our nature was reſtrained, but not helped; it was provoked, but not ſweetly aſſiſted; our underſtandings were inſtructed,

* *Ut videre eſt*, Rom. 3. 7. Gal. 2. 18. 1 Cor. 6. 12. & 10. 23. 29, 30. & 13. 2.

but our wils not ſanctified, and there were no ſuppletories of repentance; every greater ſin was like the fall of an Angel, irreparable by any myſtery, or expreſſe recorded or enjoyned: Now of a man under this Covenant he deſcribes the condition to be ſuch, that he underſtands his duty, but by the infirmities of Nature, he is certain to fall, and by the helps of the Law not ſtrengthened againſt it, nor reſtored after it, and therefore he calls himſelf under that notion, *a miſerable man ſold under ſin*, not doing according to the rules of the Law or the dictates of his reaſon, but by the unaltered miſery of his nature, certain to prevaricate. But the perſon deſcribed here is not S. *Paul*, is not any juſtified perſon, not ſo much as a Chriſtian, but one who is *under a ſtate of direct oppoſition to the ſtate of* Rom. 7. v. 8. ii. *grace*, as will manifeſtly appear if we obſerve the antitheſis from S. *Pauls* own characters; for the Man here named is ſuch, as in whom *ſin wrought* verſe 22. *all concupiſcence*, , *in whom ſin lived, and ſlew him*, (ſo that he was *dead in treſpaſſes and ſins*) and although *he did delight in the law after his inward* verſe 25. *man*, that is, his underſtanding had intellectual complacencies, and ſatisfactions, which afterwards he calls *ſerving the law of God with his minde* (that is, in the firſt diſpoſitions and preparations of his ſpirit) yet he could act nothing. For *the law in his members* did inſlave him, *and brought him into captivity to the law of ſin*; ſo that this perſon was full of actual and effective luſts, he was a ſlave to ſin and dead in treſpaſſes: But the Gal. 5. 24. ſtate of a regenerate perſon is ſuch, as to have *crucified the fleſh with the* Rom. 6. 6. 12. 14. *affections and luſts*, in whom *ſin did not reign*, not only in the minde, but even alſo not *in the mortal body*; over whom *ſin had no dominion*, in whom *the old man was crucified* and *the body of ſin was deſtroyed*, and *ſin not at all ſerved*. And to make the antitheſis yet clearer, in the very beginning of Rom. 8. 2. the next Chapter the Apoſtle ſaith, *that the ſpirit of life in Chriſt Jeſus had made him free from the law of ſin and death*: under which law he complained immediately before, he was *ſold and killed*, to ſhew the perſon was not the ſame in theſe ſo different and contradictory repreſentments. No man in the ſtate of grace can ſay, *The evill that I would not, that I doe*; if by *evil* he means any evil that is habitual, or in its own nature deadly.

6. So that now let no Man pretend an inevitable neceſſity to ſin; for if ever it comes to a cuſtome, or to a great violation, though but in a ſingle act, it is a condition of carnality, not of ſpiritual life; and thoſe are not the infirmities of nature, but the weakneſſes of grace that makes us ſin ſo frequently; which the Apoſtle truly affirms to the ſame purGal. 5. 17. poſe; *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; and* *Ἵνα μὴ ποιῆτε. *theſe are contrary the one to the other; ſo that* [*ye cannot*] or [*that ye* * *do not do*] *the things that ye would.* This diſability proceeds from the ſtrength of the fleſh, and weakneſs of the ſpirit: For he adds, *But if ye be led by the ſpirit, ye are not under the law:* ſaying plainly, that the ſtate of ſuch a combate, and diſability of doing good, is a ſtate of a Man *under the law*, or *in the fleſh*, which he accounts all one: but every Man that is ſanctified under the Goſpel, is *led by the ſpirit*, and *walks in the ſpirit, and brings forth the fruits of the ſpirit.* It is not our excuſe, but the aggravation of our ſin, that we fall again in deſpight of ſo many reſolutions to the contrary: And let us not flatter our ſelves into a confidence of ſin, by ſuppoſing the ſtate of grace can ſtand with the cuſtome of any ſin: For it is the ſtate, either of an *animalis homo* (as the Apoſtle calls him)

that

that is a Man in pure naturals without the clarity of divine revelations, who cannot *perceive or understand the things of God*; or else of *the carnal man*, that is a person, who though in his minde he is convinced, yet he is not yet freed from the dominion of sin; but only hath his eyes opened, but not his bonds loosed. For by the perpetual analogy and frequent expresses in Scripture, *the spiritual person*, or the man *redeemed by the spirit of life in Christ Jesus*, is free *from the Law*, and the *Dominion*, and the *Kingdome*, and the *Power* of all sin. *For to be carnally minded is death, but to be spiritually minded is life and peace.* Rom. 7. 14. Rom. 8. 6.

10. But sins of *infirmity* in true sense of Scripture signifie nothing, but the sins of an unholy and an unsanctified nature; when they are taken for actions done against the strength of resolution out of the strength of natural appetite and violence of desire: and therefore in Scripture the state of Sin, and the state of Infirmity is all one. *For, when we were yet without strength, in due time Christ died for the ungodly* (saith the Apostle;) the condition in which we were, when Christ became a sacrifice for us, was certainly a condition of sin and enmity with GOD, and yet this he calls a being *without strength*, or in a state of weakness and infirmity; which we, who believe all our strength to be derived from Christs death, and the assistance of the holy Spirit, the fruit of his ascension, may soon apprehend to be the true meaning of the word. And in this sense is that saying of our Blessed SAVIOUR, *The whole have no need of a Physitian, but they that are weak*: for therefore *Christ came into the world to save sinners*, those are the persons of Christ infirmary, whose restitution and reduction to a state of life and health was his great designe. So that whoever sin habitually, that is, constantly, periodically, at the revolution of a temptation, or frequently, or easily, are persons who still remain in the state of sin and death. And their intervals of piety are but preparations to a state of grace, which they may then be, when they are not used to countenance or excuse the sin, or to flatter the person. But if the intermediate resolutions of emendation (though they never run beyond the next assault of passion or desire) be taken for a state of grace blended with infirmities of nature, they become destructive of all those purposes through our mistake, which they might have promoted, if they had been rightly understood, observed and cherished. Rom. 5. 6. ὄντων ἡμῶν ἀδυνάτων ἔτι ὄντων, without strength, that is, ungodly. *Vide* August. *l.* 2. *c.* 17. *de peccatorum meritis. & Enchir.* 81.

Sometimes indeed the greatness of a temptation may become an instrument to excuse some degrees of the sin, and make the man pitiable, whose ruine seems almost certain because of the greatness and violence of the enemy, meeting with a natural aptness; but then the question will be, whither and to what actions that strong temptation carries him? whether to a work of a mortal nature, or onely to a small irregularity? that is, whether to death, or to a wound? for what ever the principle be, if the effect be death, the mans case was therefore to be pitied, because his ruine was the more inevitable; not *so* pitied, as to excuse him from the state of death. For let the temptation be never so strong, every Christian man hath assistances sufficient to support him, so as that without his own yeelding, no temptation is stronger then that grace which God offers him; for if it were, it were not so much as a sin of infirmity; it were no sin at all. This therefore must be certain to us; when the violence of our passions, or desires overcomes our resolutions, and fairer purposes against

againſt the dictate of our reaſon, that indeed is a ſtate of infirmity, but it is alſo of ſin and death, a ſtate of immortification; becauſe the offices of grace are to crucifie the old man, that is, our former, and impurer converſation; to ſubdue the petulancy of our paſſions, to reduce them to reaſon, and to reſtore Empire and dominion to the ſuperiour faculties. So that this condition in proper ſpeaking is not ſo good as the *infirmity of grace*, but it is *no grace at all:* for *who ever are Chriſts, have crucified the fleſh with the affections and luſts*, thoſe other imperfect, ineffective reſolutions are but the firſt approaches of the kingdome of Chriſt, nothing but the clarities of lightning, dark as ſoon as light; and they therefore cannot be excuſes to us, becauſe the contrary weakneſſes (as we call them) do not make *the ſin involuntary*, but choſen and purſued, and in true ſpeaking is the ſtrength of the luſt, not the infirmity of a ſtate of grace.

Gal. 5. 24.

11. But yet there is a condition of grace, which is a ſtate of little and imperfect ones, ſuch as are called in Scripture, *Smoaking flax and bruiſed reeds*; which is a ſtate of the firſt dawning of the Sun of righteouſneſs, when the lights of grace new riſe upon our eyes; and then indeed they are weak and have a more dangerous neighbourhood of temptations and deſires, but they are not ſubdued by them: they ſin not by direct election, their actions criminal are but like the ſlime of *Nilus*, leaving rats half formed, they ſin but *ſeldome, and when they do, it is in ſmall inſtances, and then* alſo *by ſurpriſe, by inadvertency*, and then alſo they *interrupt their own* acts and *leſſen them* perpetually; and never do an act of ſinfulneſs, but the principle is ſuch as makes it to be *involuntary* in many degrees. For when the underſtanding is cleer, and the dictate of reaſon undiſturbed, and determinate, whatſoever then produces an irregular action excuſes not, becauſe the action is not made the leſs voluntary by it; *for the action is not made involuntary from any other principle but from ſome defect of underſtanding* either in act, or habit, or faculty. For where there is no ſuch defect, there is a full deliberation according to the capacity of the man, and then the act of election that follows is clear, and full; and is that proper diſpoſition which makes him truly capable of puniſhment, or reward reſpectively. Now although in the firſt beginnings of grace there is not a direct ignorance to excuſe totally, yet becauſe a ſudden ſurpriſe or an inadvertency is not always in our power to prevent, theſe things do leſſen the election and freedome of the action, and then becauſe they are but ſeldome, and never proceed to any length of time, or any great inſtances of crime, and are every day made ſtill more infrequent, becauſe grace growing ſtronger, the obſervation and advertency of the ſpirit, and the attendance of the inner man grows more effectual and buſie; this is a ſtate of the imperfection of grace, but a ſtate of grace it is. And it is more commonly obſerved to be expreſſed in the imperfection of our good actions, then in the irregularity of bad actions: and in this ſenſe are thoſe words of our Bleſſed SAVIOUR: *The Spirit truly is willing, but the fleſh is weak*; which in this inſtance was not expreſſed in ſin, but in a natural imperfection, which then was a receſſion from a civility, a not watching with the Lord. And this is the *only infirmity* that can conſiſt with the ſtate of grace.

S. Auguſt. lib. de gratia & liber. arbit. c. 17. & c. 29.

12. So

12. So that now we may lay what load we pleaſe upon our nature, and call our violent and unmortified deſires by the name of an imperfect grace; but then we are dangerouſly miſtaken and flatter our ſelves into an opinion of piety, when we are in the gall of bitterneſs; ſo making our miſery the more certain and irremediable, becauſe we think it needs nothing but a perpetuity and perſeverance to bring us to heaven. The violence of paſſion and deſires is a miſery of nature, but a perfect principle of ſin; multiplying, and repeating the acts, but not leſſening the malignity: But *ſins of infirmity*, when we mean ſins of a leſs and lower malice, are ſins of a leſs and imperfect choyce, becauſe of the unavoidable imperfection of the underſtanding. *Sins of infirmity* are always *infirme ſins*, that is, weak and imperfect in their principle, and in their nature and in their deſign; that is, they are actions incompleat in all their capacities; but then paſſions and periodical inclinations conſiſting with a regular and determined and actual underſtanding muſt never be their principle; for whatſoever proceeds thence is deſtructive of ſpiritual life, and inconſiſtent with the ſtate of Grace. But *ſins of infirmity*, when they pretend to a leſs degree of malignity, and a greater degree of excuſe, are ſuch as are little more then ſins of pure and inculpable ignorance; for in that degree, in which any other principle is mixt with them, in the ſame degree they are criminal and inexcuſable. For as a ſin of infirmity is pretended to be little in its value and malignity: ſo it is certain, if it be great in the inſtance, it is not a ſin of infirmity, that is, it is a ſtate or act of death, and abſolutely inconſiſtent with the ſtate of grace.

13. Secondly, Another principle of temptation pregnant with ſin, and fruitful of monſters, is a weaker pretence, which leſs wary and credulous perſons abuſe themſelves withall, pretending as a ground for their confidence and incorrigible purſuance of their courſes; that they have a good meaning, that they intend ſometimes well, and ſometimes not ill, and this ſhall be ſufficient to ſanctifie their actions and to hallow their ſin. And this is of worſe malice, when religion is the colour for a war, and the preſervation of faith made the warrant for deſtruction of charity, and a zeal for GOD made the falſe light to lead us to diſobedience to Man, and hatred of idolatry is the huiſher of ſacriledge, and the defiance of ſuperſtition, the introducer of prophaneneſs, and reformation made the colour for a ſchiſme, and liberty of conſcience the way to a bold and ſaucy hereſy: for the end may indeed hallow an indifferent action, but can never make ſtraight a crooked and irregular. It was not enough for *Saul* to cry, *for GOD and the ſacrifice*, that he ſpared the fat flocks of *Amaleck*: and it would be a ſtrange zeal and forwardneſs, that rather then the altar of incenſe ſhould not ſmoak, will burn *aſſa fœtida*, or the marrow of a mans bones. For as GOD will be honoured by us, ſo alſo in ways of his *own appointment*: for we are the makers of our religion, if we in our zeal for GOD do what he hath forbidden us. And every ſin committed *for religion*, is juſt ſuch a violence done to it, as it ſeeks to prevent or remedy.

Vide hiſtoriam Uzzæ 2 Sam. 6. cap. 6, 7, 8, 9 verſ.

14. And ſo it is, if it be committed for an end or pretence of *charity* as well as of *religion*; we muſt be curious that no pretence engage us upon

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an action that is *certainly criminal* in its *own nature*; charity may ſometimes require our lives; but no obligation can endear a damnation to us; we are not bound to the choice of an eternal ruine to ſave another. Indeed ſo far as an *option* will go, it may concern the excreſcencies of piety
Rom. 9. 3. to chooſe by a tacite or expreſs act of volition *to become anathema for our Brethren*, that is, by putting a caſe and fiction of law to ſuppoſe it better and wiſh it rather, that I ſhould periſh then my Nation. Thus far is charitable, becauſe it is innocent; for as it is great love to our Countrey, ſo it is no uncharitableneſs to our ſelves: for ſuch options always are ineffective, and produce nothing but rewards of charity, and a greater glory. And the holy JESUS himſelf, who only could be, and was effectively accurſed to ſave us, got by it an exceeding and mighty glorification; and Saint *Paul* did himſelf advantage by his charitable devotion for his Countrymen. But ſince GOD never puts the queſtion to us, ſo that either we or our nation muſt be damned, he having fixt every mans final condition upon his own actions in the virtue and obedience of Chriſt, if we miſtake the expreſſes of charity, and ſuffer our ſelves to be damned indeed for Gods glory, or our Brethrens good, we ſpoil the duty, and ruin our ſelves when our option comes to act. But it is obſervable, that although *religion* is *often* pretended to juſtifie a ſin, yet *charity* is but *ſeldome*; which makes it full of ſuſpicion, that religion is but the cover to the deaths head, and at the beſt is but an accuſing of GOD, that he is not willing, or not able to preſerve Religion without our irregular and impious cooperations. But however, though it might concern us to wiſh our ſelves rather accurſed, then Religion, or our Prince, or our Country ſhould periſh (for I finde no inſtances that it is lawful ſo much as to wiſh it for the preſervation of a ſingle friend) yet it is againſt charity to bring ſuch a wiſh to paſs, and by ſin to damn our ſelves really for a good end either of Religion or Charity.

15. Let us therefore ſerve GOD, as he hath deſcribed the way; for all our acceſs to him, being acts of his free conceſſion and grace, muſt be by his own deſignation and appointment. We might as well have choſen, what ſhape our bodies ſhould be of, as of what inſtances the ſubſtance of our religion ſhould conſiſt.

16. Thirdly, a third principle of temptation is, an opinion of proſecuting actions of civility, compliance, and ſociety, to the luxation of a point of piety and ſtricter duty; and good natures, perſons of humane and ſweeter diſpoſitions, are too apt to daſh upon this rock of offence. But the evil, that I would note, is, that there are ſome conditions of Men, to whom a vice is ſo accuſtomed, that he that mingles with them muſt handle the crime and touch the venome. There are ſome vices which are *national*, there are ſome that are points of *honour*, ſome are *civilities* of entertainment, and they are therefore accounted unavoidable, becauſe the underſtandings of Men are degenerous as their manners, and it is accounted ſottiſh and phantaſtical not to communicate in their accuſtomed looſeneſſes. Amongſt ſome Men all their firſt adreſſes are drinkings, their entertainments intemperate beyond the permiſſions of Chriſtian auſterity; their drink is humorous, and their humours quarrellous, and it is diſhonourable not to engage in Duel, and venture your ſoul to aſcertain an empty reputation. Theſe inconveniences rely upon falſe opinions,

and

and vain fancies, having no greater foundation, then the ſottiſh diſcourſes of ignorant and ungodly perſons, and they have no peculiar and appropriate remedy, but a reſolute ſeverity of manners, and a conſideration what is required of us as Chriſtians to confront againſt thoſe fonder cuſtomes and expectations from us, as we engaged in the puddles of the world and are blended in ſociety.

17. To which purpoſes we muſt be careful not to engage too freely in looſer company, never without buſineſs or unavoidable accidents; and when we mingle in affairs, it will concern our ſafety to watch, leſt multitude of talk, goodneſs and facility of nature, the delight of company, and the freedome and ill cuſtomed civilities do by degrees draw us away from our guards and retirement of ſpirit. For in theſe caſes, every degree of diſſolution diſarms us of our ſtrengths, and if we give way ſo far, as we think it *tolerable*, we inſtantly and undiſcernibly paſs into *unlawful* and criminal. But our beſt defences are depoſited in a ſevere and prudent underſtanding, and diſcerning the ſottiſhneſs of ſuch principles, which repreſent vice in civil language, and propound a crime to you under the cover of kindneſs, which is juſt ſo much recompence as it is ſatisfaction to a condemned perſon, that he was accuſed by a witty Orator, and ſentenced by an eloquent Judge. Remember always, that the *friendſhips of the world are enmity with God*, and that thoſe ſocieties, which are combined by relations of drink and wantonneſs, and impertinency and crimes, are either inconſiderable in civility, or reaſon, or reputation; no wiſe man is moved by their teſtimony, or diſcourſes; and they are ſo impotent, rude and undiſcerning a theatre, that moſt commonly he is the *beſt man*, who from *thence* is the *worſt reported* and repreſented.

18. But in all the inſtances of this great evil, the very ſtating the queſtion right is above halfe the victory. For it is a queſtion between miſtaken civility, and certain duty: piety on one ſide, and the diſguiſes of humanity on the other. GOD and Man are the parties intereſted: and to counterpoiſe the influence of the ſight and face of man, (which being in a viſible communication, it is not in ſome natures to neglect or contradict) there are all the excellencies of GOD, the effects of his power, his certain preſence, and omniſcience, the ſeverities of his judgement, and the ſweetneſs and invitation of his mercies, beſides the prudence, wiſdome and ſatisfaction to the ſpirit when we wiſely neglect ſuch ſottiſh and low abuſes and temptations, to conform to the rules of reaſon and duty in complyance with the purpoſes of GOD and our own felicities.

19. Thirdly, Theſe ill managed principles are dangers as univerſal as an infected air; yet there are ſome diſeaſes more proper to the particular ſtate of religion. 1. To young beginners in religion he repreſents the difficulties of religion, and propounds the greater examples of holy perſons, and affrights them with thoſe mountains of piety, obſerving where and upon what inſtance of ſeverity his fancy will be moſt apprehenſive and afflicted; and this he fails not often to repreſent with a purpoſe, that by believing *no piety leſs then the greateſt, can be good*, he may deſpair of thoſe heights, and retire into the ſecurities and indifferencies of a careleſs life. But this is to be cured by all thoſe inſtruments of piety, which

which in ſpecial are incentives of the love of GOD, and indearments of ſpiritual and religious affections: and particularly by conſideration of the Divine goodneſs, *who knows whereof we are made, and remembers that we are but duſt*, and will require no more of us then according to our powers and preſent capacities. But the ſubject matter of this temptation is conſidered and refuted in the Diſcourſe of the love of GOD.

Part. 2 in Explicat. of the Decalogue 1. Com.

20. But moſt commonly young beginners are zealous and high, and not ſo eaſily tempted to a receſſion, till after a long time by a revolution of affections they are abated by a deferveſcency in holy actions; the Devil uſes to prompt them on, not that he loves the piety, and the progreſs, but that he would engage the perſon in imprudences and ſuch forwardneſs of expreſſes, which either are in their own nature, indiſcretions, or from which, by reaſon of the incapacity of the perſon, it is neceſſary for him to retire. A *new Convert* is like a bird newly entred into a net, through which poſſibly ſhe might paſs without danger, if her fears and unreaſonable ſtrivings did not intangle her, but when by buſie and diſturbed flutterings ſhe diſcompoſes the order of it, ſhe is intangled and unpenned, and made a prey to her treacherous Enemy. Such are the undiſcreet ſtrivings and too forward enterpriſes of *new penitents*, whom we ſhall obſerve too often undertaking great auſterities, making vows and caſting bands upon their liberty, and ſnares upon their perſons, thinking nothing great enough to expiate their ſin, or to preſent to GOD, or to endear their ſervices, or ſecure their perſeverance: and therefore they lay a load of fetters upon themſelves, or rather *cut off their legs*, that they may *never* go *back*; therefore laying an obligation of vows and intolerable burdens on themſelves, that by theſe they may by a *compendium* of piety redeem the time, and by thoſe make it impoſſible to prevaricate. But the obſervation of the ſad events and final accidents of theſe men hath given probation of the indiſcretion of ſuch furious addreſſes and beginnings. And it was prudently done of *Meletius* of *Antioch* when he viſited the dioceſes of *Syria*, and the ſeveral religious perſons, famous for ſevere undertakings, eſpying that *Simeon Stylites* dwelt upon a pillar, and had bound his leg with a ſtrong chain of iron, he ſent for a Smith cauſing it to be knocked off, and ſaid, *To a man that loves GOD his minde is a ſufficient chain.* For the loads of voluntary auſterities raſhly undertaken makes religion a burden, when their firſt heats expire; and their vows which are intended to ſecure the practiſe and perpetuate the piety, are but the occaſions of an aggravate crime, and the vow does not ſecure the piety, but the wearineſs and ſatiety of the duty tempts to the breaking of the vow, or at leaſt makes the man impatient when he cannot perſiſt with content, nor retire with ſafety.

Theod. l. 5. c. 4

21. It therefore concerns all ſpiritual guides to mannage their new Converts with ſober Counſels, and moderate permiſſions, knowing that ſublime ſpeculations in the Metaphyſicks are not fit entertainment for an infant underſtanding. *There is milk for babes, and ſtrong meat for men of riper piety*, and it will imploy all the regular ſtrength of young beginners to conteſt againſt the reliques of thoſe miſchiefs, which remain ſince the expulſion of the old man, and to maſter thoſe difficulties, which by the nature of the ſtate are certainly conſequent to ſo late mutation. And if we by the furies of zeal, and the impatience of miſtaken piety, are violent

and

and indiſcreet in the deſtroying of our Enemies, we probably may tread the thiſtle down, and trample upon all its appearances, and yet leave the root in the ground with haſte, and imprudent forwardneſs. Gentle and ſoft counſels are the ſureſt Enemies to your vice, and the beſt conſervators and promoters of a virtuous ſtate: but a haſty charge, and the conduct of a young Leader may engage an early ſpirit in dangers, and diſhonours. And this temptation is of ſo much greater danger, becauſe it hath a face of zeal and meets with all encouragements from without, every Man being apt to cheriſh a new convert, and to enflame his new fires: but few conſider the inconveniencies that are conſequent to indiſcreet beginnings, and the worſe events uſually appendent to ſuch inconveniences.

22. Indeed it is not uſual that prudence and a new kindled zeal meet in the ſame perſon: but it will therefore concern the ſafety of new converts, who cannot guide themſelves, to give themſelves up to the conduct of an experienced ſpiritual perſon, who being diſintereſt in thoſe hearts of the firſt apprehenſions, and being long taught by the obſervation of the accidents of a ſpiritual life, upon what rocks raſhneſs and zeal uſually do engage us, can beſt tell what degrees and what inſtances of religion they may with moſt ſafety undertake: but for the general, it is beſt in the addreſſes of grace to follow the courſe of nature; let there be an infancy, and a childhood, and a vigorous youth, and by the divers and diſtant degrees of increment let the perſons be eſtabliſhed in wiſdom and grace. But above all things let them be careful, that they do not lay upon themſelves *neceſſities* of any laſting courſe; no *vows* of *perpetuity* in any inſtance of uncommanded action, or degree of religion; for he may alter in his capacity and exteriour condition; he may ſee by experience, that the particular engagement is imprudent, he may by the virtue of obedience be engaged on a duty inconſiſtent with the conveniences and advantages of the other, and his very *loſs of liberty* in an *uncommanded* inſtance may tempt him to inconvenience. But then, for the ſingle and tranſient actions of piety, although in them the danger is leſs, even though the imprudence be great, yet it were well if new beginners in religion would attempt a moderate and an even piety, rather then actions of eminency, leſt they retire with ſhame, and be afflicted with ſcruple, when their firſt heats are ſpent, and expire in wearineſs and temptation. It is good to keep within the circuits of a mans affections, not ſtretching out all the degrees of fancy and deſire, but leaving the appetites of religion rather unſatisfied, and ſtill deſiring more, then by ſtretching out the whole faculty leave no deſires, but what are fulfilled and wearied.

23. Thirdly, I ſhall not need here to obſerve ſuch temptations, which are direct invitations to ſin, upon occaſion of the piety of holy perſons, ſuch as are ſecurity, too much confidence, pride and vanity; theſe are part of every mans danger, and are to be conſidered upon their ſeveral arguments. Here I was only to note the general inſtruments of miſchief. It remains now that I ſpeak of ſuch remedies and general antidotes, not which are proportioned to ſins in ſpecial, but ſuch as are preventions or remedies, and good advices in general.

24. First, Let every man abſtain from all *occaſions* of ſin, as much as his condition will permit. And it were better to do ſome violence to our ſecular affairs, then to procure apparent or probable danger to our ſouls. For if we ſee not a way open and ready prepared to our iniquity, our deſires oftentimes are not willing to be troubled, but opportunity gives life and activeneſs to our appetites. If *David* had not from his towers beheld the private beauties of *Bathſhebah*, *Uriah* had lived, and his wife been unattempted, but ſin was brought to him by that chance, and entring at the caſements of his eyes ſet his heart on fire, and diſpoiled him of his robes of honour and innocence. The riches of the wedge of gold, and the beauty of the Babyloniſh garment made *Achan* ſacrilegious upon the place, who was innocent enough in his preceding purpoſes: and therefore that ſoul, that makes it ſelf an object to ſin, and invites an Enemy to view its poſſeſſions, and live in the voicinage, loves the ſin it ſelfe: and he that is pleaſed with the danger, would willingly be betrayed into the neceſſity and the pleaſure of the ſin: for he can have no other ends to entertain the hazards, but that he hath a further purpoſe to ſerve upon them; he loves the pleaſure of the ſin, and therefore he would make the condition of ſinning certain and unavoidable. And therefore holy Scripture, which is admirable and curious in the cautions and ſecurities of virtue, does not determine its precepts in the preciſe commands of virtuous actions, but alſo binds up our ſenſes, obſtructs the paſſage of temptation, blocks up all the wayes, and avenues of vice, commanding us *to make a covenant with our eyes, not to look upon a Maid, not to ſit with a Woman that is a ſinger, not to conſider the wine when it ſparkles, and gives its colour rightly in the cup, but to ſet a watch before our mouths, to keep the door of our lips*, and many more inſtances to this purpoſe, that ſin may not come ſo neer as to be repulſed; as knowing ſin hath then prevailed too far, when we give the denial to its ſollicitations.

25. We read a ſtory of a virtuous Lady, that deſired of S. *Athanaſius* to procure for her, out of the number of the Widows fed from the Eccleſiaſtical Corban, an old woman, moroſe, peeviſh, and impatient, that ſhe might by the ſociety of ſo ungentle a perſon have often occaſion to exerciſe her patience, her forgiveneſs and charity. I know not how well the counſel ſucceeded with her; I am ſure it was not very ſafe: and to invite the trouble to triumph over it, is to wage a war of an uncertain iſſue, for no end but to get the pleaſures of the victory, which oftentimes do not pay for the trouble, never for the danger. An *Egyptian* who acknowledged fire for his God, one day doing his devotions kiſſed his God after the manner of worſhippers, and burnt his lips. It was not in the power of that falſe and imaginary Deity to cure the real hurt he had done to his devouteſt worſhipper. Juſt ſuch a fool is he that kiſſes a danger, though with a deſigne of virtue, and hugs an opportunity of ſin for an advantage of piety; he burns himſelf in the neighbourhood of the flame, and twenty to one but he may periſh in its embraces; And he that looks out a danger that he may overcome it, does as did the *Perſian*, who worſhipping the Sun, looked upon him, when he prayed him to cure his ſore eyes. The Sun may as well cure a weak eye, or a great burden knit a broken arme, as a danger can do him advantage that ſeeks ſuch a combate, which may ruine him, and after which he rarely may have

have this reward, that it may be ſaid of him, he had the good fortune not to periſh in his folly. It is eaſier to prevent a miſchief then to cure it, and beſides the pain of the wound, it is infinitely more full of difficulty to cure a broken leg, which a little care and obſervation would have preſerved whole. To recover from a ſin is none of the eaſieſt labours, that concern the ſons of men, and therefore it concerns them rather not to enter into ſuch a narrow ſtraight, from which they can never draw back their head, without leaving their hair and skin, and their ears behinde. If GOD pleaſe to *try* us, he means us no hurt, and he does it with great reaſon, and great mercy; but if *we go* to try *our ſelves*, we may mean well, but not wiſely: For as it is ſimply unlawful for weak perſons to ſeek a temptation, ſo for the more perfect it is dangerous. We have enemies enough without, and one of our own within: but we become our own tempter, when we run out to meet the world or invite the Devil home, that we may throw holy water upon his flames, and call the danger nearer, that we may run from it. And certainly men are more guilty of many of their temptations then the Devil; through their incurioulneſs or raſhneſs, doing as much miſchief to themſelves, as he can. For he can but offer, and ſo much we do, when we run into danger. Such were thoſe ſtories of S. *Anthony* provoking the Devil to battel; If the ſtories had been as true, as the actions were raſh, and ridiculous, the ſtory had faſtned a note of indiſcretion upon that good Man: though now I think there is nothing, but a mark of fiction and falſhood on the writer.

Sed quid ego omne malum mundiq; hominumq; maligni
Hoſtis ad invidiam detorquen? quum mala noſtra
Ex noſtris concreta animis, genus & caput & vim,
Quid ſint, quid valeant, ſumunt de corde parente.
Prud. Hamar.

Eccluſ. 21. 27. *Quum execratur impius Satanam ſuam ipſius animam execratur.*

26. Secondly, Poſſibly without fault we may be engaged in a temptation, but then we muſt be diligent to reſiſt the *firſt beginnings*: For when our ſtrength is yet intire, and unabated, if we ſuffer our ſelves to be overcome, and conſent to its firſt, and weakeſt attempts, how ſhall we be able to reſiſt, when it hath tired our conteſtation, and wearied our patience, when we are weaker and prevailed upon, and the temptation is ſtronger and triumphant in many degrees of victory? By how much a hectick Feaver is harder to be cured then a Tertian, or a conſumption of the lungs, then a little diſtillation of rheume upon the throat; by ſo much is it harder to prevail upon a triumphing luſt, then upon its firſt inſinuations: But the wayes of reſiſting are of a different conſideration, proportionably to the nature of the crimes.

27. Firſt, if the temptation be to crimes of pleaſure, and ſenſuality; let the reſiſtence be by flight: For in caſe of luſt even to conſider the arguments againſt it, is halfe as great temptation as to preſs the arguments for it. For all conſiderations of ſuch allurements make the ſoul perceive ſomething of its reliſh, and entertains the fancy. Even the pulling pitch from our clothes defiles the fingers, and ſome adherences of pleaſant and carnal ſins will be remanent, even from thoſe conſiderations, which ſtay within the circuit of the flames, though but with purpoſe to quench the fire and preſerve the houſe. Chaſtity cannot ſuffer the leaſt thought of the reproaches of the ſpirit of impurity; and it is neceſſary to all, that will keep their purity and innocence againſt ſenſual temptations, to avoid every thing that may prejudice decorum. *Libanius*

Time videre unde poſſis cadere; noli fieri perverſa ſimplicitate ſecurus. S. Aug.

the Sophiſter reports, that a Painter being one day deſirous to paint *Apollo* upon a lawrel boord, the colours would not ſtick but were rejected: out of which his fancy found out this extraction; that the chaſt *Daphne* (concerning whom the Poets faign that flying from *Apollo*, who attempted to raviſh her, ſhe was turned into a Lawrel tree) could not endure him even in painting, and rejected him after the loſs of her ſenſitive powers. And indeed chaſt ſouls do even to death reſent the leaſt image and offer of impurity: whatſoever is like a ſin of uncleanneſs, he, that means to preſerve himſelf chaſt, muſt avoid, as he would avoid the ſin; in this caſe there being no difference but of degrees between the inward *temptation*, and the *crime*.

Καὶ ἀγνὴ ἡ τὸν Ἔρωτα κἂν τῇ Νυκτογρ.

28. Secondly, If the temptation be to crimes of troubleſome and preternatural deſires, or intellectual nature, let the reſiſtance be made *conſertâ manu*, by a perfect fight, by the amaſſing of ſuch arguments in general, and remedies in particular, which are apt to become deleteries to the ſin, and to abate the temptation. But in both theſe inſtances, the reſiſtance muſt at leaſt be as ſoon as the attempt is, leſt the violence of the temptation outrun our powers; for if againſt our full ſtrength it hath prevailed to the firſt degrees, its progreſs to a complete victory is not ſo improbable, as were its ſucceſſes at the firſt beginnings.

But to ſerve this and all other ends in the reſiſting and ſubduing a Temptation, theſe following conſiderations have the beſt and moſt univerſal influence.

29. Firſt, Conſideration of the preſence of God, who is witneſs of all our actions, and a revenger of all impiety: This is ſo great an inſtrument of fear and religion, that whoever does actually conſider God to be preſent, and conſiders what the firſt conſideration ſignifies, either muſt be reſtrained from the preſent temptation, or muſt have thrown off all the poſſibilities and aptneſſes for virtue; ſuch as are, Modeſty, and Reverence, and holy Fear. For if the face of a Man ſcatters all baſe machinations, and we dare not act our crimes in the Theatre, unleſs we be impudent, as well as criminal; much more does the ſenſe of a preſent Deity fill the places of our heart with veneration, and the awe of religion, when it is throughly apprehended and actually conſidered. We ſee not God, *he is not in our thoughts*, when we run into darkneſs to act our impurities. For we dare not commit adultery, if a boy be preſent; behold the boy is ſent off with an excuſe, and God abides there, but yet we commit the crime: it is becauſe, as *Jacob* ſaid at *Bethel*, *God was in that place and we knew not of it*; and yet we neither breath nor move an artery but in him, and by his aſſiſtance. *In him we live, and move, and have our being.* And, *all things are naked and open in his ſight. The iniquity of my people is very great: for they ſay the Lord ſeeth not. Shall not he that made the eye ſee? To him the night and day are both alike.* Theſe and many more to the ſame deſigne are the voices of Scripture, that our ſpirits may retire into the beholding of GOD, to the purpoſes of fear and holineſs, with whom we do cohabit by the neceſſities of nature, and the condition of our eſſence wholly in dependence; and then onely we may ſin ſecurely, when we can contrive to do it, ſo that GOD may not ſee us.

Act. 17. Heb. 4. Pſal. 9. Ezek. 9. Jer. 23.

30. There

30. There are many men, who are *ſervants of the eyes*, as the Apoſtles phraſe is, who when they are looked on, act virtue with much pompouſneſs, and theatrical bravery: But theſe men, when the Theatre is empty, put off their upper garment, and retire into their primitive baſeneſs. *Diogenes* endured the extremity of winters cold, that the people might wonder at his auſterity and philoſophical patience; but *Plato*, ſeeing the people admiring the man, and pitying the ſufferance, told them, that the way to make him warme himſelf, was for them to be gone and to take no notice of him. For they that walk as in the ſight of men ſerve that deſign well enough, when they fill the publick voice with noiſes and opinions, and are not by their purpoſes engaged to act in private. But they who are ſervants of the eyes of GOD, and walk as in the Divine preſence, perceive the ſame reſtraints in darkneſs, and cloſets, and grotts, as in the light and midſt of the theatres, and that conſideration impoſes upon us a *happy neceſſity of doing virtuouſly, which preſents us placed in the eyes of our Judge.* And therefore it was not unhandſomely ſaid of a Jewiſh Doctour: "*If every man would conſider God to be the great eye of the world watching perpetually over all our actions, and that his hand is indefatigable, and his ear ever open, poſſibly ſin might be extirpated from off the face of the earth.*" And this is the condition of beatitude; and the bleſſed ſouls within their regions of light and felicity cannot ſin, becauſe of the viſion beatifical, they always behold the face of GOD; and thoſe who partake of this ſtate by way of conſideration, which is eſſential to the condition of the Bleſſed, and derive it into practiſe and diſcourſe, in proportion to this ſhall retain an innocence and a part of glory.

Ephes. 6. Ὀφθαλμοδουλεῖαι.

Non ut virtute ac ſtudiis ad haberentur philoſophi laborabant; ſed ut hinc, & ex diſſidium & diſſentientem à ceteris habitum peſſimis moribus prætendebant. Quintil. l. 1. procem.

Ambitio, & luxuria & impotentia ſeruum deſiderant; ſanabis, ſi deſpexerit. Senec. ep. 94.

Magna vobis, ſi diſſimulare non vultis, injecta neceſſitas probitatis, cum omnia agitis ante oculos judicis cuncta cernentis. Boeth. lib. 5. conſol. proſa ult.

31. For it is a great declenſion of humane reaſon, and a diſreputation to our Spirits, that we are ſo wholly led by Senſe, that we will not walk in the regions of the Spirit, and behold GOD by our eyes of faith and diſcourſe; ſuffering our courſe of life to be guided by ſuch principles, which diſtinguiſh our natures from beaſts, and our conditions from vitious, and our ſpirits from the world, and our hopes from the common ſatisfactions of ſenſe and corruption. The better half of our nature is of the ſame conſtitution with that of Angels, and therefore although we are drenched in matter, and the communications of Earth, yet our better part was deſigned to converſe with GOD; and we had beſides the eye of Reaſon, another eye of Faith put into our ſouls, and both clarified with revelations and demonſtrations of the Spirit, expreſſing to us ſo viſible and clear characters of Gods preſence, that the expreſſion of the ſame Spirit is, *we may feel him, for he is within us*, and about us, and we are in him, and in the comprehenſions of his embracings, as birds in the Air, or Infants in the wombs of their pregnant Mothers. And that GOD is pleaſed not to communicate himſelf to the eyes of our body, but ſtill to remain inviſible, beſides that it is his own glory and perfection, it is alſo no more to us, but like a retreat behind a curtain, where when we know our Judge ſtands as an Eſpiall, and a watch over our actions, we ſhall be fooliſh if we dare to provoke his

Act. 17. 27. Μετοχλίσαι τὸν Θεὸν
Ἵνα ψηλαφήσωμεν αὐτὸν καὶ ἐυροιμεν,
Καίτοι γε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα.

jealouſie, becauſe we ſee him not, when we know that he is cloſe by, though behind the cloud.

32. There are ſome general impreſſions upon our ſpirits, which by way of preſumption and cuſtome poſſeſſe our perſwaſions and make reſtraint upon us to excellent purpoſes, ſuch as are the religion of holy places, reverence of our Parents, preſence of an auſtere, an honourable or a virtuous perſon. For many ſins are prevented by the company of a witneſs, eſpecially if beſides the tyes of modeſty we have alſo towards him an endearment of * reverence, and fair opinion, and if he were with us in our privacies, he would cauſe our retirements to be more holy. Saint *Ambroſe* reports of the Virgin *Mary*, that ſhe had ſo much piety and religion in her countenance and deportment, that divers perſons moved by the veneration and regard of her perſon in her preſence have firſt commenced their reſolutions of chaſtity and ſober living. However the ſtory be, her perſon certainly was of ſo expreſs and great devotion and ſanctity, that he muſt needs have been of a very impudent diſpoſition, and firm immodeſty, who durſt have ſpoken unhandſome language in the preſence of ſo rare a perſon. And why then any rudeneſs in the preſence of God? if that were as certainly believed and conſidered. For whatſoever amongſt men can be a reſtraint of vice, or an endearment of virtue, all this is highly verified in the preſence of God, to whom our conſcience in its very concealments is as a fair table written in capital letters by his own finger; and then, if we fail of the advantage of this exerciſe, it muſt proceed either from our diſhonourable opinion of God, or our own fearleſs inadvertency, or from a direct ſpirit of reprobation: for it is certain, that this conſideration is in its own nature apt to correct our manners, to produce the fear of GOD, and humility, and ſpiritual and holy thoughts, and the knowledge of GOD, and of our ſelves, and the conſequents of all theſe, holy walking, and holy comforts. And by this only argument S. *Paphnutius* and S. *Ephrem* are reported in Church ſtory to have converted two harlots from a courſe of diſſolution to great ſanctity and auſterity.

Aliquam habeat animus quem reverearur, cujus auctoritate etiam ſecretum tuum ſanctius ſit, Quid prodeſt incluſam eſſe conſcientiam? patemus Deo. Senec. l. ep. 11.

* *Tiberius*] *inter bona malaque mixtus incolumi matre: inteſtabilis ſævitia, ſed obſeſſus libidinibus, dum Sejanum dilexit timuitve: poſtremò in ſcelera ſimul ac dedecora prorupit, poſtquam remoto pudore & metu, ſuo tantum ingenio utebatur.* Tacit. l. 6.

Ὁρᾷ γὰρ ἡμᾶς ὑλὴν ὄντας ἄλλα πλὴν
Εἴδωλ' ὁπόσπερ ζῶμεν, ἢ κούφην σκιάν.
Τοιαῦτα τοίνυν εἰσορᾶν ὑπάρχοντα
Πῶς οὐ σὲ χρὴ δεινὰς εἰς δεινὰς ἔπη Φ.
Sophocl. Ajac.

33. But then this preſence of GOD muſt not be a *meer ſpeculation* of the underſtanding, though *ſo only* it is of very great benefit and immediate efficacy, yet it muſt reflect as well from *the will* as from diſcourſe, and then only we walk in the preſence of GOD, when by faith we behold him preſent, when we ſpeak to him in frequent and holy Prayers, when we beg aid from him in all our needs, and ask counſel of him in all our doubts, and before him bewail our ſins and tremble at his preſence. This is an entire exerciſe of religion, and beſide that the preſence of GOD ſerves to all this, it hath alſo eſpecial influence in the diſimprovement of temptations, becauſe it hath in it many things contrariant to the nature and efficacy of temptations. Such as are conſideration, reverence, ſpiritual thoughts and the fear of God: for where ever this conſideration is actual, there either GOD is highly deſpiſed, or certainly feared. In this

this caſe we are made to declare; for our purpoſes are concealed only in an incurioufneſs and inconſideration; but whoever conſiders God as preſent, will in all reaſon be as religious as in a Temple, the reverence of which place cuſtome or religion hath imprinted in the ſpirits of moſt men; ſo that as *Abaſuerus* ſaid of *Haman*; *will he raviſh the Queen in my own houſe?* aggravating the crime by the incivility of the circumſtance; God may well ſay to us whoſe religion compels us to believe, GOD every where preſent; ſince the Divine preſence hath made all places holy, and every place hath a *Numen* in it, even the Eternal GOD, we unhallow the place, and defecrate the ground, whereon we ſtand, ſupported by the arm of GOD, placed in his heart, and enlightned by his eye, when we ſin in ſo ſacred a preſence.

34. The ſecond great inſtrument againſt Temptation is *meditation of Death*. *Raderus* reports, that a certain virgin to reſtrain the inordination of intemperate deſires, which were like thorns in her fleſh, and diſturbed her ſpiritual peace, ſhe ſhut her ſelf up in a ſepulchre, and for twelve years dwelt in that ſcene of death. It were good we did ſo too, making tombes and coffins preſential to us by frequent meditation. For GOD hath given us all a definitive arreſt in *Adam*, and from it there lies no appeal * but it is infallibly and unalterably *appointed for men once to die*, or to be changed, to paſs from hence to a condition of Eternity good or bad. Now becauſe the Law is a certain, and the time, and the manner of its execution is uncertain, and from this moment Eternity depends, and that after this life the final ſentence is irrevocable, that all the pleaſures here are ſudden, tranſient, and unſatisfying, and vain; he muſt needs be a fool, that knows not to diſtinguiſh moments from Eternity; and ſince it is a condition of neceſſity, eſtabliſhed by divine decrees, and fixt by the indiſpenſable laws of nature, that we ſhall after a very little duration paſs on to a condition ſtrange, not underſtood, then unalterable, and yet of great mutation from this, even of greater * diſtance from that, in which we are here, then this is from the ſtate of beaſts: this, when it is conſidered, muſt in all reaſon make the ſame impreſſion upon our underſtandings and affections, which naturally all ſtrange things and all great conſiderations are apt to do, that is, create reſolutions and reſults paſſing through the heart of man, ſuch as are reaſonable and prudent, in order to our own felicities, that we neglect the vanities of the preſent temptation, and ſecure our future condition, which will till Eternity it ſelfe expires, remain ſuch, as we make it to be by our deportment in this ſhort tranſition, and paſſage through the world.

Tota philoſophia nihil eſt niſi meditatio mortis. Plato.

* Μόνος δεῖν χρὴ δειλὸς ἢ λόγον ἔχων· Οὐδὲν γὰρ ἄλλο, ἢ τὸ σπουδὴν ἔχειν. Eſchy. Ἀθανασία δ' ἐκ ἔστιν, οὐδ' ἂν συναγάγῃς τὸ ταχθὲν τέλεσμα ἐκφυγεῖν λαχόντα. Menand. *Vita humana prope uti ferrum eſt: ſi exerceas, conteritur; ſi non exercetas, tamen rubigo interficit.* Cato apud A Gell. l. 11. c. 2.

* Πρὸς μὲν τὰ ἄλλα πάντα ἀσφάλειαν δεῖ παρεῖσθαι· χάλεπὸν γὰρ· δειλότατα πάντες ἄνθρωποι. ἀπείληχεν πάλιν δικαίως. Metrodor. phil.

* *Dies iſte quem tanquam extremum reformidas, aterni Natalis eſt. Per hoc ſpatium quod ab infantia patet in ſenectutem, in alium natus a ſumimur partum.* Senec. ep. 102.

35. And that this Diſcourſe is reaſonable I am therefore confirmed, becauſe I find it to be to the ſame purpoſe uſed by the ſpirit of GOD, and the wiſeſt perſonages in the world. *My ſoul is alwayes in my hand, therefore do I keep thy commandments*, ſaith *David*: he looked upon himſelf as a dying perſon, and that reſtrained all his inordinations, and ſo he prayed, *LORD teach me to number my dayes that I may apply my heart unto wiſdome.* Pſal. 119. Pſal. 90.

And

Θάπτε σὺ ὀφθαλμῶν ἔχω σοι κἀβ' ἡμέραν χῦ ὕδην ὑπὸ πάντα πανταχοῦ ἐνθυμήσῃ, ὡς ἄχαν ἐπιθυμίας πυθ. Epict. Enchir. cap. 28.

And therefore the Egyptians uſed to ſerve up a Skeleton to their feaſts, that the diſſolutions and vapours of wine might be reſtrained with that bunch of mirrhe, and the vanities of their eyes chaſtized by that ſad object: for they thought it unlikely a man ſhould be tranſported farre with any thing low or vitious that looked long and often into the hollow eye-pits of a deaths head, or dwelt in a charnel houſe; and ſuch conſiderations make all the importunity and violence of ſenſuall deſires to disband. For when a man ſtands perpetually at the door of Eternity, and as did *John* the Almoner, every day is building of his Sepulchre, and every night one day of our life is gone and paſſed into the poſſeſſion of death, it will concern us to take care, that the door leading to Hell do not open upon us, that we be not cruſht to ruine by the ſtones of our grave, and that our death become not a conſignation to us to a ſad Eternity. For all the pleaſures of the whole world, and in all its duration, cannot make recompence for one hours torment in hell, and yet if wicked perſons were to ſit in hell for ever without any change of poſture, or variety of torment beyond that ſeſſion; it were unſufferable beyond the endurance of nature: and therefore where little leſs then infinite miſery in an infinite duration ſhall puniſh the pleaſures of ſudden and tranſient crimes, the gain of pleaſure, and the exchange of banks here for a condition of eternal and miſerable death, is a permutation fit to be made by none but *fools* and *deſperate perſons*, who made no uſe of a reaſonable ſoul, but that they in their periſhing might be convinced of unreaſonableneſs, and dye by their own fault.

Linquenda tellus, & domus, & placens
Uxor: neque harum, quas colis, arborum
Te præter invisas cupreſſos
Ulla brevem dominum ſequetur.
Hor. l. 2. od. 14.

36. The *uſe* that wiſe men have made, when they reduced this *conſideration to practiſe*, is to believe *every day* to be *the laſt of their life*, for ſo it may be, and for ought we know it will; and then think what you would *avoid*, or what you would *do*, if you were *dying*, or were to day to ſuffer death by ſentence, and conviction; and that in all reaſon, and in proportion to the ſtrength of your conſideration you will do every day. For *that is the ſublimity of wiſdome to do thoſe things living, which are to be deſired and choſen by dying perſons.* An alarm of death every day renewed, and preſſed earneſtly, will watch a man ſo tame and ſoft, that the precepts of religion will dwell deep in his ſpirit. But they *that make a covenant with the grave, and put the evil day far from them*, they are the men that eat ſpiders and toads for meat greedily, and a temptation to them is as welcome as joy, and they ſeldom diſpute the point in behalfe of piety or mortification, for they that look upon death at diſtance, apprehend it not, but in ſuch general lines and great repreſentments that deſcribe it only as future and poſſible, but nothing of its terrors, or affrightments, or circumſtances of advantage are diſcernible by ſuch an eye that diſturbs its ſight and diſcompoſes the poſture, that the object may ſeem another thing, then what it is truly and really. S. *Auſtin* with his Mother *Monica* was led one day by a *Roman* Prætor to ſee the tomb of *Cæſar*. Himſelfe thus deſcribes the corps. "It looked of a blew mould, the bone of the "noſe laid bare, the fleſh of the nether lip quite fallen off, his mouth "full of worms, and in his eye-pits two hungry toads feaſting upon the "remanent portion of fleſh and moiſture; and ſo he dwelt in his houſe "of darkneſs. And if every perſon tempted by an opportunity of *luſt* or *intemperance* would chooſe ſuch a room for his privacy, that company

Hic eſt apex ſummæ ſapientiæ, ea viventem facere, quæ morienti eſſent appetenda.

Καὶ γὼ ἐγὼ σπόδος εἰμὶ, Νίνυ μεγάλης βασιλεύους In epitaph. Sardanapali.

for

for his witneſs, that object to allay his appetite, he would ſoon finde his ſpirit more ſober, and his deſires obedient. I end with the counſell of *S. Bernard.* "Let every man in the addreſſe to his actions conſider, whether if he were now to die, he might ſafely and prudently do ſuch an act, and whether he would not be infinitely troubled that death ſhould ſurprize him in the preſent diſpoſitions, and then let him proceed accordingly. For ſince our treaſure is in earthen veſſels, which may be broken in pieces by the colliſion of ten thouſand accidents, it were not ſafe to treaſure up wrath in them, for if we do, we ſhall certainly drink it in the day of recompenſe.

Ἡδέως φίλε συμὲ τὸ χ' ἅπαντες ἄλλοι ἴσασιν Ἄνδρες, ἐγὼ δ' ὅταν γαῖα μέλαινα ἔσωμαι. Fragm. Theog. *In ſpeculo monach.*

37. Thirdly, *Before*, and *in*, and *after all* this the Bleſſed JESUS propounds *prayer* as a remedy againſt temptations: *Watch and pray that ye enter not into temptation*: for beſides that prayer is the great inſtrument of obtaining victory by the grace of GOD, as a fruit of our deſires, and of GODS natural and eſſential goodneſs; the very praying againſt a temptation, if it be hearty, fervent and devout, is a denying of it, and part of the victory: for it is a diſclaiming the entertainment of it, it is a poſitive rejection of the crime; and every conſent to it is a *ceaſing to pray*, and to deſire remedy. And we ſhall obſerve that whenſoever we begin to liſten to the whiſpers of a tempting ſpirit, our *prayers* againſt it leſſen, as the conſent increaſes; there being nothing a more direct enemy to the *temptation* then *prayer*, which as it is of it ſelfe a profeſſed hoſtility againſt the crime, ſo it is a calling in auxiliaries from above to make the victory more certain. *If temptation ſets upon thee, do thou ſet upon GOD*, for he is as ſoon overcome as thou art, aſſoon moved to good as thou art to evil, *he is as quickly invited to pity thee, as thou to aske him, provided, thou doeſt not finally *reſt in the petition*, but *paſs into action*, and endeavour by all means humane and moral to quench the flame newly kindled in thy bowels, before it come to devour the marrow of the bones. For a ſtrong prayer, and a lazie, incurious, unobſervant walking, are contradictions in the diſcourſes of religion. [a] *Ruffinus* tells us a ſtory of a young man, ſolicited by the ſpirit of uncleanneſs, who came to an old religious perſon, and begged his prayers: It was in that age when GOD uſed to anſwer prayers of very holy perſons by more clear and familiar ſignifications of his pleaſure, then he knows now to be neceſſary: but after many earneſt prayers ſent up to the throne of grace, and the young man not at all bettered, upon conſideration and enquiry of particulars, he found the cauſe to be, becauſe the young man relied ſo upon the prayers of the old Hermite, that *he did nothing at all* to diſcountenance his luſt, or contradict the temptation. But then he took another courſe, enjoyned him auſterities and exerciſes of Devotion, gave him rules of prudence and caution, tyed him to work, and to ſtand upon his guard, and then the prayers returned in triumph, and the young man trampled upon his luſts. And ſo ſhall I and you, by GODS grace, if we pray earneſtly and frequently, if we watch carefully, that we be not ſurprized, if we be not idle in ſecret, nor talkative in publick; if we read Scriptures, and conſult with a ſpiritual Guide; and make Religion to be our work, that ſerving of GOD be the buſineſs of our life, and our deſignes be to purchaſe eternity; then we ſhall walk ſafely or recover ſpeedily, and by doing advantages to piety ſecure a greatneſs

Matth. 26. 41.

*—*Hic levare functum*
Pauperem laboribus
Vocatus atque non vocatus *audit.*
Hor. l. 2. od. 18.

[a] Lib. 3. 13.

of

of Religion, and ſpirituality to our ſpirits and underſtanding. But remember that, when Iſrael fought againſt *Amaleck*, *Moſes prayer*, and *Moſes hand* ſecured the victory, his *prayer* grew ineffectual, when his *hands* were ſlack, to remonſtrate to us, that we muſt cooperate with the grace of GOD, praying devoutly, and watching carefully, and obſerving prudently, and labouring with diligence and aſſiduity.

The PRAYER.

ETernal GOD and moſt mercifull Father, I adore thy wiſdome, providence and admirable diſpenſation of affairs in the ſpiritual Kingdome of our LORD JESUS, that thou, who art infinitely good, doeſt permit ſo many ſadneſſes and dangers to diſcompoſe that order of things and ſpirits, which thou didſt create innocent and harmeleſs, and doeſt deſign to great and ſpiritual perfections; that the emanation of good from evil by thy over-ruling power and excellencies, may force glory to thee from our ſhame, and honour to thy wiſdome by theſe contradictory accidents, and events; LORD have pity upon me, in theſe ſad diſorders, and with mercy know my infirmities. Let me, by ſuffering what thou pleaſeſt, cooperate to the glorification of thy grace, and magnifying thy mercy, but never let me conſent to ſin, but with the power of thy Majeſty, and mightineſs of thy prevailing mercy, reſcue me from thoſe throngs of dangers, and enemies, which daily ſeek to deflour that innocence, with which thou didſt clothe my ſoul in the new birth. Behold O GOD, how all the Spirits of Darkneſs endeavour the extinction of our hopes, and the diſperſion of all thoſe graces, and the prevention of all thoſe glories, which the holy JESUS hath purchaſed for every loving and obedient ſoul. Our very meat and drink are full of poiſon, our ſenſes are ſnares, our buſineſs is various temptation, our ſins are inlets to more, and our good actions made occaſions of ſins. LORD deliver me from the malice of the Devil, from the fallacies of the World, from my own folly, that I be not devoured by the firſt, nor cheated by the ſecond, nor betrayed by my ſelfe; but let thy grace which is ſufficient for me, be alwayes preſent with me, let thy ſpirit inſtruct me in the ſpirituall warfare, arming my underſtanding, and ſecuring my will, and fortifying my ſpirit with reſolutions of piety, and incentives of religion, and deleteries of ſin; that the dangers I am encompaſſed withall, may become unto me an occaſion of victory, and triumph, through the aids of the holy Ghoſt, and by the croſs of the LORD JESUS, who hath for himſelf and all his ſervants triumphed over Sin, and Hell, and the Grave, even all the powers of darkneſs, from which by the mercies of JESUS, and the merits of his Paſſion, now and ever deliver me and all thy faithful people. Amen.

DISCOURSE

Discourse VI.

Of Baptiſm.

Part I.

1. WHen the holy JESUS was to begin his Prophetical Office, and to lay the foundation of his Church on the Corner ſtone, he firſt temper'd the Cement with *water*, and then with *blood*, and afterwards built it up by the hands of the Spirit: Himſelf enter'd at that door by which his diſciples for ever after were to follow him; for therefore he went in at the door of Baptiſm, that he might hallow the entrance which himſelfe made to the Houſe he was now building.

2. As it was in the old, ſo it is in the new Creation; out *of the waters God produced every living creature*: and when at firſt *the Spirit moved upon the waters*, and gave life, it was the type of what was deſigned in the *Renovation*. Every thing that lives now, *is born of Water, and the Spirit*; and Chriſt, who is our Creator and Redeemer in the new birth, opened the fountains and hallowed the ſtream: Chriſt who is our life went down into the waters of Baptiſm, and we who deſcend thither finde the effects of life; it is *living water*, of which who ſo drinks, needs not to drink of it again, for *it ſhall be in him a well of water ſpringing up to life eternal*. John 4.14.

3. But becauſe every thing is reſolved into the ſame principles from whence they are taken, the old world which by the power of God came from the waters, by their own ſin fell into the waters again, and were all drowned, and onely eight perſons were ſaved by an Ark: and the world renewed upon the ſtock and reſerves of that mercy, conſigned the Sacrament of Baptiſm in another figure; for then God gave his ſign from Heaven, that by water the world ſhould never again periſh: but he meant that they ſhould be ſaved by water: for *Baptiſm, which is a figure like to this, doth alſo now ſave us by the reſurrection of Jeſus Chriſt*. 1 Pet. 3.21.

4. After this, the Jews report that the world took up the doctrine of Baptiſms, in remembrance that the iniquity of the old world was purged by water; and they waſhed all that came to the ſervice of the true God, and by that baptiſm bound them to the obſervation of the Precepts which God gave to *Noah*.

5. But when God ſeparated a family for his own ſpecial ſervice, he gave them a Sacrament of *initiation*, but it was a Sacrament of blood, the Covenant of Circumciſion: and this was the *forerunner* of Baptiſm, but not a *type*; when that was abrogated, this came into the place of it, and that conſigned the ſame faith which this profeſſes: but it could not properly be a *type*, whoſe nature is by a likeneſs of matter or ceremony

to repreſent the ſame myſterie. Neither is a Ceremony, as Baptiſm truly is, properly capable of having a type, it ſelf is but a type of a greater myſteriouſneſs: and the nature of types is, in ſhadow to deſcribe by dark lines a future ſubſtance; ſo that although Circumciſion might be a type of the effects and graces beſtowed in baptiſm, yet of the Baptiſm or ablution it ſelf, it cannot be properly; becauſe of the unlikeneſs of the ſymbols and configurations, and becauſe they are both equally diſtant from ſubſtances, which types are to conſign and repreſent. The firſt Biſhops of *Jeruſalem*, and all the Chriſtian Jews for many years retained Circumciſion together with Baptiſm; and Chriſt himſelf, who was circumciſed, was alſo baptized; and therefore it is not ſo proper to call Circumciſion a type of Baptiſm: it was rather a ſeal and ſign of the ſame Covenant to *Abraham* and the Fathers and to all Iſrael, as Baptiſm is to all ages of the Chriſtian Church.

Umbra in lege, imago in Evangelio, veritas in cœlo. S. Ambr.

6. And becauſe this Rite could not be adminiſtred to all perſons, and was not at all times after its inſtitution, God was pleaſed by a proper and ſpecifick type to conſign this Rite of Baptiſm, which he intended to all, and that for ever: and God, when the family of his Church grew ſeparate, notorious, numerous and diſtinct, he ſent them into their own Country by a Baptiſm through which the whole Nation paſs'd: *for all the fathers were under the Cloud, and all paſſed through the ſea, and were all baptized unto Moſes in the Cloud, and in the ſea*; ſo by a double figure foretelling, That as they were initiated to *Moſes* Law by the Cloud above and the Sea beneath: ſo ſhould all the perſons of the Church, Men, Women and Children, be initiated unto Chriſt by the Spirit from above and the Water below: for it was the deſign of the Apoſtle in that diſcourſe, to repreſent that the Fathers and we were equall as to the priviledges of the Covenant; he proved that we doe not exceed them, and it ought therefore to be certain that they doe not exceed us, nor their Children ours.

1 Cor. 10.2.

7. But after this, ſomething was to remain which might not only conſign the Covenant which God made with *Abraham*, but be as a paſſage from the Fathers through the Synagogue to the Church; from *Abraham* by *Moſes* to *Chriſt*: and that was *Circumciſion*, which was a Rite which God choſe to be a mark to the poſterity of *Abraham*, to diſtinguiſh them from the Nations which were not within the Covenant of Grace, and to be *a ſeal of the righteouſneſs of faith*, which God made to be the ſpirit and life of the Covenant.

8. But becauſe Circumciſion, although it was miniſtred to all the males, yet it was not to the females; and although they and all the Nation was baptized and initiated into *Moſes in the Cloud and the Sea*, therefore the Children of Iſrael by imitation of the Patriarchs the poſterity of *Noah*, uſed alſo Ceremonial Baptiſms to their women and to their Proſelytes, and to all that were circumciſed; and the Jews deliver, That *Sarah* and *Rebecca*, when they were adopted into the family of the Church, that is, of *Abraham* and *Iſaac*, were baptized: and ſo were all ſtrangers that were married to the ſons of Iſrael. And that we may think this to be typical of Chriſtian Baptiſm, the Doctors of the Jews had a Tradition, that when the Meſſias would come, there ſhould be ſo many

Proſelytes

Proſelytes that they could not be circumciſed, but ſhould be baptized. The Tradition proved true, but not for their reaſon.

But that this Rite of admitting into myſteries, and inſtitutions, and offices of Religion by Baptiſms, was uſed by the poſterity of *Noah*, or at leaſt very early among the Jews, beſides the teſtimonies of their own Doctors, I am the rather induced to believe, becauſe the Heathen had the ſame Rite in many places, and in ſeverall Religions: ſo they initiated diſciples into the ſecrets of [a] *Mithra*; and the Prieſts of *Cotyttus* were called [b] *Baptæ*, becauſe by Baptiſm they were admitted into the Religion; and they [c] thought Murther, Inceſt, Rapes, and the worſt of crimes, were purged by dipping in the Sea, or freſh Springs; and a Proſelyte is called in *Arrianus*, Βεβαμμένος *intinctus*, a baptized perſon.

[a] Tertul. de præſcrip. c. 40
[b] Scholiaſt. in Juſtat. 2. l. 1.
[c] *O nimium faciles qui triſtia crimina cadis Tolli flumineâ poſſe putatis aquâ.*

9. But this Ceremony of baptizing was ſo certain and uſuall among the Jews, in their admitting Proſelytes and adopting into inſtitutions, that to baptize and to make Diſciples are all one; and when *John* the *Baptiſt* by an order from Heaven went to prepare the way to the Coming of our bleſſed Lord, he preached Repentance, and baptized all that profeſſed they did repent. He taught the Jews to live good lives, and baptized with the Baptiſm of a Prophet, ſuch as was not unuſually done by extraordinary and holy perſons in the change or renewing of Diſcipline or Religion. Whether *Johns* Baptiſm *was from heaven, or of men*, Chriſt asked the Phariſees. That it was from Heaven, the people therefore beleeved, becauſe he was a Prophet, and a holy perſon: but it implies alſo, That ſuch Baptiſms are ſometimes *from men*, that is, uſed by perſons of an eminent Religion, or extraordinary fame for the gathering of Diſciples and admitting Proſelytes: and the Diſciples of Chriſt did ſo too, even before Chriſt had inſtituted the Sacrament for the Chriſtian Church, the Diſciples that came to Chriſt were baptized by his Apoſtles. Joh. 4. 1.

10. And now we are come to the gates of Baptiſm. All theſe till *John* were but types and preparatory Baptiſms, and *Johns* Baptiſm was but the prologue to the Baptiſm of Chriſt, The Jewiſh Baptiſms admitted Proſelytes to *Moſes* and to the Law of Ceremonies; *Johns* Baptiſm called them to beleeve in the Meſſias now appearing, and to repent of their ſins, to enter into the Kingdom which was now at hand, and preached that Repentance which ſhould be for the remiſſion of ſins. His Baptiſm remitted no ſins, but preached and conſigned Repentance, which in the belief of the Meſſias whom he pointed to, ſhould pardon ſins. But becauſe he was taken from his office before the work was compleated, the Diſciples of Chriſt finiſhed it: They went forth preaching the ſame Sermon of Repentance, and the approach of the Kingdom, and baptized or made Proſelytes or Diſciples, as *John* did; only they (as it is probable) baptized in the Name of *Jeſus*, which it is not ſo likely *John* did. [a] And this very thing might be the cauſe of the different forms of [b] Baptiſm recorded in the *Acts*, of baptizing *in the Name of Jeſus*, and at other times *In the Name of the Father, Son, and holy Ghoſt*; the former being the manner of doing it in purſuance of the deſign of *Johns* Baptiſm; and the latter the form of Inſtitution by Chriſt for the whole Chriſtian Church, appointed

Audi quid Scriptura docent: Johannis baptiſma non tam peccata dimiſit, quàm baptiſma pœnitentiæ fuit in peccatorum remiſſionem, idque in futuram remiſſionem quæ eſſet poſtea per ſanctificationem Chriſti ſubſequutura. Hieronym. adv. Luciferian. [a] *Vide ſupra* Sect. 9. n. 1. [b] Act. 8. 16. Act. 2. 38.

pointed after his Reſurrection: the Diſciples at firſt uſing promiſcuouſly what was uſed by the ſame Authority, though with ſome difference of Myſtery.

11. The Holy Jeſus having found his way ready prepared by the preaching of *John*, and by his Baptiſm, and the Jewiſh manner of adopting Proſelytes and Diſciples into the Religion, a way chalked out for him to initiate diſciples into his Religion, took what was ſo prepared, and changed it into a perpetuall Sacrament. He kept the Ceremony, that they who were led only by outward things, might be the better called in, and eaſier enticed into the Religion, when they entred by a Ceremony which their Nation alwayes uſed in the like caſes: and therefore without change of the outward act he put into it a new ſpirit, and gave it a new grace and a proper efficacy: He ſublimed it to higher ends, and adorned it with Stars of Heaven: He made it to ſignifie greater myſteries, to convey greater bleſſings, to conſign the bigger Promiſes, to cleanſe deeper then the skin, and to carry Proſelytes further then the gates of the Inſtitution. For ſo he was pleaſed to do in the other Sacrament; he took the Ceremony which he found ready in the Cuſtome of the Jews, where the *Major domo* after the Paſchall Supper gave Bread and Wine to every perſon of his family; he changed nothing of it without, but transferred the Rite to greater myſteries, and put his own Spirit to their Sign, and it became a Sacrament Evangelical. It was ſo alſo in the matter of Excommunication, where the Jewiſh practiſe was made to paſſe into Chriſtian diſcipline: without violence and noiſe *old things became new*, while *he fullfilled the Law*, making it up in full meaſures of the Spirit.

12. By theſe ſteps Baptiſme paſſed on to a divine Evangelical inſtitution, which we finde to be conſigned by three Evangeliſts, *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* It was one of the laſt Commandments the Holy Jeſus gave upon the earth when he taught his Apoſtles *the things which concerned his Kingdom. For he that beleeveth and is baptized, ſhall be ſaved*: but *Unleſſe a man be born of water and the holy Spirit, he cannot enter into the Kingdom of Heaven*; agreeable to the decretory words of God by *Abraham* in the Circumciſion, to which Baptiſm does ſucceed in the conſignation of the ſame Covenant and the ſame Spirituall Promiſes; *The uncircumciſed childe whoſe fleſh is not circumciſed, that ſoul ſhall be cut off from his people; he hath broken my Covenant.* The *Manichees, Seleucus, Hermias*, and their followers, people of a dayes abode and ſmall intereſt, but of malicious doctrine, taught, Baptiſme not to be neceſſary, not to be uſed; upon this ground, Becauſe they ſuppoſed that it was proper to *John* to *baptize with water*, and reſerved for *Chriſt* as his peculiar, to *baptize with the holy Ghoſt and with fire.* Indeed Chriſt baptized none otherwiſe. He ſent his Spirit upon the Church in Pentecoſt and baptized them with fire, the Spirit appearing like a flame: but he appointed his Apoſtles to baptize with water, and they did ſo, and their ſucceſſors after them, every where and for ever, not expounding, but obeying the preceptive words of their Lord, which were almoſt the laſt that he ſpake upon earth. And I cannot think it neceſſary to prove this to be neceſſary by any more Arguments. For the words are ſo plain, that they need no expoſition; and yet if they had been obſcure, the univerſall

Mat. 28. 19.

Mark 16. 16. John 3. 5.

Gen. 17. 14.

S. Aug. hæreſ. 46. 59.

practiſe

practiſe of the Apoſtles and the Church for ever, is a ſufficient declaration of the Commandement: No Tradition is more univerſall, no not of Scripture it ſelf; no words are plainer, no not the ten Commandements: and if any ſuſpicion can be ſuperinduced by any jealous or leſſe diſcerning perſon, it will need no other refutation, but to turn his eyes to thoſe lights by which himſelf ſees Scripture to be the Word of God, and the Commandments to be the declaration of his will.

13. But that which will be of greateſt concernment in this affair, is to conſider the great benefits are conveyed to us in this Sacrament; for this will highly conclude, That the Precept was for ever, which God ſo ſeconds with his grace and mighty bleſſings; and the ſuſception of it neceſſary, becauſe we cannot be without thoſe excellent things which are the graces of the Sacrament.

14. Firſt, The firſt fruit is, That in Baptiſm we are admitted to the Kingdom of Chriſt preſented unto him, conſigned with his Sacrament, enter into his *Militia*, give up our underſtandings and our choice to the obedience of Chriſt, and in all ſenſes that we can, become his Diſciples, witneſſing a good confeſſion, and undertaking a holy life: and therefore in Scripture μαθητεύειν and βαπτίζειν, are conjoyned in the ſignifications, as they are in the myſtery: it is a giving up our names to Chriſt, and it is part of the foundation or the firſt Principles of the Religion, as appears in S. *Pauls* Catechiſm; it is ſo the firſt thing, that it is for babes, and Neophytes, in which they are matriculated and adopted into the houſe of their Father, and taken into the hands of their Mother. Upon this account Baptiſm is called in antiquity, *Eccleſiæ janua, porta gratiæ, & primus introitus ſanctorum ad æternam Dei & Eccleſiæ conſuetudinem: The gates of the Church, the door of Grace, the firſt entrance of the Saints to an eternal converſation with God and the Church. Sacramentum initiationis, & intrantium Chriſtianiſmum inveſtituram*, S. *Bernard* cals it: *The Sacrament of initiation, and the inveſtiture of them that enter into the Religion*; and the perſon ſo entring is called πεπεισμένος and συγκαλατεθειμένος, one of the Religion, or a Proſelyte and Convert, and one added to the number of the Church, in imitation of that of S. *Luke* ὁ κύριος προσετίθει σωζομένους τῇ ἐκκλησίᾳ, God added to the Church thoſe that ſhould be ſaved; juſt as the Church does to this day and for ever, baptizing Infants and Catechumens: σωζόμενοι προστίθενται, they are added to the Church, that they may be added to the Lord, and the number of the Inhabitants of Heaven.

Heb 6.1.

S. Auguſt. l. 2. c. 1. de Catech. rudib.

Juſt. Martyr. Apol. 2.

Acts 2. 47.

15. Secondly, The next ſtep beyond this is, *Adoption into the Covenant*; which is an immediate conſequent of the firſt preſentation, this being the firſt act of man, that the firſt act of God, And this is called by S. *Paul*, a being *baptized in one ſpirit into one body*, that is, we are made capable of the Communion of Saints, the bleſſings of the faithfull, the priviledges of the Church: by this we are, as S. *Luke* cals it, τεταγμένοι εἰς ζωὴν αἰώνιον, *ordained, or diſpoſed, put into the order of Eternall Life*, being made members of the myſtical body under Chriſt our Head.

τὸ Βάπτισμα, ἡ Διαθήκη, χάρις τυγχάνειν. Cyril. Hieroſol. Catec. 2.

1 Cor. 12. 13.

Acts 13. 48.

16. Thirdly, And therefore Baptiſm is a new birth, by which we enter into the new world, *the new Creation*, the bleſſings and ſpiritualities of

the Kingdom; and this is the expreſſion which our Saviour himſelf uſed to *Nicodemus*, *Unleſſe a man be born of water and the Spirit*, and it is by S. *Paul* called λοῦτρον παλιγγενεσίας, *the laver of Regeneration*; for now we begin to be reckoned in a new *Cenſus* or account, God is become our Father, Chriſt our elder brother, the Spirit *the earneſt of our Inheritance*, the Church our Mother, our food is the body and bloud of our Lord; Faith is our learning, Religion our employment, and our whole life is ſpiritual, and Heaven the object of our Hopes, and the mighty price of our high Calling. And from this time forward we have a new principle put into us, the Spirit of Grace, which beſides our ſoul and body, is a principle of action, of one nature, and ſhall with them enter into the portion of our Inheritance. And therefore the Primitive Chriſtians who conſigned all their affairs and goods and writings with ſome marks of their Lord, uſually writing Ἰησοῦς Χριστὸς θεοῦ υἱὸς Σωτὴρ, *Jeſus Chriſt the Son of God our Saviour*; they made it an abbreviature by writing only the Capitals thus: I. X. Θ. Υ. Σ. which the Heathens in mockery and deriſion made ἰχθὺς, which ſignifies a *Fiſh*, and they uſed it for Chriſt as a name of reproach: but the Chriſtians owned the name, and turned it into a pious Metaphor, and were content that they ſhould enjoy their pleaſure in the Acroſtich; but upon that occaſion *Tertullian* ſpeaks pertinently to this Article, *Nos piſciculi, ſecundum ἰχθὺν noſtrum Jeſum Chriſtum, in aquâ naſcimur.* Chriſt whom you call a fiſh, we knowledge to be our Lord and Saviour; and we, if you pleaſe, are the little fiſhes, for we are born in water; thence we derive our ſpirituall life. And becauſe from henceforward we are *a new Creation*, the Church uſes to aſſign new relations to the *Catechumens*, Spiritual Fathers and *Suſceptors*; and at their entrance into Baptiſm, the Chriſtians and Jewiſh Proſelytes did uſe to cancell all ſecular affections to their temporal relatives, *Nec quiequam prius imbuuntur quàm contemnere Deos, exuere patriam, parentes, liberos, fratres vilia habere*, ſaid *Tacitus* of the Chriſtians: which was true in the ſenſe only as Chriſt ſaid, *He that doth not hate father or mother for my ſake, is not worthy of me*; that is, he that doth not hate them *præ me*, rather then forſake me, forſake them, is unworthy of me.

John 3. 5. Titus 3. 5.

Διὰ βαπτισμοῦ ἀρχὴ ἐπέρχεται βίου γίνεσθαι ἡμῖν, ἡ παλιγγενεσία καὶ σφραγὶς καὶ φυλακτήριον καὶ σωτηρία. Damaſc. l. 4. orth. fid. c. 10.

Lib. de Baptiſ. c. 1.

Lib. 5. Hiſt.

17. Fourthly, *In Baptiſm all our ſins are pardoned*, according to the words of a Prophet, *I will ſprinkle clean water upon you, and ye ſhall be clean from all your filthineſſe.* "The *Catechumen* deſcends into the Font a ſinner, he ariſes purified; he goes down the ſon of death, he comes up the ſon of the reſurrection; he enters in the ſon of folly and prevarication, he returns the ſon of reconciliation; he ſtoops down the childe of wrath, and aſcends the heir of mercy; he was the childe of the Devil, and now he is the ſervant and the ſon of God. They are the words of *Ven. Bede* concerning this myſtery. And this was ingeniouſly ſignified by that Greek inſcription upon a Font, which is ſo prettily contriv'd, that the words may be read after the Greek or after the Hebrew manner, and be exactly the ſame, NIΨON ANOMHMA, MH MONAN ὌΨIN, *Lord waſh my ſin, and not my face only.* And ſo it is intended and promiſed, "*Ariſe and be baptized, and waſh away thy ſins, and call on the Name of the Lord*, ſaid *Ananias* to *Saul*; for *Chriſt loved the Church and gave himſelf for it, that he might ſanctifie and cleanſe it, τῷ λούτρῳ τοῦ ὕδατος ἐν ῥήματι, with the waſhing of water in the word*, that is, Baptiſm in the Chriſtian Religion: and therefore * *Tertullian* cals Baptiſm *lavacrum compendiatum*,

Ezek. 36. 25. Ἱσχυρῶν βάπτισμα εἰς ἄφεσιν τῶν ἁμαρτιῶν Symb. Nicen. lib. 1. c. 3. in Johan.

Acts 22. 16. Eph. 5. 26. * *Lib. 4. adv. Marc. c. 9.* Θέλασσα καὶ γῆ πάντων ἀνθρώπων κοινή, Gr. pro.

pendiatum, a compendious laver; that is, an intire cleanſing the ſoul in that one action juſtly and rightly performed: in the rehearſall of which doctrine it was not an unpleaſant Etymology that *Anaſtaſius Sinaita* gave of Baptiſm; βάπτισμα *quaſi* βάπλασμα, ἐν ᾧ ἐβάλλεται, ἦγον πίπλει τὸ πλασῶσμα, in which our ſins are thrown off; and they fall like leeches when they are full of bloud and water, or like the chains from S. *Peters* hands at the preſence of the Angel. Baptiſm is ἀνεκλόγιστος ἄφεσις ἁμαρτιῶν, an intire full forgiveneſſe of ſins, ſo that they ſhall never be called again to ſcrutiny.

Annon ita credimus quia omne genus peccati clim ad ſalutare lavacrum venimus aufertur? Origen. hom. 15. in Jeſu.

Ecce quicquid iniquitatum ſempiternus ignis excoquere & expiare vix poſſet, ſubitò ſacro fonte ſubmerſum eſt, & de aternis debitis breviſſimo lavacri compendio cum indulgentiſſimo creditore tranſactum eſt. Ambroſ. lib. 1. cap. 7. de pœnit. *Qui dicit peccata in Baptiſmo non funditus dimitti, dicat in mari rubro Ægyptios non veraciter mortuos.* S. Greg. M. l. 9. ep. 39.

——Omnia Dæmonis arma
His merguntur aquis, quibus ille renaſcitur Infans
Qui captivus erat——

Phavorin.

Arator. l. 2. Hiſt. Apoſtol.

The captivity of the ſoul is taken away by the bloud of Redemption, and the fiery darts of the devil are quenched by theſe ſalutary waters; and what the flames of Hell are expiating or puniſhing to eternal ages, that is waſhed off quickly in the Holy Font, and an eternal debt paid in an inſtant: for ſo ſure as the Egyptians were drowned in the Red Sea, ſo ſure are our ſins waſhed in this holy floud: for this is a Red Sea too; theſe waters ſignifie the bloud of Chriſt, theſe are they that have waſhed their Robes, and made them white in the bloud of the Lamb, Τὸ αἷμα καθαρίζει, τὸ ὕδωρ καθαρίζει, καὶ τὸ πνεῦμα ἁγνίζει· τὸ αἷμα διὰ πνεύματος, τὸ πνεῦμα διὰ ὕδατος. The bloud of Chriſt clenſeth us, the Water clenſeth us, the Spirit purifies us; the Bloud by the Spirit, the Spirit by the Water, all in Baptiſm, and in purſuance of that Baptiſmal ſtate. *Theſe three* are they that *bear record in Earth, the Spirit, the Water, and the Bloud*, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι, theſe three agree in one, or are to one purpoſe; they agree in Baptiſm, and in the whole purſuance of the aſſiſtances, which a Chriſtian needs all dayes of his life: and therefore S. *Cyril* cals Baptiſm τῶν τοῦ Χριστοῦ παθημάτων ἀντίτυπον, the Antitype of the Paſſions of Chriſt: it does preconſign the death of Chriſt; and does the infancy of the work of grace, but not weakly; it brings from death to life; and though it brings us but to the birth in the new life, yet that is a greater change then is in all the periods of our growth to manhood, to *a perfect man in Chriſt Jeſus.*

Rev. 7. 14. 1 Joh. 1. 7. Acts 22. 16. Tit. 3. 5. Heb. 9. 14. 1 Joh. 5. 8.

18. Fifthly, *Baptiſm* does not only pardon our ſins, but *puts us into a ſtate of pardon for the time to come.* For Baptiſm is the beginning of the New life, and an admiſſion of us into the Evangelical Covenant, which on our parts conſiſts in a ſincere and timely endeavour to glorifie God by Faith and Obedience: and on Gods part, he will pardon what is paſt, aſſiſt us for the future, and not meaſure us by grains and ſcruples, or exact our duties by the meaſure of an Angel, but by the ſpan of a mans hand. So that by Baptiſm we are conſigned to the mercies of God and the graces of the Goſpel; that is, that our pardon be continued and our piety be a ſtate of Repentance. And therefore that *Baptiſm* which in the *Nicene* Creed we profeſſe to be for *the remiſſion of ſins*, is called in the *Jeruſalem* Creed, *The Baptiſm of Repentance*; that is, it is the entrance of a new life, the gate to a perpetuall change and reformation, all the way continuing

nuing our title to, and hopes of forgiveneſſe of ſins. And this excellency is clearly recorded by S. *Paul*, *The kindeneſſe and love of God our Saviour towards man hath appeared, not by works in righteouſneſſe which we have done*: that's the formality of the Goſpel-Covenant, not to be exacted by the ſtrict meaſures of the Law, but *according to his mercy he ſaved us*, that is, by gentleneſſe and remiſſions, by pitying and pardoning us, by relieving and ſupporting us, becauſe he remembers that we are but duſt; and all this mercy we are admitted to, and is conveyed to us, διὰ λέτρου παλιγγενεσίας, by the laver of regeneration, and the renewing of the holy Ghoſt. And this plain evident doctrine was obſerved, explicated and urged againſt the *Meſſalians*, who ſaid that Baptiſm was like a razor that cut away all the ſins that were paſt, or preſently adhering, but not the ſins of our future life; ὐδὲ γὰρ τοῦτο μόνον ἐπαγγέλλεται τὸ μυςήριον, ἀλλὰ τὰ τέλεια μείζω, καὶ τελειότερα. ἀῤῥαβὼν γάρ ἐςι τῶν μελλόντων ἀγαθῶν, καὶ τῆς ἐσομένης ἀναςάσεως τύπος καὶ κοινωνία τῶν δεσποτικῶν παθημάτων, καὶ μετουσία τῆς δεσποτικῆς ἀναςάσεως, καὶ ἱμάτιον σωτηρίας, καὶ χιτὼν εὐφροσύνης καὶ ςολὴ φωτοειδὴς, μᾶλλον δὲ αὐτὸ φῶς. This Sacrament promiſes more and greater things, "It is the earneſt of future "good things, the type of the Reſurrection, the communication of the "Lords Paſſion, the partaking of his Reſurrection, the robe of righte- "ouſneſſe, the garment of gladneſſe, the veſtment of Light, or rather Light it ſelf. And for this Reaſon it is, that Baptiſm is not to be repeated, becauſe it does at once all that it can do at a hundred times: for it admits us to the condition of Repentance and Evangelicall mercy, to a ſtate of pardon for our infirmities and ſins, which we timely and effectually leave: and this is a thing that can be done but once, as a man can begin but once; he that hath once entred in at this gate of life is alwaies in poſſibility of pardon, if he be in a poſſibility of working and doing after the manner of a man, that which he hath promiſed to the Son of God. And this was expreſly delivered and obſerved by S. *Auſtin*. "That "which the Apoſtle ſayes, *Cleanſing him with the waſhing of water in the* "*word*, is to be underſtood, that in the ſame laver of regeneration and "word of ſanctification, all the evils of the regenerate are cleanſed and "healed: not only the ſins that are paſt, which all are now remitted in "Baptiſm; but alſo thoſe that are contracted afterwards by humane ig- "norance and infirmity: Not that Baptiſm be repeated as often as we "ſin, but becauſe by this which is once adminiſtred, is brought to paſs that "pardon of all ſins, not only of thoſe that are paſt, but alſo thoſe which "will be committed afterwards, is obtained. The *Meſſalians* denyed this, and it was part of their Hereſie in the undervaluing of Baptiſm; and for it they are moſt excellently confuted by *Iſidore Peluſiot*, in his third Book, 195 Epiſtle to the Count *Hermin*: whither I refer the Reader.

Tit. 3. 4, 5.

Theodor. Ep. de div. Decr. cap. de Bap.

Lib. de Nuptiis c. 23. & Tract. 124. in Johan.

Vide Salmero. tom. 13. p. 487.

19. In proportion to this Doctrine it is, that the holy Scripture cals upon us to live a holy life, in purſuance of this grace of Baptiſm. And S. *Paul* recals the lapſed *Galatians* to their Covenant, and the grace of God ſtipulated in Baptiſm: *Ye are all children of God by faith in Jeſus Chriſt*; that is, *heirs of the promiſe*, and *Abrahams ſeed*; that promiſe which cannot be *diſannulled, encreaſed or diminiſhed*, but is the ſame to us as it was to *Abraham*; the ſame before the Law and after. Therefore do not you hope to be *juſtified by the Law*, for you are entred into the Covenant

Gal. 3. 26.

Ver. 29.

of

of Faith, and are to be juſtified thereby. This is all your hope, by this you muſt ſtand for ever, or you cannot ſtand at all; but by this you may: for you are Gods children by faith, that is, not by the Law, or the Covenant of Works: And that you may remember whence you are going, and return again, he proves, that they are the Children of God by faith in Jeſus Chriſt, becauſe they have *been baptized into Chriſt, and ſo put on Chriſt.* This makes you *Children*, and ſuch as are *to be ſaved by faith*, that is, a Covenant, *not of works*, but *of Pardon* in Jeſus Chriſt, the Authour and Eſtabliſher of this Covenant. For *this is the Covenant* made in Baptiſm, that *That being juſtified by his grace, we ſhall be heirs of life eternal: for by grace*, that is, by favour, remiſſion and forgiveneſſe in Jeſus Chriſt, *ye are ſaved.* This is the only way that we have of being juſtified, and this muſt remain as long as we are in hopes of heaven: for beſides this we have no hopes, and all this is ſtipulated and conſigned in Baptiſm, and is of force after our fallings into ſin and riſings again. In purſuance of this, the ſame Apoſtle declares, That the ſeveral ſtates of ſin, are ſo many receſſions from the ſtate of baptiſmal grace; and if we arrive to the direct Apoſtaſie and and renouncing *of*, or a contradiction *to* the ſtate of Baptiſm, we are then unpardonable, becauſe we are fallen from *our ſtate of pardon.* This S. *Paul* conditions moſt ſtrictly, in his Epiſtle to the *Hebrews*; *This is the Covenant I will make in thoſe daies, I will put my laws in their hearts, and their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin*; that is, our ſins are ſo pardoned, that we need *no more oblation*, we are then made partakers of the death of Chriſt; which we afterwards renew in memory and *Euchariſt*, and repreſentment. But the great work is done in Baptiſm, for ſo it follows, *Having boldneſs to enter into the Holieſt by the bloud of Jeſus, by a new and living way, that is, by the vail of his fleſh*, his Incarnation. But how do we enter into this? Baptiſm is the door, and the ground of this confidence for ever: for ſo he addes, *Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.* This is the conſignation of this bleſſed ſtate, and the gate to all this mercy: *Let us hold faſt the profeſſion of our right*, that is, the Religion of a Chriſtian; the faith into which we were baptized; for that is the faith that *juſtifies and ſaves us*; *Let us therefore hold faſt* this profeſſion of this faith, and do all the intermedial works, in order to the conſervation of it, ſuch as are *aſſembling in the Communion of Saints*, (the uſe of the Word and Sacrament is included in the precept) *mutuall Exhortation, good Example*, and the like: *For if we ſin wilfully after we have received the knowledge of the truth*, that is, if we ſin againſt the profeſſion of this faith, and hold it not faſt, but let the faith and the profeſſion go willfully (which afterwards he cals *a treading under foot the Son of God, accounting the bloud of the Covenant wherewith he was ſanctified, an unholy thing*, and *a doing deſpite to the Spirit of grace*; viz. which moved upon thoſe waters, and did *illuminate* him in Baptiſm) if we do this, *there is no more ſacrifice for ſins*, no more deaths of Chriſt, into which you may be baptized; that is, you are fallen from the ſtate of pardon and repentance, into which you were admitted in Baptiſm, and in which you continue, ſo long as you have not quitted your baptiſmal Rights and the whole Covenant. Contrary to this is that which S. *Peter* cals *making our Calling and Election ſure*, that is, a doing all that which may continue us in our ſtate of baptiſme, and the grace of the Covenant. And between theſe two ſtates, of abſolute *Apoſtaſie from*,

Heb. 10. 16. &c.

τῆς ἐλπίδος. ſcil. ad futurum reſpicientes.

ἐπισυναγωγὴν μεθ' ἑαυτῶν ποιεῖσθαι.

from, and intirely *adhering to*, and ſecuring this ſtate of Calling and Election, are all the intermediall ſins, and being overtaken in ſingle faults, or declining towards vitious habits; which in their ſeveral proportions are degrees of danger and inſecurity; which S. *Peter* cals, λήθην καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν, *a forgetting our Baptiſm, or purification from our ſins.* And in this ſenſe are thoſe words, *The juſt ſhall live by faith*; that is, by that profeſſion which they made in Baptiſm: from which if they ſwerve not, they ſhall be ſupported in their ſpiritual *life*. It is a grace, which by vertue of the Covenant conſigned in Baptiſm does like a Centre, tranſmit effluxes to all the periods and portion of our life; our *whole life*, all the periods of our ſucceeding hopes are kept alive by this. This conſideration is of great uſe, beſides many other things, to reprove the folly of thoſe who in the Primitive Church deferred their baptiſm till their death-bed: Becauſe baptiſm is a laver of ſanctification, and drowns all our ſins, and buries them in the grave of our Lord, they thought they might ſin ſecurely upon the ſtock of an after-baptiſm; for unleſſe they were ſtrangely prevented by a ſudden accident, a death-bed baptiſm they thought would ſecure their condition: but early ſome of them durſt not take it, much leſſe in the beginning of their years, that they might at leaſt gain impunity for their follies and heats of their youth. Baptiſm hath influence into the pardon of all our ſins committed in all the dayes of our folly and infirmity; and ſo long as we have not been baptized, ſo long we are out of the ſtate of pardon, and therefore an early baptiſm is not to be avoided, upon this miſtaken fancy and plot upon heaven: it is the greater ſecurity towards the pardon of our ſins, if we have taken it in the beginning of our dayes.

2 Pet. 1. 9. *Vide par.* 2. *diſc.* 9. of Repentance, *num.* 9. ad 31.

20. Fifthly, The next benefit of baptiſm, which is alſo a verification of this, *is a ſanctification of the baptized perſon by the Spirit of Grace*:

Paul. Ep. 12. *ad Serenum.*

Sanctus in hunc cælo deſcendit Spiritus amnem,
Cæleſtique ſacras fonte maritat aquas:
Concipit unda Deum ſanctamq; liquoribus almis
Edit ab æterno ſemine progeniem.

The holy Ghoſt deſcends upon the waters of Baptiſm, and makes them prolificall, apt to produce children unto God: and therefore S. *Leo* compares the Font of baptiſm to the Womb of the bleſſed Virgin, when it was repleniſhed with the holy Spirit. And this is the baptiſm of our deareſt Lord: his Miniſters baptize with water, our Lord at the ſame time verifies their Miniſtery, with giving the holy Spirit: They are joyned together by S. *Paul*, *We are by one Spirit baptized into one body*; that is, admitted into the Church by baptiſm of Water and the Spirit. This is that which our bleſſed Lord cals *a being born of Water and of the Spirit*, by Water we are ſacramentally dead and buried, by the Spirit we are made alive. But becauſe theſe are myſterious expreſſions, and according to the ſtile of Scripture, high and ſecret in ſpirituall ſignifications, therefore that we may underſtand what theſe things ſignifie, we muſt conſider it by its real effects, and what it produces upon the Soul of a man.

1 Cor. 12, 13. Joh. 3. 5. S. *Baſil. de Spir.* S. c. 15.

21. Firſt,

21. Firſt, It is the ſuppletory of Original Righteouſneſſe, by which *Adam* was at firſt gracious with God, and which he loſt by his prevarication. It was in him a principle of wiſedom and obedience, a relation between God and himſelf, a title to the extraordinary mercies of God, and a *ſtate of friendſhip*: when he fell, he was diſcompoſed in all, the links of the golden chain and bleſſed relation were broken; and it ſo continued in the whole life of man, which was ſtained with the evils of this folly, and the conſequent miſchiefs: and therefore when we began the world again, entring into the Articles of a new life, God gave us his Spirit to be an inſtrument of our becoming gracious perſons, and of being in a condition of obtaining that ſupernatural end which God at firſt deſigned to us. And therefore as our Baptiſm is a ſeparation of us from unbeleeving people: ſo the deſcent of the holy Spirit upon us in our Baptiſm, is a conſigning or marking us for God, as the ſheep of his paſture, as the ſouldiers of his Army, as the ſervants of his houſhold: we are ſo ſeparated from the world, that we are appropriated to God, ſo that God expects of us duty and obedience; and all ſins are acts of rebellion and undutifulneſs: Of this nature was the ſanctification of *Jeremy* and *John* the *Baptiſt* from their mothers womb; that is, God took them to his own ſervice by an early deſignation, and his Spirit marked them to a holy Miniſtery. To this alſo relates that of Saint *Paul*, whom God by a decree ſeparated from his mothers womb to the Miniſtery of the Goſpel: the decree did antedate the act of the Spirit, which did not deſcend upon him until the day of his Baptiſm. What theſe perſons were in order to exteriour Miniſteries, that all the faithfull are in order to faith and obedience, conſigned in Baptiſm by the Spirit of God, to a perpetual relation to God, in a continuall ſervice and title to his Promiſes. And in this ſenſe the Spirit of God is called σφραγὶς, * *a ſeal, In whom alſo after that ye beleeved, ye were ſealed with that holy Spirit of Promiſe,* τὸ μὲν ὕδωρ καθαίρει τὸ δὲ πνεῦμα σφραγίζει τὴν ψυχήν. The Water waſhes the body, and the Spirit ſeals the ſoul, *viz.* to a participation of thoſe Promiſes which he hath made, and to which we receive a title by our baptiſm.

* 2 Cor. 1. 22. Eph. 1. 13. 4. 30. John 6. 27. *S. Cyril. Hieroſ. Catech. 3.*

22. Secondly, The ſecond effect of the Spirit, is *Light* or *Illumination*; that is, the holy Spirit becomes unto us the Authour of holy thoughts, and firm perſwaſions, and ſets to his ſeal that the Word of God is true, into the beleef of which we are then baptized, and makes Faith to be a grace, and the Underſtanding reſigned, and the Will confident, and the Aſſent ſtronger then the premiſes, and the propoſitions to be beleeved, becauſe they are beloved, and we are taught the wayes of godlineſſe after a new manner, that is, we are made to perceive the ſecrets of the Kingdom, and to love Religion, and to long for heaven and heavenly things, and to deſpiſe the world, and to have new reſolutions, and new perceptions, and new delicacies, in order to the eſtabliſhment of Faith, and its increments and perſeverance. Τῇ λαμπρὸν ψυχῇ ἀπὸ καταλύσεως ἀνιδρυθεὶς ὁ Θεὸς ὡσεὶ θρόνον αὐτὴν ἑαυτῷ καθεργάζεται. God ſits in the ſoul when it is illuminated in Baptiſm, as if he ſate in his Throne, that is, he rules by a firm perſwaſion, and intire principles of obedience. And therefore Baptiſm is called in Scripture φωτισμὸς, and the baptized, φωτισθέντες *illuminated*; *Call to minde the former dayes, in which ye were illuminated*: and the ſame phraſe is in the 6. to the *Hebrews*, where the parallell places expound each other. For that which *S. Paul* cals, ἅπαξ φωτισ-

S. Baſil. in Pſal. 28.

Heb. 10. 32.

φωτισθέντας, *once illuminated*; he cals after, λαβόντες τὴν ἐπίγνωσιν τῆς ἀληθείας, *a receiving the knowledge of the truth*: and that you may perceive this to be wholly meant of Baptiſm, the Apoſtle expreſſes it ſtill
Heb. 6.4. by Synonyma's, *Taſting of the heavenly gift, and made partakers of the holy Ghoſt, ſprinkled in our hearts from an evil conſcience, and waſhed in our bodies with pure water*: All which alſo are a *ſyllabus* or collection of the ſeveral effects of the graces beſtowed in Baptiſm. But we are now inſtancing in that which relates moſt properly to the underſtanding, in which reſpect
1 Joh. 2.20, 27 the holy Spirit alſo is called *anointing or unction*; and the myſtery is explicated by S. *John*, *The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the ſame anointing teacheth you of all things.*

1 John 3.9. 23. Thirdly, The *holy Spirit deſcends upon us in Baptiſm, to become the principle of a new life*, to become *a holy ſeed*, ſpringing up to holineſſe, and is called by S. *John*, σπέρμα Θεοῦ, *the Seed of God*, and the purpoſe of it we are taught by him, *Whoſoever is born of God* (that is, he that is regenerated and entred into this new birth) *doth not commit ſin; for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God.* The Spirit of God is the Spirit of life, and now that he by the Spirit is born anew, he hath in him that principle, which if it be cheriſhed, will grow up to life, to life eternal. And this is *the Spirit of Sanctification, the victory of the world*, the deletery of concupiſcence, the life of the ſoul, and the perpetuall principle of grace ſown in our ſpirits in the day of our adoption to be the
Lib. de Spir. S. c. 18. ſons of God, and members of Chriſts body. But take this myſtery in the words of S. *Baſil*; "There are two ends propoſed in Baptiſm, to wit, "to aboliſh the body of ſin, that we may no more bring forth fruit unto "death; and to live in the Spirit, and to have our fruit to Sanctification. "The water repreſents the image of death, receiving the body in its bo- "ſome, as in a Sepulchre. But the quickening Spirit ſends upon us a vi- "gorous δύναμιν, power or efficacy, even from the beginning renewing
Rom. 6. 7. ver. 5. 6. "our ſouls from the death of ſin unto life. For as our mortification is "perfected in the water, ſo the ſpirit works life in us. To this purpoſe is the diſcourſe of S. *Paul*, having largely diſcourſed of our being baptized into the death of Chriſt, he addes this as the Corollary of all, *He that*
* χρεὼν ποιεῖν, i. e. ἀποκτιννύναι. Plutar. *is dead is freed from ſin* *; that is, being mortified, and buried in the waters of Baptiſm, we have a new life of righteouſneſs put into us, we
Vide Diſc. 9. of Repentance. n. 46. are quitted from the dominion of ſin, and are planted together in the likeneſſe of Chriſts Reſurrection, that henceforth we ſhould not ſerve ſin.

24. Fourthly, But all theſe intermedial bleſſings tend to a glorious Concluſion, for *Baptiſm does alſo conſign us to a holy Reſurrection.* It takes the ſting of death from us, by burying us together with Chriſt; and takes off ſin, which is the ſting of death, and then we ſhall be partakers of a
Rom. 6.3,5. bleſſed Reſurrection. This we are taught by S. *Paul*, *Know ye not that ſo many of us as are baptized into Jeſus Chriſt, were baptized into his death? For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection.* That declares the real event in its due ſeaſon.
Col. 2. 12. But becauſe baptiſm conſigns it, and admits us to a title to it, we are ſaid with Saint *Paul*, *to be riſen with Chriſt in Baptiſm; buried with him in Baptiſm, wherein alſo you are riſen with him, through the faith of the operation*

of

of God, which hath raised him from the dead: which expression I desire to be remembred, that by it we may better understand those other sayings of the Apostle, *of putting on Christ in Baptism, putting on the new man*, &c. for these only signifie ἐπιχείρημα, or the design on Gods part, and the endeavour and duty on mans: we are then consigned to our duty, and to our reward; we undertake one, and have a title to the other: and though men of ripeness and reason enter instantly into their portion of work, and have present use of the assistances, and something of their reward in hand; yet we cannot conclude, that those that cannot do it presently, are not baptized rightly, because they are not in capacity to put on the new man in righteousness, that is, in an actual holy life: for they may *put on the new man* in Baptism, just as *they are risen with Christ*: which because it may be done by faith, before it is done in real event, and it may be done by Sacrament and design, before it be done by a proper faith; so also may our putting on the new man be. It is done sacramentally, and that part which is wholly the work of God, does only antedate the work of man, which is to succeed in its due time, and is after the manner of preventing grace: but this is by the By: In order to the present article, Baptism is by *Theodoret* called μέθεξις τῆς δεσποτικῆς ἀναστάσεως, a participation of the Lords Resurrection.

25. Fifthly and lastly, *by Baptism we are saved*; that is, we are brought from death to life here, and that is the first Resurrection, and we are brought from death to life hereafter, by vertue of the Covenant of the state of Grace, into which in Baptism we enter, and are preserved from the second death, and receive a glorious and an eternal life: *He that beleeveth and is baptized, shall be saved*, said our Blessed Saviour; and, *according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost*. Mark 16.16. Tit. 3.5.

After these great blessings so plainly testified in Scripture, and the Doctrine of the Primitive Church, which are regularly consigned and bestowed in Baptism, I shall less need to descend to temporal blessings, or rare contingencies, or miraculous events, or probable notices of things less certain: of this nature are those stories recorded in the writings of the Church, that *Constantine* was cured of a Leprosie in Baptism, *Theodosius* recovered of his disease, being baptized by the Bishop of *Thessalonica*; and a paralytick Jew was cured as soon as he became a Christian, and was baptized by *Atticus* of *C. P.* and Bishop *Arnulph* baptizing a Leper, also cured him, said *Vincentius Bellovacensis*. It is more considerable, which is generally and piously believed by very many eminent persons in the Church, That at our baptism God assigns an Angel Guardian: for then the Catechumen being made a Servant and a Brother to the Lord of Angels, is sure not to want the aids of them who *pitch their tents round about them that fear the Lord*: and that this guard and ministery is then appointed, when themselves are admitted into the inheritance of the Promises, and their title to Salvation is hugely agreeable to the words of S. *Paul*, *Are they not all ministring spirits, sent forth to minister to them who shall be heirs of salvation?* where it appears, that the title to the inheritance is the title to this ministery, and therefore must begin and end together. But I insist not on this, though it seems to me hugely probable. All these blessings put into one *syllabus*, have given to Baptism many

Niceph. l. 7. c. 35. Socr. l. 5. c. 6. Idem. lib. 7. c. 7.

Psal. 34.7.

Heb. 1.14.

Basil. Theod. Epiphan. Nazianz. Col. 2, 2 Cyril. Hieros. Dionys. Areop. Aug. l. 2. c. 13. Contra Crescon. Gram.

many honourable appellatives in Scripture, and other Divine Writers, calling it ἀναγέννησιν, παλιγγενεσίαν, ὄχημα πρὸς Θεὸν, ὄχημα πρὸς ἄνω, περιτομὴν ἀχειροποίητον, ἀναλύσεως, ἐπερώτημα, ἀρραβῶνα, ἐνδυμα φωτεινὸν. *Sacramentum vitæ & æternæ salutis.* A new birth, a regeneration, a renovation, a charret carrying us to God, the great Circumcision, a Circumcision made without hands, the Key of the Kingdom, the Paranymph of the Kingdom, the earnest of our inheritance, the answer of a good Conscience, the robe of light, the Sacrament of a new life, and of eternal salvation. ἄρρεον μὲν ὕδωρ. This is cœlestial water, springing from the sides of the Rock, upon the which the Church was built, when the Rock was smitten with the Rod of God.

27. It remains now, that we enquire what concerns our duty, and in what persons, or in what dispositions baptism produces all these glorious effects: for, the Sacraments of the Church work in the virtue of Christ, but yet only upon such as are servants of Christ, and hinder not the work of the Spirit of grace. For the water of the Font, and the Spirit of the Sacrament, are indeed to wash away our sins, and to purify our souls: but not unless we have a minde to be purified. The Sacrament works pardon for them that hate their sin, and procures grace for them that love it. They that are guilty of sins, must repent of them, and renounce them, and they must make a profession of the faith of Christ, and give, or be given up to the obedience of Christ, and then they are rightly disposed. *He that beleeveth and is baptized, shall be saved,* saith Christ; and S. *Peter* call'd out to the whole assembly, *Repent, and be baptized every one of you.* Concerning this, *Justin Martyr* gives the same account of the faith and practise of the Church. "Ὅσοι ἂν πεισθῶσι καὶ πιστεύσωσιν, &c. "Whosoever are perswaded, and believe those things "to be true, which are delivered and spoken by us, and undertake to "live accordingly, they are commanded to fast and pray, and to ask of "God remission of their former sins, we also praying together with "them, and fasting. Then they are brought to us where water is, and "are regenerated in the same manner of regeneration, by which we our "selves are regenerated. For in baptism, S. *Peter* observes there are two parts, *the body* and *the spirit*; that is, σαρκὸς ἀπόθεσις ῥύπου, *the putting away the filth of the flesh*, that is, the material washing: and this is baptism, no otherwise then a dead corps is a man: the other is, συνειδήσεως ἀγαθῆς ἐπερώτημα, *the answer of a good conscience towards God*; that is, the conversation of the soul to God, that's the effective disposition in which Baptism does save us. And in the same sense are those sayings of the Primitive Doctors to be understood, *Anima non lavatione sed responsione sanctitur*, the soul is not healed by washing, *viz.* alone, but by the answer, the ἐπερώτημα in S. *Peter*, *the correspondent of our part of the Covenant*: for that's the perfect sense of this unusual expression. And the effect is attributed to this, and denyed to the other, when they are distinguished: So *Justin Martyr* affirms; *the only Baptism that can heal us, is Repentance, and the knowledge of God. For what need is there of that Baptism that can only cleanse the flesh and the body: Be washed in your flesh from wrath and covetousness, from envy and hatred, and behold the body is pure.* And *Clemens Alexandrinus* upon the Proverbial saying, ἰᾶσθαι μὴ λέτρῳ ἀλλὰ νοῦ

Mat. 16. 16. Act. 2. 28.

Apol. ad Anton. Cæs.

1 Pet. 3, 21.

Tert. de Res. Carn.

Ad Tryphon. Jud.

νοῷ βαθαρὸς, *be not pure in the laver, but in the minde*; addes, *I ſuppoſe that an exact and a firm repentance, is a ſufficient purification to a man; if judging and conſidering our ſelves for the facts you have done before, we proceed to that which is before us, conſidering that which follows, and clenſing or waſhing our minde from ſenſual affections, and from former ſins.* Juſt as we uſe to deny the effect to the inſtrumental cauſe, and attribute it to the principal in the manner of ſpeaking, when our purpoſe is to affirm this to be the principal, and of chief influence. So we ſay, it is not the good Lute, but the skilfull hand that makes the muſick: It is not the body, but the ſoul that is the man; and yet he is not the man without both. For Baptiſm is but the material part in the Sacrament, it is the *Spirit that giveth life*; whoſe work is faith and repentance begun by himſelf, without the Sacrament, and conſigned in the Sacrament, and actuated and increaſed in the cooperation of our whole life: and therefore Baptiſm is called in the *Jeruſalem* Creed, ἓν βάπτισμα μετανοίας εἰς ἄφεσιν τῶν ἁμαρτιῶν, one Baptiſm of repentance for the remiſſion of ſins: and by *Juſt. Martyr*, λέτρον τῆς μετανοίας καὶ τῆς γνώσεως τοῦ Θεοῦ ὁ ὑπὲρ τῆς ἀνομίας τῶν λαῶν τοῦ Θεοῦ γέγονεν, *The baptiſm of Repentance and the knowledge of God, which was made for the ſins of the people of God.* He explains himſelf a little after, τὸ βάπτισμα τὸ μόνον καθαρῖσαι τοὺς μετανοήσαντας δυνάμενον, Baptiſm that can only cleanſe them that are penitent. Dial. cum Tryph.

"*In ſacramentis Trinitati occurrit Fides credentium & profeſſio quæ apud acta conſicitur Angelorum, ubi miſcentur cœleſtia & ſpiritualia ſemina, ut ſancto germine nova poſſit renaſcentium indoles procreari, ut dum Trinitas cum fide concordat, qui natus fuerit ſæculo, renaſcatur ſpiritualiter Deo. Sic ſit hominum Pater Deus, ſancta ſit Mater eccleſia,* ſaid *Optatus.* The faith and profeſſion of the Believers, meets with the ever bleſſed Trinity, and is recorded in the Regiſter of Angels, where heavenly and ſpiritual ſeeds are mingled; that from ſo holy a Spring, may be produced a new nature of the regeneration, that while the Trinity (*viz.* that is invocated upon the baptized) meets with the faith of the Catechumen, he that was born to the world, may be born ſpiritually to God. So God is made a Father to the man, and the holy Church a Mother. Faith and Repentance ſtrip the old man naked, and make him fit for Baptiſm; and then the holy Spirit moving upon the waters, cleanſes the ſoul, and makes it to put on the new man, who grows up to perfection and a ſpiritual life, to a life of glory, by our verification of our undertaking in Baptiſm on our part, and the graces of the Spirit on the other. For the waters pierce no further then the skin, till the perſon puts off his affection to the ſin that he hath contracted; and then he may ſay, *Aquæ intraverunt uſq; ad animam meam*, The waters are entred even unto my ſoul, to purifie and cleanſe it, by the waſhing of water, and the renewing by the holy Spirit: The ſum is this, βαπτιζόμενοι φωτιζόμεθα, φωτιζόμενοι υἱοποιούμεθα, υἱοποιούμενοι τελειούμεθα, τελειούμενοι ἀθανατιζόμεθα, being baptized, we are illuminated; being illuminated, we are adopted to the inheritance of ſons; being adopted, we are promoted towards perfection; and being perfected, we are made immortal. Lib. 2. adv. Parm. Clem. Alex. lib. 1. padag. c. 6.

Quiſquis in hos fontes vir venerit, exeat inde
Semideus, tactis citò nobilitetur in undis.

28. This is the whole Doctrine of Baptiſm, as it is in it ſelf conſidered, without relation to rare circumſtances, or accidental caſes: and it will alſo ſerve to the right underſtanding of the reaſons why the Church of God hath in all ages baptized all perſons, that were within her power, for whom the Church could ſtipulate that they were or might be relatives of Chriſt, ſons of God, heirs of the Promiſes, and partners of the Covenant, and ſuch as did not hinder the work of Baptiſm upon their ſouls. And ſuch were not only perſons of age and choice, but the Infants of Chriſtian Parents. For the underſtanding and verifying of which truth, I ſhall only need to apply the parts of the former Diſcourſe to their particular caſe; premiſing firſt theſe Propoſitions.

Of Baptizing Infants.

PART II.

1. BAPTISM is the Key in Chriſts hand, and therefore opens as he opens, and ſhuts by his rule: and as Chriſt himſelf did not do all his bleſſings and effects unto every one, but gave to every one as they had need, ſo does Baptiſm. Chriſt did not cure all mens eyes, but them only that were blind: Chriſt *came not to call the righteous, but ſinners to repentance*; that is, they that lived in the fear of God, according to the covenant in which they were debtors, were indeed improved and promoted higher by Chriſt, but not called to that repentance to which he called the vitious Gentiles, and the adulterous perſons among the Jews, and the hypocritical Phariſees. There are ſome ſo innocent, that they *need no repentance* (ſaith the Scripture) meaning, that though they do need contrition for their ſingle acts of ſin, yet they are within the ſtate of grace, and need not repentance, as it is a converſion of the whole man: and ſo it is in Baptiſm, which does all its effects upon them that need them all; and ſome upon them that need but ſome: and therefore as it pardons ſins to them that have committed them, and do repent and believe; ſo to the others who have not committed them, it does all the work which is done to the others, above or beſides that pardon.

2. Secondly, When the ordinary effect of a Sacrament is done already by ſome other efficiency or inſtrument, yet the Sacrament is ſtill as obligatory as before, not for ſo many reaſons or neceſſities, but for the ſame Commandment. Baptiſm is the firſt ordinary Current, in which the Spirit moves and deſcends upon us; and where Gods Spirit is, they are the Sons of God: for Chriſts Spirit deſcends upon none, but them that are his; and yet *Cornelius*, who had received the holy Spirit, and was heard by God, and viſited by an Angel, and accepted in his alms, and faſtings, and prayers, yet was tied to the ſuſception of Baptiſm. To which may be added, That the receiving the effects of Baptiſm before-hand, was uſed as an argument the rather to miniſter to Baptiſm. The effect of which conſideration is this, That Baptiſm and its

Acts 10. 47.

its effect may be ſeparated, and do not alwayes goe in conjunction; the effect may be before, and therefore much rather may it be after its ſuſception; the Sacrament operating in the vertue of Chriſt, even *as the ſpirit ſhall move*; according to that ſaying of S. *Auſtin*, *Sacroſancto lavacro inchoata innovatio novi hominis perficiendo perficitur in aliis citiùs, in aliis tardiùs.* And S. *Bernard*, *Lavari quidem citò poſſumus, ſed ad ſanandum multâ curatione opus eſt.* The work of regeneration that is begun in the miniſtery of Baptiſm, is perfected in ſome ſooner, in ſome later: we may ſoon be waſhed, but to be healed, is a work of a long cure.

Aug. de moribus Eccleſ. Cath. l. 1. c. 35. Bern. Serm. de cœna Dom.

3. Thirdly, The diſpoſitions which are required to the ordinary ſuſception of Baptiſm, are not neceſſary to the efficacy, or required to the nature of the Sacrament; but accidentally, and becauſe of the ſuperinduced neceſſities of ſome men. And therefore the conditions are not regularly to be required, but in thoſe accidents, it was neceſſary for a Gentile Proſelyte to repent of his ſins and to believe in *Moſes* Law, before he could be circumciſed; but *Abraham* was not tied to the ſame conditions, but only to faith in God; but *Iſaac* was not tied to ſo much: and *Circumciſion was not of Moſes, but of the Fathers:* and yet after the ſanction of *Moſes* Law, men were tied to Conditions, which were then made neceſſary to them that entred into the Covenant, but not neceſſary to the nature of the Covenant it ſelfe. And ſo it is in the ſuſception of Baptiſm: if a ſinner enters into the Font, it is neceſſary he be ſtripped of thoſe appendages which himſelf ſewed upon his Nature, and then Repentance is a neceſſary diſpoſition. If his underſtanding hath been a ſtranger to Religion, polluted with evil Principles, and a falſe Religion, it is neceſſary he have an actual faith, that he be given in his underſtanding up to the obedience of Chriſt: and the reaſon of this is plain, becauſe in theſe perſons there is a diſpoſition contrary to the ſtate and effects of Baptiſm; and therefore they muſt be taken off by their contraries, *Faith* and *Repentance*, that they may be reduced to the ſtate of pure receptives. And this is the ſenſe of thoſe words of our bleſſed Saviour, *Unleſs ye become like one of theſe little ones, ye ſhall not enter into the kingdome of heaven*; that is, ye cannot be admitted into the Goſpel-covenant, unleſs all your contrarieties and impediments be taken from you, and you be as apt as children to receive the new immiſſions from heaven. And this Propoſition relies upon a great Example, and a certain Reaſon; the Example is our bleſſed Saviour, who was *Nullius pœnitentiæ debitor*, he had commited no ſin, and needed no repentance; he needed not to be ſaved by faith, for of faith he was *the Author and Finiſher*, and the great object, and its perfection and reward, and yet he was baptized by the Baptiſm of *John*, the Baptiſm of Repentance. And therefore it is certain, that Repentance and Faith are not neceſſary to the ſuſception of Baptiſm, but neceſſary to ſome perſons that are baptized. For it is neceſſary we ſhould much conſider the difference. If the Sacrament in any perſon may be juſtly received in whom ſuch diſpoſitions are not to be found, then the diſpoſitions are not neceſſary or intrinſecal to the ſuſception of the Sacrament; and yet ſome perſons coming to this Sacrament, may have ſuch neceſſities of their own, as will make the Sacrament ineffectual without ſuch diſpoſitions: Theſe I call *neceſſary to the perſon*, but *not to the Sacrament*; that is, neceſſary to all ſuch; but not neceſſary to all abſolutely. And faith is neceſſary ſometimes

where Repentance is not, ſometimes Repentance and Faith together, and
Acts 8. 37. ſometimes otherwiſe. When *Philip* baptized the Eunuch, he only re-
Acts 2. 38. quired of him to believe, not to repent. But S. *Peter*, when he preached to the Jews, and converted them, only required Repentance: which although in their caſe implyed faith, yet there was explicit ſtipulation
Acts 3. 15. for it: they had *crucified the Lord of life*, and if they would come to God by baptiſm, they muſt renounce their ſin: that was all was then ſtood upon. It is as the caſe is, or as the perſons have ſuperinduced neceſſities upon themſelves. In children the caſe is evident, as to the one part, which is equally required; I mean, *Repentance:* The not doing of which, cannot prejudice them as to the ſuſception of Baptiſm; becauſe they having done no evil, are not bound to repent; and *to repent*, is as neceſſary to the ſuſception of Baptiſm, as *Faith* is: but this ſhews, that they are accidentally neceſſary; that is, not abſolutely, not to all, not to Infants: and if they may be excuſed from one duty which is indiſpenſably neceſſary to baptiſm, why they may not from the other, is a ſecret which will not be found out by theſe whom it concerns to believe it.

4. And therefore when our bleſſed Lord made a ſtipulation and expreſs Commandment for faith, with the greateſt annexed penalty to them that had it not, *He that believeth not ſhall be damned*, the propoſition is not to be verified or underſtood as relative to every period of time; for then no man could be converted from infidelity to the Chriſtian faith, and from the power of the Devil to the Kingdome of Chriſt, but his preſent infidelity ſhall be his final ruine. It is not therefore γνώμη but χρεία, not *a ſentence*, but *a uſe*, a *prediction* and *intermination*. It is not like that ſaying [*God is true and every man a lyar*] [*every good and every perfect gift is from above:*] for theſe are true in every inſtant, without reference to circumſtances: but *He that beleeveth not ſhall be damned*, is a prediction, or that which in Rhetorick is called χρεία, or *a uſe*, becauſe this is the affirmation of that which *uſually* or frequently comes to paſs: ſuch as this. *He that ſtrikes with the ſword, ſhall periſh by the ſword; He that robs a Church, ſhall be like a wheel*, of a vertiginous and unſtable eſtate; *He that loves wine and oyle, ſhall not be rich:* and therefore it is a declaration of that which is univerſally or commonly true; but not ſo, that in what inſtance ſoever a man is not *a believer*, in that inſtant it is true to ſay *he is damned*; for ſome are called the third, ſome the ſixth, ſome the ninth hour, and they that come in being firſt called, at the eleventh hour, ſhall have their reward: ſo that this ſentence ſtands true at the day and the judgement of the Lord, not at the judgement or day of man. And in the ſame neceſſity as faith ſtands to ſalvation, in the ſame it ſtands to Baptiſm; that is, to be meaſured by the whole latitude of its extent. Our Baptiſm ſhall no more do all its intention, unleſs faith ſupervene, then a man is in poſſibility of being ſaved without faith; it muſt come in its due time, but is not diſpenſably neceſſary in all inſtances and periods. Baptiſm is the ſeal of our Election and Adoption; and as Election is brought to effect by faith, and its conſequents; ſo is Baptiſm: but to neither is faith neceſſary, as to its beginning and firſt entrance. To which alſo I adde this Conſideration, that actual faith is neceſſary, not to the ſuſception, but to the conſequent effects of Baptiſm, appears, Becauſe the Church, and particularly the Apoſtles, did baptize ſome perſons who had not faith, but were hypocrites, ſuch as were *Simon Magus*,

Alexander

Alexander the Copper-ſmith, *Demas*, and *Diotrephes*; and ſuch was *Judas* when he was baptized, and ſuch were the *Gnoſtick* Teachers. For the effect depends upon God, who knows the heart, but the outward ſuſception depends upon them who do not know it; which is a certain argument, That the ſame faith which is neceſſary to the effect of the Sacrament, is not neceſſary to its ſuſception; and if it can be adminiſtred to hypocrites, much more to Infants; if to thoſe who really hinder the effect, much rather to them that hinder not. And if it be objected, That the Church does not know but the pretenders have faith, but ſhe knows Infants have not; I reply, that the Church does not know but the pretenders hinder the effect, and are contrary to the grace of the Sacrament; but ſhe knows that Infants do not. The firſt poſſibly may receive the grace, the other cannot hinder it.

5. But beſide theſe things, it is conſiderable, That when it is required, that perſons have faith: it is true, they that require Baptiſm, ſhould give a reaſon why they do: ſo it was in the caſe of the Eunuch baptized by *Philip*. But this is not to be required of others that do not ask it, and yet they may be *of the Church*, and *of the Faith*: for by *Faith* is alſo underſtood the *Chriſtian Religion*, and the *Chriſtian Faith* is the *Chriſtian Religion*; and of this a man may be, though he make no confeſſion of his faith; as a man may be of the Church, and yet not be of the number of Gods ſecret ones: and to *this* more is required then to *that*; to the firſt it is ſufficient that he be admitted by a Sacrament or a Ceremony: which is infallibly certain, becauſe hypocrites and wicked people are in the viſible Communion of the Church, and are reckoned as members of it, and yet to them there was nothing done but the Ceremony adminiſtred; and therefore when that is done to Infants, they alſo are to be reckoned in the Church-Communion. And indeed in the examples of Scripture, we finde more inſerted into the number of Gods family by outward Ceremony then by the inward grace: of this number were all thoſe who were circumciſed the eighth day, who were admitted thither, as the womans daughter was cured in the Goſpel, by the faith of their mother, their natural parents, or their ſpiritual: To whoſe faith it is as certain God will take heed, as to their faith who brought one to Chriſt who could not come himſelf, the poor Paralytick; for when Chriſt *ſaw their faith*, he cured their friend; and yet it is to be obſerved, That Chriſt did uſe to exact faith, actual faith, of them that came to him to be cured [*According to your faith be it unto you.*] The caſe is equal in its whole kinde. And it is conſiderable what Chriſt ſaith to the poor man that came in behalf of his ſon, *All things are poſſible to him that believeth*, it is poſſible for a ſon to receive the bleſſing and benefit of his fathers faith: and it was ſo in his caſe, and is poſſible to any; for *to faith all things are poſſible.* And as to the event of things, it is evident in the ſtory of the Goſpel, That the faith of their relatives was equally effective to children, and friends or ſervants, abſent or ſick, as the faith of the intereſted perſon was to himſelf: As appears beyond all exception in the caſe of the friends of the Paralytick, let down with cords through the tyles; of the Centurion in behalfe of his ſervant: of the nobleman, for his ſon ſick at *Capernaum*; of the *Syrophœnician*, for her daughter: and Chriſt required faith of no ſick man, but of him that preſented himſelf to him, and deſired for himſelf that he might be cured, as it was in the caſe of the blinde man. Though they could believe, yet

Mat. 9.28.
Mark 9.23.
Mat. 8.13.
John 4.50.
Mat. 9.28.

Chriſt required belief of them that came to him on their behalf. And why then it may not be ſo, or is not ſo in the caſe of Infants Baptiſm, I confeſs it is paſt my skill to conjecture. The Reaſon on which this further relies, is contained in the next Propoſition.

6. Fourthly, No diſpoſition or act of man can deſerve the firſt grace, or the grace of pardon: for ſo long as a man is unpardoned, he is an enemy to God, and as a dead perſon; and unleſs he be prevented by the grace of God, cannot do a ſingle act in order to his pardon and reſtitution: ſo that the firſt work which God does upon a man, is ſo wholly his own, that the man hath nothing in it, but to entertain it, that is, not to hinder the work of God upon him: and this is done in them that have in them nothing that can hinder the work of grace, or in them who remove the hinderances; of the latter ſort are *all ſinners*, who have lived in a ſtate contrary to God; of the firſt are they who are prevented by the grace of God, before they can chooſe, that is, *little children*, and thoſe that become *like unto little children*. So that *Faith* and *Repentance* are not neceſſary at firſt to the reception of the firſt grace, but by accident. If ſin have drawn curtains, and put bars and coverings to the windows, theſe muſt be taken away; and that is done by faith and repentance: but if the windows be not ſhut, ſo that the light can paſs thorough them, the eye of heaven will paſs in and dwell there. *No man can come unto me, unleſs my father draw him*; that is, the firſt acceſs to Chriſt is nothing of our own, but wholly of God; and it is as in our creation, in which we have an obediential capacity, but cooperate not; only if we be contrary to the work of grace, *that* contrariety muſt be taken off, elſe there is no neceſſity: and if all men according to Chriſts ſaying, *muſt receive the Kingdome of God as little children*, it is certain, little children do receive it; they receive it as all men ought, that is, without any impediment or obſtruction, without any thing within that is contrary to that ſtate.

John 6.44.

Mark 10.15.

7. Fifthly, Baptiſm is not to be eſtimated as one act, tranſient and effective to ſingle purpoſes, but it is an entrance to a conjugation and a ſtate of bleſſings. All our life is to be tranſacted by the meaſures of the Goſpel-covenant, and that Covenant is conſign'd by baptiſm; there we have our title and adoption to it, and the grace that is then given to us is like a piece of leaven put into a lump of dough: and faith and repentance do in all the periods of our life, put it into fermentation and activity. Then the ſeed of God is put into the ground of our hearts, and repentance waters it, and faith makes it *ſubactum ſolum*, the ground and furrows apt to produce fruits: and therefore faith and repentance are neceſſary to the effect of Baptiſm, not to its ſuſception; that is, neceſſary to all thoſe parts of life in which Baptiſm does operate, not to the firſt ſanction or entring into the Covenant. The ſeed may lie long in the ground, and produce fruits in its due ſeaſon, if it be refreſhed with *the former and the later rain*, that is, the repentance that firſt changes the ſtate and converts the man, and afterwards returns him to his title, and recals him from his wandrings, and keeps him in the ſtate of grace, and within the limits of the Covenant: and all the way, faith gives efficacy and acceptation to this repentance, that is, continues our title to the Promiſe, of not having righteouſneſs exacted by the meaſures of the Law, but by the Covenant and Promiſe of grace, into which we entred in Baptiſm, and walk in the ſame all the dayes of our life.

8. Sixthly,

8. Sixthly, The holy Spirit which descends upon the waters of Baptism, does not instantly produce its effects in the soul of the baptized; and when he does, it is irregularly, and as he please: *The Spirit bloweth where it listeth, and no man knoweth whence it cometh, nor whither it goeth:* and the Catechumen is admitted into the Kingdome, yet *the Kingdome of God cometh not with observation:* and this saying of our blessed Saviour was spoken of the *Kingdome of God that is within us*, that is, the Spirit of Grace, the power of the Gospel put into our hearts, concerning which, he affirmed, that it operates so secretly, that it comes not with outward shew, *neither shall they say, Lo here, or lo there:* which thing I desire the rather be observed, because in the same discourse which our blessed Saviour continued to that assembly, he affirms this Kingdome of God to belong unto little children, this Kingdome that cometh not with outward significations, or present expresses; this Kingdome that is within us. For the present, the use I make of it is this, That no man can conclude that this Kingdome of Power, that is, the Spirit of Sanctification, is not come upon Infants, because there is no sign or expression of it. It is within us, therefore it hath no signification. It is the seed of God; and it is no good Argument to say, Here is no seed in the bowels of the earth, because there is nothing green upon the face of it. For the Church gives the Sacrament, God gives the grace of the Sacrament. But because he does not alwayes give it at the instant in which the Church gives the Sacrament, (as if there be a secret impediment in the suscipient) and yet afterwards does give it, when the impediment is removed (as to them that repent of that impediment) it follows, that the Church may administer rightly, even before God gives the real grace of the Sacrament; and if God gives this grace afterwards by parts, and yet all of it is the effect of that Covenant which was consigned in baptism; he that defers some may defer all, and verifie every part as well as any part. For it is certain, that in the instance now made, all the grace is deferred; in Infants it is not certain but that some is collated or infused: however, be it so or no, yet upon this account the administration of the Sacrament is not hindred.

Luke 17.20, 21.

Luke 18.16.

9. Seventhly, When the Scripture speaks of the effects of, or dispositions to Baptism, it speaks in general expressions, as being most apt to signifie a common duty, or a general effect, or a more universal event, or the proper order of things: but those general expressions do not *supponere universaliter*, that is, are not to be understood exclusively to all that are not so qualified, or universally of all suscipients, or of all the subjects of the proposition. When the Prophets complain of the Jews, that they are fallen from God, and turned to Idols, and walk not in the way of their Fathers; and at other times, the Scripture speaks the same thing of their Fathers, that they walked perversly toward God, *starting aside like a broken bow:* in these and the like expressions the holy Scripture uses a Synecdoche, or signifies *many* only, under the notion of a more large and indefinite expression; for neither were all the Fathers good, neither did all the sons prevaricate: but among the Fathers there were enough to recommend to posterity by way of example; and among the Children, there were enough to stain the reputation of the age: but neither the one part nor the other was true of every single person. S. *John* the *Baptist* spake

ſpake to the whole audience, ſaying, *O generation of Vipers!* and yet he did not mean that all *Jeruſalem* and *Judea* that *went out to be baptized of him*, were ſuch; but he under an indeterminate reproof, intended thoſe that were ſuch, that is, eſpecially the Prieſts and the Phariſees. And it is more conſiderable yet, in the ſtory of the event of Chriſts Sermon in the Synagogue, upon his Text taken out of *Iſaiah*, *All wonder at his gracious words, and bare him witneſs.* And a little after, *All they in the Synagogue were filled with wrath*, that is, it was generally ſo, but hardly to be ſuppoſed true of every ſingle perſon, in both the contrary humors and uſages. Thus Chriſt ſaid to the Apoſtles, *Ye have abidden with me in my temptations*; and yet *Judas* was all the way a follower of intereſt and *the Bag*, rather then Chriſt: and afterwards none of them all did abide with Chriſt in his greateſt Temptations. Thus alſo, to come nearer the preſent Queſtion, the ſecret effects of Election and of the Spirit, are in Scripture attributed to all that are of the outward communion. So S. *Peter* calls all the Chriſtian ſtrangers of the Eaſtern diſperſion, *Elect, according to the fore-knowledge of God the Father*: and S. *Paul* ſaith of all the *Roman* Chriſtians, and the ſame of the *Theſſalonians*, that their *faith was ſpoken of in all the world*; and yet amongſt them it is not to be ſuppoſed, that all the profeſſors had an unreproveable faith, or that every one of the Church of *Theſſalonica* was an excellent and a charitable perſon: and yet the Apoſtle uſeth this expreſſion, *Your faith groweth exceedingly, and the charity of every one of you all towards each other, aboundeth.* Theſe are uſually ſignificant of a general cuſtome or order of things, or duty of men, or deſign, and natural or proper expectation of events; ſuch are theſe alſo in this very Queſtion. *As many of you as are baptized into Chriſt, have put on Chriſt*; that is, ſo it is regularly, and ſo it will be in its due time, and that is the order of things, and the deſigned event: but from hence we cannot conclude of every perſon, and in every period of time; *This man hath been baptized*, therefore *now he is clothed with Chriſt, he hath put on Chriſt*: nor thus, *This perſon cannot in a ſpiritual ſenſe as yet put on Chriſt*, therefore *he hath not been baptized*, that is, *he hath not put him on in a ſacramental ſenſe.* Such is the ſaying of S. *Paul*, *Whom he hath predeſtinated, them he alſo called*; *and whom he called, them he alſo juſtified*; *and whom he juſtified, them he alſo glorified*: this alſo declares the regular event, or at leaſt the order of things, and the deſign of God, but not the actual verification of it to all perſons. Theſe ſayings concerning Baptiſm, in the like manner are to be ſo underſtood, that they cannot exclude all perſons from the Sacrament, that have not all thoſe real effects of the Sacrament at all times, which ſome men have at ſome times, and all men muſt have at ſome time or other, *viz.* when the Sacrament obtains its laſt intention. But he that ſhall argue from hence, that Children are not rightly baptized, becauſe they cannot in a ſpiritual ſenſe put on Chriſt, concludes nothing, unleſs theſe propoſitions did ſignifie univerſally, and at all times, and in every perſon, and in every manner: which can no more pretend to truth, then that all Chriſtians are Gods Elect, and all that are baptized, are Saints; and all that are called, are juſtified; and all that are once juſtified, ſhall be ſaved finally. Theſe things declare only the event of things, and their order, and the uſual effect, and the proper deſign, in their proper ſeaſon, in their limited proportions.

Luk. 3. 22. 28.

1 Pet. 1. 2.

2 Theſſ. 1. 2.

Rom. 8. 30.

8. A Negative Argument for matters of fact in Scripture, cannot conclude *a Law*, or *a neceſſary*, or *a regular event*. And therefore ſuppoſing that it be not intimated, that the Apoſtles did baptize Infants, it followes not that they did not: and if they did not, it does not follow that they might not, or that the Church may not. For it is unreaſonable to argue: The Scripture ſpeaks nothing of the baptiſm of the holy Virgin-Mother, therefore ſhe was not baptized. The words and deeds of Chriſt are infinite which are not recorded; and of the acts of the Apoſtles we may ſuppoſe the ſame in their proportion: and therefore what they did not is no rule to us, unleſs they did it not becauſe they were forbidden. So that it can be no good argument to ſay, the Apoſtles are not read to have baptized Infants, therefore Infants are not to be baptized: but thus; We do not finde that Infants are excluded from the common Sacraments and Ceremonies of Chriſtian Inſtitution, therefore we may not preſume to exclude them. For although the Negative of a Fact is no good Argument, yet the Negative of a Law is a very good one. We may not ſay, the Apoſtles did not, therefore we may not: but thus, they were not forbidden to do it, there is no Law againſt it, therefore it may be done. No mans deeds can prejudicate a Divine Law expreſſed in general terms, much leſs can it be prejudiced by thoſe things that were not done. *That which is wanting cannot be numbred*, cannot be effectual; therefore; *Baptize all Nations*, muſt ſignifie all that it can ſignifie, all that are reckoned in the Capitations and accounts of a Nation. Now ſince all contradiction to this Queſtion depends wholly upon theſe two grounds; The Negative Argument in matter of Fact, and the Pretences, that Faith and Repentance are required to Baptiſm: ſince the firſt is wholly nothing, and infirm upon an infinite account, and the ſecond may conclude, that Infants can no more be ſaved then be baptized; becauſe Faith is more neceſſary to Salvation then to Baptiſm; it being ſaid, *He that believeth not ſhall be damned*; and it is not ſaid, *He that believeth not ſhall be excluded from Baptiſm*: It followes, that the Doctrine of thoſe that refuſe to baptize their Infants is upon both its legs weak and broken and inſufficient. Eccleſ. 1.

11. Upon the ſuppoſition of theſe grounds, the Baptiſm of Infants, according to the perpetual practice of the Church of God, will ſtand firm and unſhaken upon its own baſe. For, as the *Eunuch* ſaid to *Philip*; *what hinders them to be baptized*? If they can receive benefit by it, it is infallibly certain, that it belongs to them alſo to receive it, and to their Parents to procure it: for nothing can deprive us of ſo great a grace, but an *unworthineſs* or a *diſability*. They are not diſabled to receive it, if they need it, and if it does them good; and they have neither done good nor evill, and therefore they have not forfeited their right to it. This therefore ſhall be the firſt great argument or combination of inducements; "Infants receive many benefits by the ſuſception of "Baptiſm, and therefore in charity and in duty we are to bring them "to Baptiſm.

12. Firſt, The firſt effect of Baptiſm is, That in it we are admitted to the Kingdome of Chriſt, offered and preſented unto him. In which certainly there is the ſame act of worſhip to God, and the ſame bleſſing

to the children of Chriſtians, as there was in preſenting the firſt-born among the Jews. For our children can by Gods own portion, as well as theirs; and as they preſented the firſt-born to God, and ſo acknowledged that God might have taken his life in Sacrifice, as well as the Sacrifice of the Lamb, or the Oblation of a beaſt: yet when the right was confeſſed, God gave him back again, and took a Lamb in exchange, or a pair of Doves. So are our Children preſented to God as forfeit, and God might take the forfeiture, and not admit the babe to the Promiſes of Grace: But when the preſentation of the childe, and our acknowledgement, is made to God, God takes the Lamb of the World in exchange, and he hath paid our forfeiture, and the children are *holy unto the Lord*. And what hinders here? Cannot a Creeple receive an alms at the Beautiful Gate of the Temple, unleſs he go thither himſelf? Or cannot a gift be preſented to God by the hands of the owners, and the gift become holy and pleaſing to God without its own conſent? The Parents have a portion of the poſſeſſion: Children are bleſſings, and Gods gifts, and the Fathers greateſt wealth, and therefore are to be given again to him. In other things we give ſomething to God of all that he gives us; all we do not, becauſe our needs force us to retain the greater part, and the leſs ſanctifies the whole: but our children muſt all be returned to God; for we may love them, and ſo may God too, and they are the better our own, by being made holy in their preſentation: whatſoever is given to God is holy, every thing in its proportion and capacity; a *Lamb is holy*, when it becomes a *Sacrifice*; and a *Table is holy*, when it becomes an *Altar*; and a *Houſe is holy*, when it becomes a *Church*; and a *man is holy*, when he is conſecrated to be a *Prieſt*; and ſo is every one that is dedicated to Religion: theſe are holy perſons, the others are holy things; and Infants are between both: they have the ſanctification that belongs to them, the holineſs that can be of a reaſonable nature, offer'd and deſtin'd to Gods ſervice; but not in that degree that is in an underſtanding, chooſing perſon. Certain it is, that Infants may be given to God; and if they may be, they muſt be: for it is not here as in goods, where we are permitted to uſe all or ſome, and give what portion we pleaſe out of them; but we cannot do our duty towards our children, unleſs we give them wholly to God, and offer them to his ſervice and to his grace. The firſt does honour to God, the ſecond does charity to the children. The effects and real advantages will appear in the ſequell: in the mean time this Argument extends thus far, that children may be preſented to God acceptably, in order to his ſervice. And it was highly præceptive, when our Bleſſed Saviour commanded, that we ſhould *ſuffer little children to come to him*: and when they came, they carried away a bleſſing along with them. He was deſirous they ſhould partake of his merits: he is not willing, neither is it *his Fathers will, that any of theſe little ones ſhould periſh*. And therefore he died for them, and loves, and bleſſed them: and ſo he will now, if they be brought to him, and preſented as Candidates of the Religion and of the Reſurrection. Chriſt hath a bleſſing for our Children, but let them come to him, that is, be preſented at the doors of the Church, to the Sacrament of Adoption and Initiation; for I know no other way for them to come.

13. Second-

13. Secondly, Children may be adopted into the Covenant of the Goſpel, that is, *made partakers of the Communion of Saints*, which is the ſecond effect of Baptiſm; parts of the Church, members of Chriſts Myſtical body, and put into the order of eternal life. Now concerning this, it is certain the Church clearly hath power to do her offices in order to it. The faithful can pray for all men, they can do their piety to ſome perſons with more regard and greater earneſtneſs: they can admit whom they pleaſe in their proper diſpoſitions, to a participation of all their holy prayers, and communions, and preachings, and exhortations: and if all this be a bleſſing, and all this be the actions of our own charity, who can hinder the Church of God from admitting Infants to the communion of all their pious offices, which can do them benefit in their preſent capacity? How this does neceſſarily infer Baptiſm, I ſhall afterwards diſcourſe *. But for the preſent I enumerate, That the bleſſings of Baptiſm are communicable to them; they may be admitted into a fellowſhip of all the Prayers and Priviledges of the Church, and the Communion of Saints, in bleſſings, and prayers, and holy offices. But that which is of greateſt perſwaſion and convincing efficacy in this particular, is, That the Children of the Church are as capable of *the ſame Covenant*, as the children of the Jews: But it was *the ſame Covenant* that Circumciſion did conſign, a ſpiritual Covenant under a veil, and now it is the ſame ſpiritual Covenant without the veil, which is evident to him that conſiders it; thus: * *Sect.* 25. &c.

14. The words of the Covenant are theſe [*I am the almighty God, walk before me, and be thou perfect; I will multiply thee exceedingly. Thou ſhalt be a Father of many Nations: Thy name ſhall not be* Abram, *but* Abraham. *Nations and Kings ſhall be out of thee. I will be a God unto thee and unto thy ſeed after thee; and I will give all the Land of Canaan to thy ſeed, and all the Males ſhall be circumciſed, and it ſhall be a token of the Covenant between me and thee: and he that is not circumciſed, ſhall be cut off from his people.*] Gen. 17. 2. &c.

The Covenant which was on *Abrahams* part was, *To walk before God, and to be perfect*: on Gods part, To bleſs him with a numerous iſſue, and them with the *Land of Canaan*; and the ſign was *Circumciſion*, the token of the Covenant. Now in all this, here was no duty to which the poſterity was obliged, nor any bleſſing which *Abraham* could perceive or feel, becauſe neither he nor his poſterity did enjoy the Promiſe for many hundred years after the Covenant: and therefore as there was a duty for the poſterity which is not here expreſſed; ſo there was a bleſſing for *Abraham*, which was concealed under the leaves of a temporal Promiſe, and which we ſhall better underſtand from them whom the Spirit of God hath taught the myſteriouſneſs of this tranſaction. The argument indeed, and the obſervation is wholly *S. Pauls*, *Abraham and the Patriarchs died in faith not having received the Promiſes*, viz. of a poſſeſſion in *Canaan*. *They ſaw the Promiſes afar off*, they embraced them, and looked through the Cloud, and the temporal veil, this was not it; *they might have returned to Canaan*, if that had been the object of their deſires, and the deſign of the Promiſe: but they deſired and *did ſeek a Country*, but it was a better, *and that a heavenly*. This was the object of their deſire, and the end of their ſearch, and the reward of their faith, and the ſecret of their Promiſe. And therefore *Circumciſion was a ſeal of the righteouſneſs of faith, which* Heb. 11. 13. 14. 15. Rom. 4. 11.

which he had before his Circumciſion, before the making this Covenant; and therefore it muſt principally relate to an effect and a bleſſing, greater then was afterwards expreſſed in the temporal Promiſe: which effect
7. was *forgiveneſs of ſins, a not imputing to us our infirmities, Juſtification by faith, accounting* that for *righteouſneſs*: and theſe effect or graces were
12. promiſed to *Abraham*, not onely for his poſterity *after the fleſh*, but his children *after the ſpirit*, even to all that ſhall believe and *walk in the ſteps of our father* Abraham, *which he walked in, being yet uncircumciſed.*

15. This was no other but the Covenant of the Goſpel, though afterwards otherwiſe conſigned: for ſo the Apoſtle expreſly affirms, that *Abraham* was the father of Circumciſion (*viz.* by vertue of his Cove-
Rom. 4. 11, 12. nant) *not only to them that are circumciſed, but to all that believe: for this promiſe was not through the Law of works, or of circumciſion, but of faith.* And therefore as *S. Paul* obſerves, *God promiſed that* Abraham *ſhould be a father*
17. (*not of that Nation only, but*) *of many* Nations, *and the heir of the world*;
13. *that the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt*;
Gal. 3. 14, 29. that we might receive the promiſe of the Spirit through faith. And, *if ye be Chriſts, then ye are* Abrahams *ſeed, and heirs according to the Promiſe.* Since then the Covenant of the Goſpel, is *the Covenant of Faith*, and *not of Works*; and the *Promiſes* are *ſpiritual*, not *ſecular*; and *Abraham the father of the faithful Gentiles*, as well as the *circumciſed Jews*; and *the heir of the world*, not by himſelf, but by his ſeed, or the Son of Man, our Lord Jeſus: it follows, that the Promiſes which Circumciſion did ſeal, were the ſame Promiſes which are conſigned in Baptiſm; the Covenant is the ſame, only that Gods people are not impal'd in *Paleſtine*, and the veil is taken away, and the Temporal is paſſed into ſpiritual, and the reſult will be this, *That to as many perſons, and in as many capacities, and in the ſame diſpoſitions as the Promiſes were applied, and did relate in Circumciſion, to the ſame they do belong, and may be applied in Baptiſm.* And let it be remembred, That the Covenant which Circumciſion did ſign, *was a Covenant of Grace and Faith*; the Promiſes were *of the Spirit*, or ſpiritual, it was *made before the Law*, and could not be reſcinded by the Legal Covenant. *Nothing could be added to it, or taken from it*; and *we that are partakers of this grace*, are therefore partakers of it by being Chriſts ſervants, united to Chriſt, and *ſo are become Abrahams ſeed* (as the Apoſtle at large and profeſſedly proves in divers places, but eſpecially in the fourth of the *Romans*, and the third to the *Galatians*.) And therefore if Infants were then admitted to it, and conſigned to it by a Sacrament which they underſtood not any more then ours do, there is not any reaſon why ours ſhould not enter in at the ordinary gate and door of Grace as well as they. Their Children were circumciſed the Eighth day, but were inſtructed afterwards, when they could enquire what theſe things meant. Indeed their *Proſelytes* were *firſt* taught, *then* circumciſed; ſo are ours, baptized: but *their Infants* were conſigned *firſt*, and ſo muſt ours.

Οἱ πάντες ἐν τῷ νόμῳ ἦσαν, ἡ δὲ ἀλήθεια ἐν τῷ εὐαγγελίῳ· ἐκεῖ γὰρ ἐν σπέρματι σωματικῇ γενεᾷ ἐπηγγείλατο χάριν ἕως τῆς μεγάλης ἀφετηρίας, τυπικὴν τὸ βάπτισμα τὸ ἀφετηριάζοντας ἡμᾶς ἀπὸ ἁμαρτημάτων καὶ σφραγίσαντος ἡμᾶς εἰς ὄνομα Θεοῦ, Epiphan. l. 1. hæreſ. 8. ſcil. Epicuræor.

16. Thirdly, In Baptiſm we are *born again*; and this Infants need in the preſent circumſtances, and for the ſame great reaſon, that men of age and reaſon do. For our natural birth is either of it ſelf inſufficient, or is made ſo by the fall of *Adam*, and the conſequent evils, that nature alone,

alone, or our first birth, cannot bring us to heaven, which is a supernatural end, that is, an end above all the power of our nature as now it is. So that if *nature* cannot bring us to heaven, *grace* must, or we can never get thither; if the *first birth* cannot, a *second* must: but *the second birth* spoken of in Scripture, is *Baptism*, *A man must be born of Water and the Spirit.* Tit. 3. 5. And therefore Baptism is λέτρον παλιγγενεσίας, the laver of a new birth. Either then *Infants* cannot go to heaven any way that we know of, or they must be baptized. To say they are to be left to God, is an excuse and no answer: for when God hath opened the door, and cals that the entrance into heaven, we do not leave them to God, when we will not carry them to him in the way which he hath described, and at the door which himself hath opened: *we leave them* indeed, but it is but *helplesse* and *destitute*, and though God is better then man, yet that is no warrant to us, what it will be to the children, that we cannot warrant, or conjecture, And if it be objected, That to the new birth is required dispositions of our own, which are to be wrought by and in them that have the use of reason: besides that, this is wholly against the Analogy of a *new birth*, in which the person to be born is wholly a passive, and hath put into him the principle that in time will produce its proper actions: It is certain, that they that *can receive* the new birth, are capable of it; the effect of it is a possibility of being saved, and arriving to a supernatural felicity. If Infants can receive this effect, then also the new birth, without which they cannot receive the effect. And if they can receive salvation, the effect of the new birth, what hinders them, but they may receive that that is in order to that effect, and ordained only for it; and which is nothing of it self, but in its institution and relation, and which may be received by the same capacity in which one may be created, that is, a passivity, or a capacity obedientiall.

17. Fourthly, Concerning pardon of sins, which is one great effect of Baptism, it is certain, that Infants have not that benefit which men of sin and age may receive. He that hath a sickly stomack drinks wine, and it not only refreshes his spirits, but cures his stomack. He that drinks wine and hath not that disease, receives good by his wine, though it does not minister to so many needs it refreshes, though it does not cure him: and when oyl is poured upon a mans head, it does not alwaies heal a wound, but sometimes makes him a chearful countenance, sometimes it consigns him to be a King or a Priest. So it is in Baptism; it does not heal the wounds of actuall sins, because they have not committed them; but it takes off the evil of Original sin: whatsoever is imputed to us by *Adams* prevarication, is washed off by the death of the second *Adam*, into which we are baptized. Rom. 3. 17, 18 But concerning Original Sin, because there are so many disputes which may intricate the Question, I shall make use only of that which is confessed on both sides, and material to our purpose. Death came upon all men by *Adams* sin, and the necessity of it remains upon us, as an evil consequent of the disobedience. For though death is natural, yet it was kept off from man by Gods favour, which when he lost, the banks were broken, and the water reverted to its natural course, and our nature became a curse, and death a punishment. Now that this also relates to Infants so far, is certain, because they are sick, and die. This the *Pelagians* denied not! But to whomsoever this evil descended, for them also a remedy is provided by the second *Adam*, *That as in*

Vide Aug. l. 4. contra duas Epiſtolas Pelag. c. 4. l. 6. contra Jur. c. 4.

Adam all dye, even ſo in Chriſt ſhall all be made alive; that is, at the day of Judgement: then *death ſhall be deſtroyed*. In the mean time, death hath a ſting and a bitterneſs, a curſe it is, and an expreſs of the Divine anger: and if this ſting be not taken away here, we ſhall have no participation of the final *victory over death*. Either therefore Infants muſt be for ever without remedy in this evil conſequent of their Fathers ſin, or they muſt be adopted into the participation of Chriſts death, which is the remedy. Now how can they partake of Chriſts death, but by Baptiſm into his death? For if there be any ſpiritual way fancied, it will by a ſtronger argument admit them to Baptiſm: for if they can receive ſpiritual effects, they can alſo receive the outward Sacrament; this being denied only upon pretence they cannot have the other. If there be no ſpiritual way *extraordinary*, then the *ordinary* way is only left for them. If there be an *extraordinary*, let it be ſhewn, and Chriſtians will be at reſt concerning their children! One thing only I deſire to be obſerved, That *Pelagius* denied Original ſin, but yet denied not the neceſſity of Infants Baptiſm; and being acculed of it in an Epiſtle to Pope *Innocent* the firſt, he purged himſelf of the ſuſpicion, and allowed the practiſe, but denied the inducement of it: which ſhews, that their arts are weak that think Baptiſm to be uſeleſſe to Infants, if they be not formally guilty of the prevarication of *Adam*: By which I alſo gather, that it was ſo univerſall, ſo primitive a practiſe, to baptize Infants, that it was greater then all pretences to the contrary: for it would much have conduced to the introducing his opinion againſt Grace and Original Sin, if he had deſtroyed that practiſe which ſeemed ſo very much to have its greateſt neceſſity from the doctrine he denied. But againſt *Pelagius*, and againſt all that follow the parts of his opinion, it is of good uſe which *S. Auſtin*, *Proſper*, and *Fulgentius* argue; If Infants are puniſhed for *Adams* ſin, then they are alſo guilty of it in ſome ſenſe. *Nimis enim impium eſt hoc de Dei ſentire juſtitiâ, quòd à prævaricatione liberos cum reis voluerit eſſe damnatos.* So *Proſper*. *Diſpendia quæ flentes naſcendo teſtantur, dicito quo merito ſub juſtiſſimo & omnipotentiſſimo judice eis, ſi nullum peccatum attrahant, arrogentur*, ſaid S. *Auſtin*. For *the guilt* of ſignifies nothing but the obligation to the puniſhment: and he that feels the evil conſequent, to him the ſin is imputed; not as to all the ſame diſhonour, or *moral accounts*, but to the more material, *to the natural account*: and in holy Scripture the taking off the puniſhment, is the pardon of the ſin; and in the ſame degree the puniſhment is aboliſhed, in the ſame God is appeaſed, and then the perſon ſtands upright, being reconciled to God by his grace. Since therefore Infants have the puniſhment of ſin, it is certain the ſin is imputed to them; and therefore they need being reconciled to God by Chriſt: and if ſo, then when they are baptized into Chriſts death, and into his Reſurrection, their ſins are pardoned, becauſe the puniſhment is taken off, *the ſting* of natural *death* is taken away, becauſe Gods anger is removed, and they ſhall partake of Chriſts Reſurrection: which becauſe Baptiſm does ſignifie and conſign, they alſo are to be baptized. To which alſo adde this appendant Conſideration, That whatſoever the Sacraments do *conſign*, that alſo they do *convey and miniſter*: they do it, that is, God by them does it; leſt we ſhould think the Sacraments to be meer illuſions, and abuſing us by deceitfull ineffective ſigns: and therefore to Infants the grace of a title to a *Reſurrection*, and *Reconciliation* to God by the death of Chriſt is conveyed, becauſe it ſignifies and conſigns this to them more to the life and a-

Proſper contra Collatorem. c. 20.

analogy

nalogy of reſemblance, then Circumciſion to the Infant ſons of *Iſrael*. I end this Conſideration with the words of *Nazianzen*, ἡ γέννησις ἐκ βαπτίσματος πᾶν ἀπὸ γενέσεως κάλυμμα περιτέμνει, καὶ πρὸς τὴν ἄνω ζωὴν ἀναγει. *our birth by Baptiſm does cut off every unclean appendage of our natural birth, and leads us to a celeſtial life*: and this in children is therefore more neceſſary, becauſe the evil came upon them without their own act of reaſon and choice, and therefore the grace and remedy ought not to ſtay the leiſure of dull Nature, and the Formalities of the Civill Law. *Orat. 40. in Baptiſ.*

18. Fifthly, The Baptiſm of Infants does to them the greateſt part of that benefit which belongs to the remiſſion of ſins. For Baptiſm is a ſtate of Repentance and pardon for ever. This I ſuppoſe to be already proved, to which I only adde this Caution, That the *Pelagians*, to undervalue the neceſſity of ſupervening grace, affirmed, That Baptiſm did miniſter to us grace ſufficient to live perfectly, and without ſin for ever. Againſt this S. *Jerome* ſharply declaims, and affirms, *Baptiſmum præterita donare peccata, non futuram ſervare juſtitiam*, that is, *non ſtatim juſtum facit & omni plenum juſtitiâ*, as he expounds his meaning in another place. *Vetera peccata conſcindit, novas virtutes non tribuit; dimittit à carcere, & dimiſſo, ſi laboraverit, præmia pollicetur.* Baptiſm does not ſo forgive future ſins, that we may do what we pleaſe, or ſo as we need not labour and watch, and fear perpetually, and make uſe of Gods grace to actuate our endeavours, but puts us into a ſtate of pardon, that is, in a Covenant of grace, in which ſo long as we labour and repent, and ſtrive to do our duty, ſo long our infirmities are pitied, and our ſins certain to be pardoned upon their certain conditions, that is, by vertue of it we are capable of pardon, and muſt work for it, and may hope it. And therefore Infants have a moſt certain capacity and proper diſpoſition to Baptiſm: for ſin creeps before it can go; and little undecencies are ſoon learned, and malice is before their years, and they can do miſchief and irregularities betimes; and though we know not when, nor how far they are imputed in every moneth of their lives, yet it is an admirable art of the Spirit of grace, to put them into a ſtate of pardon, that their remedy may at leaſt be as ſoon as their neceſſity. And therefore *Tertullian* and *Gregory Nazianzen* adviſed the Baptiſm of children to be at three or four years of age; meaning, that they then begin to have little inadvertencies and haſty follies, and actions ſo evil as did need a lavatory. But if Baptiſm hath an influence upon ſins in the ſucceeding portions of our life, then it is certain, that their being preſently innocent, does not hinder, and ought not to retard the Sacrament: and therefore *Tertullians Quid feſtinat innocens ætas ad remiſſionem peccatorum? What need Innocents haſten to the remiſſion of ſins?* is ſoon anſwered. It is true, they need not in reſpect of any actual ſins, for ſo they are innocent: but in reſpect of the evils of their nature, derived from their original, and in reſpect of future ſins in the whole ſtate of their life, it is neceſſary they be put into a ſtate of pardon before they ſin, becauſe ſome ſin early, ſome ſin later; and therefore unleſſe they be baptized ſo early, as to prevent the firſt ſins, they may chance die in a ſinne, to the pardon of which they have yet derived no title from Chriſt. *Lib. 3. adv. Pelag. 6. lib. 1. in initio.* *Lib. de Baptiſ. c. 18.*

19. Sixthly, The next great effect of Baptiſm which Children can have, is *the Spirit of Sanctification*, and if they can be *baptized with Water and the Spirit*, it will be ſacriledge to rob them of ſo holy treaſures. And concerning this, although it be with them, as S. *Paul* ſaies of heirs, *The heir ſo long as he is a childe differeth nothing from a ſervant, though he be Lord of all*; and children, although they receive the Spirit of Promiſe, and the Spirit of Grace, yet *in reſpect of actual exerciſe*, they differ not from them that have them not at all, yet this hinders not but they may have them. For as the reaſonable ſoul and all its faculties are in Children, *Will* and *Underſtanding*, *Paſſions*, and *Powers of Attraction and Propulſion*, yet theſe faculties do not operate or come abroad till time and art, obſervation and experience have drawn them forth into action: ſo may the Spirit of Grace, the principle of Chriſtian life, be infuſed, and yet lye without action till in its own day it is drawn forth. For in every Chriſtian there are three parts concurring to his integral conſtitution, *Body*, and *Soul*, and *Spirit*; and all theſe have their proper activities and times, but *every one in his own order*, *firſt that which is natural, then that which is ſpiritual*. And as *Ariſtotle* ſaid, *A man firſt lives the life of a plant, then of a beaſt, and laſtly of a man*, is true in this ſenſe: and the more ſpiritual the principle is, the longer it is before it operates, becauſe more things concur to ſpiritual actions, then to natural: and theſe are neceſſary, and therefore firſt; the other are perfect, and therefore laſt. And who is he that ſo well underſtands the Philoſophy of this third principle of a Chriſtians life, *the Spirit*, as to know how or when it is infuſed, and how it operates in all its periods, and what it is in its being and proper nature; and whether it be like the ſoul, or like the faculty, or like a habit, or how or to what purpoſes God in all varieties does diſpenſe it? Theſe are ſecrets which none but bold people uſe to decree, and build propoſitions upon their own dreams. That which is certain, is, * That the Spirit is the principle of a new life, or a new birth. * That Baptiſm is the laver of this new birth. * That it is the ſeed of God, and may lie long in the furrows before it ſprings up. That from the faculty to the act, the paſſage is not alwaies ſudden and quick. That the Spirit is the earneſt of our Inheritance, that is, of Reſurrection to eternal life: which inheritance becauſe children we hope ſhall have, they cannot be denied to have its *Seal* and *earneſt*; that is, if they ſhall have all, they are not to be denied a part. * That children have ſome effects of the Spirit, and therefore do receive it, and are *baptized with the Spirit*, and therefore may *with Water*: which thing is therefore true and evident, becauſe ſome children are ſanctified, as *Jeremy* and the *Baptiſt*, and therefore all may. And becauſe all ſignification of perſons is an effect of the holy Ghoſt, there is no peradventure but they that can be ſanctified by God, can in that capacity receive the holy Ghoſt; and all the ground of diſſenting here, is only upon a miſtake, becauſe Infants do no act of holineſſe, they ſuppoſe them incapable of the grace of Sanctification. Now *Sanctification* of Children, is their *adoption* to the Inheritance of ſonnes, their preſentation to Chriſt, their conſignation to Chriſts ſervice, and to Reſurrection, their being put into a poſſibility of being ſaved, their reſtitution to Gods favour, which naturally, that is, as our nature is depraved and puniſhed, they could not have. And in ſhort the caſe is this: * Original Righteouſneſſe was in *Adam* after the manner of nature, but it was an act or effect of grace, and by it men were *not made, but born Righteous*; the inferiour faculties obeyed

ed the ſuperiour, the minde was whole and right, and conformable to the Divine Image, the Reaſon and the Will alwaies concurring, the Will followed Reaſon, and Reaſon followed the Laws of God, and ſo long as a man had not loſt this, he was pleaſing to God, and ſhould have paſſed to a more perfect ſtate. Now becauſe this, if *Adam* had ſtood, ſhould have been born with every childe, there was in Infants a *principle* which was the *ſeed of holy life* here, and a *bleſſed* hereafter; and yet the children ſhould have gone in the road of nature, then as well as now, and the Spirit ſhould have operated at natures leiſure; God being the giver of both, would have made them inſtrumentall to, and perfective of each other, but not deſtructive. Now what was loſt by *Adam* is reſtored by Chriſt, the ſame Righteouſneſſe, only it is *not born*, but *ſuperinduced*, not integral, but interrupted, but ſuch as it is, there is no difference, but that the ſame or the like principle may be derived to us from Chriſt, as there ſhould have been from *Adam*, that is, *a principle of Obedience*, a regularity of faculties, a beauty in the ſoul, and a ſtate of acceptation with God. And we ſee alſo in men of underſtanding and reaſon, *the Spirit of God dwels in them*, (which *Tatianus* deſcribing uſes theſe words, ἡ δὲ ψυχὴ ὥσπερ ἔναυσμα τῆς δυνάμεως αὐτῷ [πνεύματος] κεκλημένη, The ſoul is poſſeſſed with ſparks, or materials of the power of the Spirit, and yet it is ſometimes ineffective and unactive, ſometimes more, ſometimes leſſe, and does no more do its work at all times then the ſoul does at all times underſtand. Adde to this, that if there be in Infants naturally an evil principle, a proclivity to ſin, an ignorance and pravity of minde, a diſorder of affections (as experience teacheth us there is, and the perpetual doctrine of the Church, and the univerſal miſchiefs iſſuing from mankinde, and the ſinne of every man does witneſs too much) why cannot Infants have a good principle in them, though it works not till its own ſeaſon, as well as an evil principle? If there were not by nature ſome evil principle, it is not poſſible that all the world ſhould chooſe ſin: In free agents it was never heard, that all individuals loved and choſe the ſame thing, to which they were not naturally inclined. Neither do all men chooſe to marry, neither do all chooſe to abſtain; and in this inſtance there is a natural inclination to one part: but of all the men and women in the world there is no one that hath never ſinned: *If we ſay that we have no ſinne, we deceive our ſelves, and the truth is not in us*; ſaid an Apoſtle. If therefore nature hath in Infants *an evil principle*, which operates when the childe can chooſe, but is all the while within the ſoul; either Infants have by grace a principle put into them, or elſe ſin abounds where grace does not ſuperabound, expreſly againſt the doctrine of the Apoſtle. The event of this diſcourſe is, that if Infants be capable of the Spirit of grace, there is no reaſon but they may and ought to be baptized, as well as men and women; unleſſe God had expreſly forbidden them, which cannot be pretended; and that Infants are capable of the Spirit of grace, I think is made very credible. *Chriſtus infantibus infans factus ſanctificans infantes*, ſaid *Irenæus*: *Chriſt became an Infant among the Infants, and does ſanctifie Infants*: and S. *Cyprian* affirms, *Eſſe apud omnes ſive infantes ſive majores natu unam divini muneris æquitatem*, There is the ſame diſpenſation of the divine grace to all alike, to Infants as well as to men. And in this *Royal Prieſthood*, as it is in the ſecular, Kings may be anointed in their Cradles, *Dat* (*Deus*) *ſui Spiritus occultiſſimam gratiam, quam etiam latenter infundit in parvulis*, God gives the moſt ſecret grace of his Spirit, which he alſo ſecretly

Τὴν ἀνθρωπίνην φύσιν ἀρχῆθεν ἀπὸ τῶν θείων ἀγαθῶν ἀνοήτως ἐξολισθήσασαν ἢ πολυπαθῆ ζωὴν διαδεχομένην καὶ τῆς θεοειδοῦς δυνάμεως. Dionyſ. Areop. eccleſ. Hier. cap. 3. par. 3.

Ut quod perdideramus in Adam, i.e. *ſecundum imaginem & ſimilitudinem eſſe Dei, hoc in Jeſu Chriſto reciperemus*, Irenæus l. 3. c. 30

1 Joh. 1. 8.

Ep. ad Fiden. l. 3 ep. 8.

S. Aug. lib. de pec. Mer. & remiſſ. c. 9.

cretly infuſes into Infants. And if a ſecret infuſion be rejected, becauſe it cannot be proved at the place and at the inſtant, many men that hope for heaven will be very much to ſeek for a proof of their earneſt, and need an earneſt of the earneſt. For all that have the Spirit of God cannot in all inſtants prove it, or certainly know it: neither is it defined by how many *indices* the Spirits preſence can be proved or ſignified. And they limit the Spirit too much, and underſtand it too little, who take accounts of his ſecret workings, and meaſure them by the material lines and methods of natural and animal effects. And yet becauſe whatſoever is holy, is made ſo by the holy Spirit, we are certain that the children of *believing*, that is, of *Chriſtian Parents*, are holy. S. *Paul* affirmed it, and by it hath diſtinguiſhed *ours* from the Children of unbeleevers, and *our* marriages *from theirs:* and becauſe the Children of the Heathen when they come to choice and reaſon, may enter to Baptiſm and the Covenant if they will, our Children have no priviledge beyond the Children of Turks or *Heathens*, unleſſe it be in the preſent capacity, that is, either by receiving the holy Ghoſt immediately, and the Promiſes, or at leaſt having a title to the Sacrament, and entring by that door. If they have the Spirit, nothing can hinder them from a Title to the water; and if they have only a Title to the water of the Sacrament, then they ſhall receive the Promiſe of the holy Spirit, the benefits of the Sacrament: elſe their priviledge is none at all, but a diſh of cold water, which every Village-Nurſe can provide for her new born babe.

20. But it is in our caſe as it was with the Jews Children; Our Children are *a holy ſeed*; for if it were not ſo with Chriſtianity, how could S. *Peter* move the Jews to Chriſtianity, by telling them *the Promiſe was to them and their Children?* For if our Children be not capable of the Spirit of Promiſe and Holineſſe, and yet their Children were holy, it had been a better Argument to have kept them in the Synagogue, then to have called them to the Chriſtian Church. Either therefore 1. There is ſome holineſſe in a reaſonable nature, which is not from the Spirit of holineſs: Or elſe 2. Our Children do receive the holy Spirit, becauſe they are holy; or if they be not holy, they are in worſe condition under Chriſt then under *Moſes*; or if none of all this be true, then our Children are holy by having received the holy Spirit of Promiſe, and conſequently nothing can hinder them from being baptized.

21. And indeed if the Chriſtian Jew whoſe Children are circumciſed, and made partakers of the ſame Promiſes and Title, and Inheritance and Sacraments, which themſelves had at their converſion to the faith of Chriſt, had ſeen their Children now ſhut out from theſe new Sacrament, it is not to be doubted but they would have raiſed a ſtorm, greater then could eaſily have been ſuppreſſed: ſince about their Circumciſions they had raiſed ſuch Tragedies and implacable diſputations: and there had been great reaſon to look for a ſtorm; for their Children were *circumciſed*, and if not *baptized*, then they were left under a burthen which their fathers were quit of, for S. *Paul* ſaid unto you, *Whoſoever is circumciſed, is a debtor to keep the whole Law.* Theſe Children therefore that were circumciſed, ſtood obliged for want of Baptiſm to perform the Laws of Ceremonies, to be preſented into the Temple, to pay their price, to be redeemed with ſilver and gold: to be bound by the Law of pollutions

and

and carnal ordinances: and therefore if they had been thus left, it would be no wonder if the Jews had complained and made a tumult: they used to do it for less matters.

22. To which let this be added, that the first book of the New-Testament was not written till eight years after Christs Ascension, and Saint *Marks* Gospel twelve years. In the mean time, to what Scriptures did they appeal? By the Analogy or proportion of what writings did they end their Questions? Whence did they prove their Articles? They only appealed to the Old-Testament, and only added what their Lord superadded. Now either it must be said that our blessed Lord commanded that Infants should not be baptized, which is no where pretended; and if it were, cannot at all be proved: or if by the proportion of Scriptures they did serve God, and preach the Religion, it is plain, that by the Analogy of the Old Testament, that is, of those Scriptures by which they proved Christ to be come, and to have suffered, they also approved the Baptism of Infants, or the admitting them to the society of the faithful Jews, of which also the Church did then principally consist.

23. Seventhly, That Baptism (which consigns men and women to a blessed Resurrection) doth also equally consign Infants to it, hath nothing, that I know of, pretended against it, there being the same signature and the same grace, and in this thing all being alike passive, and we no way cooperating to the consignation and promise of grace: and Infants have an equal necessity, as being liable to sickness and groaning with as sad accents, and dying sooner then men and women, and less able to complain, and more apt to be pityed and broken with the unhappy consequents of a short life, and a speedy death, *& infelicitate priscorum hominum*, with the infelicity and folly of their first Parents: and therefore have as great need as any, and that is capacity enough to receive a remedy for the evil which was brought upon them by the fault of another.

24. Eighthly, And after all this, if Baptism be that means which God hath appointed to save us, it were well if we would do our parts towards Infants final interest: which whether it depends upon the Sacrament and its proper grace, we have nothing to rely upon, but those Texts of Scripture which make Baptism the ordinary way of entring into the state of salvation: save onely we are to adde this, that because of this law Infants are not personally capable, but the Church for them, as for all other indefinitely, we have reason to believe, that their friends neglect shall by some way be supplyed; but Hope hath in it nothing beyond a Probability. This we may be certain of, that naturally we cannot be heirs of Salvation, for *by nature we are children of wrath*, and therefore an eternal separation from God, is an infallible consequent to our evil nature: either therefore children must be put into the state of grace, or they shall dwell for ever where Gods face does never shine. Now there are but two wayes of being put into the state of grace and salvation; *the inward*, by the *Spirit*, and *the outward*, by *Water*, which regularly are together. If they be renewed by the Spirit, what hinders them to be baptized, who receive the holy Ghost as well as we? If they are not capable of the Spirit, they are capable of Water; and if of neither,

where

where is their title to heaven, which is neither internal nor external, neither ſpiritual nor ſacramental, neither ſecret nor manifeſt, neither natural nor gracious, neither original nor derivative? And well may we lament the death of poor babes that are ἄβαπτοι, concerning whom if we neglect what is regularly preſcribed to all that enter heaven, without any difference expreſſed, or caſe reſerved, we have no reaſon to be comforted over our dead children, but may weep as they that have no hope. We may hope when our neglect was not the hinderance, becauſe God hath wholly taken the matter into his own hand, and then it cannot miſcarry; and though we know nothing of the children, yet we know much of Gods goodneſs: but when God hath permitted it to us, that is, offered and permitted children to our miniſtery, what ever happens to the Innocents, we may well fear leſt God will require the ſouls at our hands: and we cannot be otherwiſe ſecure, but that it will be ſaid concerning our children, which S. *Ambroſe* uſed in a caſe like this, *Anima illa potuit ſalva fieri, ſi habuiſſet purgationem*, This ſoul might have gone to God, if it had been purified and waſhed. We know God is good, infinitely good, but we know it is not at all good to tempt his goodneſs: and he tempts him, that leaves the uſual way, and pretends it is not made for him, and yet hopes to be at his journeys end, or expects to meet his child in heaven, when himſelf ſhuts the door againſt him, which for ought he knows is the only one that ſtands open. S. *Auſtin* was ſevere in this Queſtion againſt unbaptized Infants, therefore he is called *durus Pater Infantium*: though I know not why the original of that opinion ſhould be attributed to him, ſince S. *Ambroſe* ſaid the ſame before him, as appears in his words above quoted in the margent.

Niſi qui renatus fuerit &c. utique nullum excipit, non infantem, non aliquâ præventum neceſſitate. Ambr. de Abrah. patr. lib. 2. c. 11.

Lib. 2. c. 11. de Abrah. patriarc.

25. And now that I have enumerated the bleſſings which are conſequent to Baptiſm, and have alſo made apparent, That Infants can receive theſe bleſſings, I ſuppoſe I need not uſe any other perſwaſions to bring children to baptiſm. If it be certain they may receive theſe good things by it, it is certain they are not to be hindred of them without the greateſt impiety, and ſacriledge, and uncharitableneſs in the world. Nay, if it be only probable that they receive theſe bleſſings, or if it be but poſſible they may, nay, unleſs it be impoſſible they ſhould, and ſo declared by revelation or demonſtratively certain, it were intolerable unkindneſs and injuſtice to our pretty Innocents, to let their crying be unpityed, and and their natural miſery eternally irremediable, and their ſorrows without remedy, and their ſouls no more capable of relief, then their bodies of Phyſick, and their death left with the ſting in, and their *Souls* without *Spirits* to go to God, and no Angel guardian to be aſſigned them in the Aſſemblies of the faithful, and they not to be reckoned in the accounts of God and Gods Church. All theſe are ſad ſtories.

26. There are in Scripture very many other probabilities, to perſwade the Baptiſm of Infants, but becauſe the places admit of divers interpretations, the Arguments have ſo many diminutions, and the certainty that is in them is too fine for eaſie underſtandings, I have choſen to build the ancient doctrines upon ſuch principles which are more eaſie and certain, and have not been yet ſullied and rifled with the contentions of an adverſary. This only I ſhall obſerve, That the words of our bleſſed Lord [*Unleſs a man be born of water and the Spirit, he cannot enter into the Kingdome*

dome of heaven] cannot be expounded to the excluſion of children, but the ſame expoſitions will alſo make Baptiſm not neceſſary for men: for if they be both neceſſary ingredients, *Water* and the *Spirit*, then let us provide water, and God will provide the Spirit; if we bring wood to the Sacrifice, he will provide a Lamb. And if they ſignifie diſtinctly, one is ordinarily as neceſſary as the other, and then Infants muſt be baptized, or not be ſaved. But if one be exegetical and explicative of the other, and by *water and the Spirit* is meant only the purification of the Spirit, then where is the neceſſity of Baptiſm for men? It will be as the other Sacrament, at moſt but highly convenient, not ſimply neceſſary, and all the other places will eaſily be anſwered, if this be avoided. But however, theſe words being ſpoken in ſo decretory a manner, are to be uſed with fear and reverence; and we muſt be infallibly ſure by ſome certain infallible arguments, that Infants ought not to be baptized, or we ought to fear concerning the effect of theſe decretory words. I ſhall only adde two things by way of Corollary to this Diſcourſe.

27. That the Church of God ever ſince her numbers are full, have for very many ages conſiſted almoſt wholly of Aſſemblies of them who have been baptized in their Infancy: and although in the firſt callings of the Gentiles, the chiefeſt and moſt frequent Baptiſms were of converted and repenting perſons and believers, yet from the beginning alſo the Church hath baptized the Infants of Chriſtian Parents; according to the Prophecy of *Iſaiah*, *Behold, I will lift up my hands to the Gentiles, and ſet up a ſtandard to the people, and they ſhall bring thy ſons in their arms, and thy daughters ſhall be carried upon their ſhoulders.* Concerning which I ſhall not only bring the teſtimonies of the matter of fact, but either a report of an Apoſtolical Tradition, or ſome Argument from the *Fathers*, which will make their teſtimony more effectual in all that ſhall relate to the Queſtion. Iſa. 49. 22.

28. The Author of the book of Eccleſiaſtical Hierarchy, attributed to S. *Denis* the Areopagite, takes notice, that certain unholy perſons and enemies to the Chriſtian Religion, think it a ridiculous thing that Infants, who as yet cannot underſtand the Divine Myſteries, ſhould be partakers of the Sacraments; and that profeſſions and abrenunciations ſhould be made by others for them and in their names. He anſwers, that *Holy men, Governours of Churches, have ſo taught, having received a Tradition from their Fathers and Elders in Chriſt*: by which anſwer of his, as it appears, that he himſelf was later then the Areopagite; ſo it is ſo early by him affirmed, that even then there was an ancient Tradition for the Baptiſm of Infants, and the uſe of *Godfathers* in the miniſtery of the Sacrament. Concerning which, it having been ſo ancient a Conſtitution of the Church, it were well if men would rather humbly and modeſtly obſerve, then like ſcorners deride it, in which they ſhew their own folly as well as immodeſty. For what undecency or incongruity is it, that our Parents, natural or ſpiritual, ſhould ſtipulate for us, when it is agreeable to the practiſe of all the laws and tranſactions of the world, an effect of the Communion of Saints and of Chriſtian Oeconomy? For why may not Infants be ſtipulated for as well as we? All were included in the ſtipulation made with *Adam*; he made a loſing bargain for himſelf, and we ſmarted for his folly: and if the faults of Parents, and Kings, and relatives, do bring evil upon their Children, and ſubjects, and correlatives,

tives, it is but equal that our children may have benefit alſo by our charity and piety. But concerning making an agreement for them, we finde that God was confident concerning *Abraham*, that he would teach his children: and there is no doubt but Parents have great power, by ſtrict education and prudent diſcipline, to efform the minds of their children to vertue. *Joſhua* did expreſly undertake for his houſhold, *I and my houſe will ſerve the Lord*: and for children we may better do it, becauſe till they are of perfect choice, no Government in the world is ſo great, as that of Parents over their children, in that which can concern the parts of this Queſtion: for they rule over their underſtandings, and children know nothing but what they are told, and they believe it infinitely: and it is a rare art of the Spirit, to engage Parents to bring them up well *in the nurture and admonition of the Lord*; and they are perſons obliged by a ſuperinduced band, they are to give them inſtructions and holy principles, as they give them meat; and it is certain that Parents may better ſtipulate for their children, then the Church can for men and women; for they may be preſent Impoſtors and Hypocrites, as the Church ſtory tells of ſome, and conſequently are παραβαπτίσαι, not really converted, and ineffectively baptized: and the next day they may change their reſolution, and grow weary of their Vow: and that is the moſt that children can do when they come to age: and it is very much in the Parents, whether the children ſhall do any ſuch thing or no;

——purus & inſons
[Ut me collaudem] ſi & vivo carus amicis,
Cauſa fuit Pater his——
Ipſe mihi cuſtos incorruptiſſimus omnes
Circum Doctores aderat; quid multa? pudicum
(Qui primus virtutis honos) ſervavit ab omni
Non ſolùm facto, verùm opprobrio quoq; turpi:
——ob hoc nunc
Laus illi debetur, & à me gratia major. Horat.

For Education can introduce a habit and a ſecond nature, againſt which children cannot kick, unleſs they do ſome violence to themſelves and their inclinations. And although it fails too often when ever it fails, yet we pronounce prudently concerning future things, when we have a leſs influence into the event, then in the preſent caſe, (and therefore are more unapt perſons to ſtipulate) and leſs reaſon in the thing it ſelf (and therefore have not ſo much reaſon to be confident.) Is not the greateſt prudence of Generals inſtanced in their foreſeeing future events, and gueſſing at the deſigns of their enemies, concerning which they have leſs reaſon to be confident, then Parents of their childrens belief of the Chriſtian Creed? To which I adde this conſideration, That Parents or Godfathers may therefore ſafely and prudently promiſe, that their children ſhall be of the Chriſtian faith, becauſe we not only ſee millions of men and women who not only believe the whole Creed only upon the ſtock of their education; but there are none that ever do renounce the faith of their Countrey and breeding, unleſs they be violently tempted by intereſt or weakneſs, antecedent or conſequent. He that ſees all men almoſt to be Chriſtians, becauſe they are bid to be ſo, need not queſtion the fittingneſs of *Godfathers* promiſing in behalfe of the children for whom they anſwer.

29. And

29. And however the matter be for *Godfathers*, yet the tradition of baptizing Infants paſſed through the hands of *Irenæus*, *Omnem ætatem ſanctificans per illam quæ ad ipſam erat ſimilitudinem. Omnes. n. venit per ſemetipſum ſalvare, omnes inquam qui per eum renaſcuntur in Deum, infantes, & parvulos, & puros, & juvenes, & ſeniores. Ideo per omnem venit ætatem, & infantibus infans factus ſanctificans infantes, in parvulis parvulus*, &c. "Chriſt did ſanctifie every age by his own ſuſception of it, and ſimili- "tude to it. For he came to ſave all men by himſelf, I ſay all who by "him are born again unto God, *Infants, and children, and boys, and young* "*men, and old men.* He was made an Infant to Infants, ſanctifying In- "fants, a little one to the little ones, &c. And *Origen* is expreſs, *Eccleſia traditionem ab Apoſtolis ſuſcepit etiam parvulis dare baptiſmum.* The Church hath received a Tradition from the Apoſtles to give Baptiſm to Children. And S. *Cyprian* in his Epiſtle to *Fidus*, gives account of this Article: for being queſtioned by ſome leſs skilfull perſons, whether it were lawfull to baptize Children before the eighth day, he gives account of the whole Queſtion; and a whole Councel of ſixty ſix Biſhops upon very good reaſon decreed, that their Baptiſm ſhould at no hand be deferred, though whether ſix, or eight, or ten dayes, was no matter, ſo there be no danger or preſent neceſſity. The whole epiſtle is worth the reading.

L. 2. c. 39.

Vide etiam Conſtit. Clementis βαπτίζετε ὑμῶν καὶ οὗτοι ἑαυτοὺς παιδεία καὶ ῥαθυμία &c. *Lib. 5. ad Rom. c. 6. idem homil. 14. in Lucam. & lib. 8. hom. 8. in Levitic.*

30. But beſides theſe authorities of ſuch who writ before the ſtarting of the *Pelagian* Queſtions, it will not be uſeleſs to bring their diſcourſes, of them and others, I mean the reaſon upon which the Church did it both before and after.

31. *Irenæus* his argument was this; Chriſt took upon him our nature to ſanctifie and to ſave it; and paſſed through the ſeveral periods of it, even unto death, which is the ſymbol and effect of old age; and therefore it is certain he did ſanctifie all the periods of it: and why ſhould he be an Infant, but that Infants ſhould receive the Crown of their age, the purification of their ſtained nature, the ſanctification of their perſons, and the ſaving of their ſouls by their Infant Lord and elder Brother?

Irenæus.

32. *Omnis enim anima eouſque in Adam cenſetur donec in Chriſto recenſeatur: tamdiu immunda quamdiu recenſeatur.* Every ſoul is accounted in *Adam* till it be new accounted in Chriſt; and ſo long as it is accounted in *Adam*, ſo long it is unclean; and we *know no unclean thing can enter into heaven*; and therefore our Lord hath defined it, *Unleſs ye be born of Water and the Spirit, ye cannot enter into the Kingdome of Heaven*: that is, ye cannot be holy. It was the argument of *Tertullian*; which the rather is to be received, becauſe he was one leſs favourable to the cuſtome of the Church in his time of baptizing Infants, which cuſtome he noted and acknowledged, and hath alſo in the preceding diſcourſe fairly proved. * And indeed (that S. *Cyprian* may ſuperadde his Symbol) *God who is no accepter of perſons will alſo be no accepter of ages. For if to the greateſt delinquents ſinning long before againſt God, remiſſion of ſins be given when afterwards they believe, and from Baptiſm and from Grace no man is forbidden, how much more ought not an Infant be forbidden, who being new born, hath ſinned nothing, ſave only that being in the fleſh, born of* Adam *in his firſt birth, he*

Tertullian.

Lib. de anima. c. 39. & 42.

**S. Cyprian ep. ad Fidum.*

he hath contracted the contagion of an old death. Who therefore comes the easier to obtain remission of sins, because to him are forgiven not his own, but the sins of another man. None ought to be driven from Baptism and the Grace of God, who is merciful, and gentle, and pious unto all; and therefore much less Infants, who more deserve our aid, and more need the divine mercy, because in the first beginning of their birth crying and weeping, they can do nothing but call for mercy and relief. For this reason it was (saith *Origen) that they to whom the* Origen lib. 5. ad Rom. c. 6. *secrets of the Divine mysteries were committed, did baptize their Infants, because there was born with them the impurities of sin,* which did need material absolution as a Sacrament of spiritual purification; for that it may appear that our sins have a proper analogy to this Sacrament, *the body it self is called the body of sin*: and therefore the washing of the body is not ineffectual towards the great work of pardon and abolition. Indeed after this absolution there remains concupiscence, or the material part of our misery and sin: For Christ by his death only took away that which when he did die for us, he bore in his own body upon the tree. Now Christ only bore the punishment of our sin, and therefore we shall not dye for it, but the material part of the sin Christ bore not. Sin could not come so neer him; It might make him sick and dye, but not disordered and stained. He was pure from Original and Actual sins; and therefore that remains in the body, though the guilt and punishment be taken off, and changed into advantages and grace; and *the Actual* are received by the Spirit of grace descending afterwards upon the Church, and sent by our Lord to the same purpose.

S. Ambros. de Abraham patriar. l. 2. c. 11. 33. But it is not rationally to be answered what S. *Ambrose* says, *quia omnis peccato obnoxia, ideo omnis ætas Sacramento idonea*: For it were strange that sin and misery should seize upon the innocent and most unconsenting persons; and that they only should be left without a Sacrament, and an instrument of expiation. And although they cannot consent to the present susception, yet neither do they refuse; and yet they consent as much to the grace of the Sacrament, as to the prevarication of *Adam*; and because they suffer under this, it were but reason they should be relieved by that. And * *it were better* (as *Gregory Nazianzen* affirms) *that they should be consigned and sanctified without their own knowledge, then to dye without their being sanctified; for so it happened to the circumcised babes of Israel: and if the conspersion and washing the door-posts with the blood of a Lamb, did sacramentally preserve all the first-born of Goshen,* it cannot be thought impossible or unreasonable, that the want of understanding in children should hinder them from the blessing of a Sacrament, and from being redeemed and washed with the blood of the Holy Lamb, who was slain for all from the beginning of the world.

* Greg. Naz. κρεῖττον γὰρ ἀναδήτους ἁγιασθῆναι, ἢ ἀπλήθων ἀκρεάγησα καὶ ἀτέλεστα. Orat. 40. in S. Baptis.

34. After all this it is not inconsiderable that we say the Church hath great power and authority about the Sacraments; which is observable in many instances. She appointed what persons she pleased, and in equal power made an unequal dispensation and ministery. The Apostles first dispensed all things, and then they left off exteriour ministeries to attend to the word of God and prayer: and S. *Paul* accounted it no part of his office to baptize, when he had been separated by imposition of hands at *Antioch*, to the work of preaching and greater ministeries; and accounted that act of the Church, the act of Christ, saying, *Christ sent me not to baptize*

baptize but to preach the Gospel: they used various forms in the ministration of Baptism, sometimes baptizing *in the name of Christ*, sometimes expressly invocating the Holy and ever Blessed Trinity; one while [*I baptize thee*] as in the Latine Church, but in the Greek, [*Let the servant of Christ be baptized*:] and in all Ecclesiastical ministeries the Church invented the forms, and in most things hath often changed them, as in *absolution*, *excommunication*: and sometimes they baptized people under their profession of repentance, and then taught them; as it happened to the Jaylor and all his family; in whose case there was no explicit faith afore-hand in the mysteries of Religion, so far as appears; and yet he, and not onely he, but all his house were baptized at that hour of the night when the earthquake was terrible, and the fear was pregnant upon them, and *this upon their Masters account*, as it is likely: but others were baptized in the conditions of a previous faith, and a new begun repentance *. They baptized in rivers or in lavatories, by dipping or by sprinkling; for so we finde that S. *Laurence* did as he went to martyrdom, and so the Church did sometimes to Clinicks, and so it is highly convenient to be done in Northern Countries according to the Prophecy of *Isaiah*, *So shall he sprinkle many Nations*, according as the typical expiations among the Jews were usuall by sprinkling: and it is fairly relative to the mystery, to the *sprinkling with the blood of Christ* and the watering of the furrows of our souls with the dew of heaven, to make them to bring forth fruit unto the Spirit and unto holiness. The Church sometimes dipt the Catechumen three times, sometimes but once, some Churches use fire in their baptisms, so do the *Ethiopians*, and the custome was ancient in some places. And so in the other Sacrament; sometimes she stood and sometimes kneeled, and sometimes received it in the mouth, and sometimes in the hand: one while in *leavened*, another while in *unleavened bread*; sometimes the wine and water were mingled, sometimes they were pure; and they admitted some persons to it sometimes, which at other times she rejected: sometimes the Consecration was made by one form, sometimes by another: and to conclude, sometimes it was given to Infants, sometimes not: and she had power so to do; for in all things where there was not a Commandment of Christ expressed or implyed in the nature and in the end of the institution, the Church had power to alter the particulars, as was most expedient, or conducing to edification: and although the after ages of the Church which refused to communicate Infants, have found some little things against the lawfulness, and those ages that used it found out some pretences for its necessity; yet both the one and the other had liberty to follow their own *necessities*, so in all things they followed Christ. Certainly there is infinitely more reason why Infants may be communicated, then why they may not be baptized. And that this discourse may revert to its first intention; although there is no record extant of any Church in the world, and from the Apostles dayes inclusively to this very day ever refused to baptize their children, yet if they had upon any present reason, they might also change their practise, when the reason should be changed; and therefore if there were nothing else in it, yet the universal practise of all Churches in all ages, is abundantly sufficient to determine us, and to legitimate the practise, since Christ hath not forbidden it. It is sufficient confutation to disagreeing people to use the words

* *Non ut delinquere desinant, sed quia desierunt*, as *Tertul.* phraseth it. Isa. 52.15.

1 Pet. 1.2.

Aqua refectionis & baptismi lavacrum quo anima sterilis ariditate peccati ad bonos fructus inferendos divinis muneribus irrigatur. Cassiodor. in Psal. 2.

Ἄλλοι τὰ ὕδατα τῶν σφαγιασμένων χρῶνται, dixit Heracleon apud Clem. Alex.

of S. *Paul, we have no ſuch cuſtome, nor the Churches of God,* to ſuffer children to be ſtrangers from the Covenant of Promiſe, till they ſhall enter into it as Jews or Turks may enter, that is, by choice and diſputation. But although this alone to *modeſt* and *obedient*, that is, *to Chriſtian Spirits*, be ſufficient, yet this is more then the queſtion did need. It can ſtand upon its proper foundation.

Concil. Milevit. Can. 2. *Quicunque parvulos recentes ab uteris matrum baptizandos negat, anathema eſto.*

He that refuſeth to baptize his Infants, *ſhall be in danger of the Councel.*

The PRAYER.

O Holy and Eternal Jeſus, who in thine own perſon wert pleaſed to ſanctifie the waters of baptiſm, and by thy inſtitution and commandment didſt make them effectual to excellent purpoſes of grace and remedy, be pleaſed to verify the holy effects of baptiſm to me and all thy ſervants whoſe names are dedicated to thee in an early and timely preſentation, and enable us with thy grace to verify all our promiſes, by which we are bound, then when thou didſt firſt make us thy own proportion and relatives in the conſummation of a holy Covenant. O be pleaſed to pardon all thoſe undecencies and unhandſome interruptions of that ſtate of favour in which thou didſt plant us by thy grace, and admit us by the gates of baptiſm: and let that Spirit which moved upon thoſe holy waters never be abſent from us, but call upon us and invite us by a perpetual argument and daily ſolicitations and inducements to holineſs; that we may never return to the filthineſs of ſin, but by the anſwer of a good conſcience may pleaſe thee and glorify thy name and do honour to thy religion and inſtitution in this world, and may receive the bleſſings and the rewards of it in the world to come, being preſented to thee pure and ſpotleſs in the day of thy power when thou ſhalt lead thy Church to a Kingdome, and endleſs glories. Amen.

Appendix ad Sect. 9. numb. 3. of JESUS being Baptized, &c.

Chriſts Prayer at his Baptiſm.

ܐܒܐ ܐܝܟ ܕܨܒܝܢ ܐܢܐ ܒܪ ܐܢܫܐ ܘܡܢ ܝܘܡ ܝܠܕܝ ܡܢ ܒܬܘܠܬܐ ܥܕ ܝܘܡܢ ܗܕܐ ܓܡܪܬ ܟܠ ܡܐ ܕܫܦܝܪ ܠܟܝܢܐ ܕܒܪ ܐܢܫܐ ܘܒܬܪܥܝܬܐ ܥܒܕܬ ܟܠ ܦܩܕܢܟ ܘܗܫܐ ܫܪܝܪܐ ܐܢܐ ܡܬܡܥܕ ܘܗܟܢܐ ܐܦ ܐܢܐ ܬܩܢܬ ܡܥܕܐ ܕܢܗܘܐ ܡܢ ܬܡܢ ܐܝܟ ܡܢ ܐܬܪ ܕܝܠܕܘܬܐ ܕܪܘܚܢܝܬܐ ܬܬܓܡܪ ܐܝܟ ܕܝܠܕܘܬܐ ܕܒܢܝ ܐܢܫܐ ܬܬܓܡܪ ܘܐܝܟ ܕܝܘܚܢܢ ܗܘܐ ܐܚܪܝܢ ܕܟܗܢܐ ܕܢܡܘܣܐ ܗܟܢܐ ܐܢܐ ܩܕܡܝܐ ܕܐܘܢܓܠܝܐ ܐܢܬ ܗܘ ܠܗܕܐ ܐܒܐ ܒܨܠܘܬܐ ܕܨܠܘܬܝ ܦܬܚ ܫܡܝܐ ܘܫܕܪ ܡܢܗܝ ܪܘܚ ܩܘܕܫܟ ܥܠ ܗܕܐ ܡܥܕܐ ܕܡܥܕܬܐ ܕܐܝܟ ܕܫܪܐ ܪܚܡ ܐܡܐ ܘܡܢܗ ܝܨܪ ܐܢܐ ܗܟܢܐ ܐܦ ܗܘ ܫܪܐ ܗܕܐ ܡܥܕܐ ܕܡܥܕܬ

womb and ſo ſanctify it unto men, that from thence new men may be begotten who may become thy Sons, and my Brethren, and Heirs of thy Kingdome. And what the Prieſts under the Law untill John *could not do, Grant unto the Prieſts of the New-Teſtament (whoſe chief I am in the oblation of this prayer) that whenſoever they ſhall celebrate Baptiſm, or powr forth prayers unto thee, as the Holy Spirit is ſeen with me in open viſion, ſo alſo it may be made manifeſt that the ſame Spirit will adjoyn himſelf in their ſociety a more ſecret way, and will by them perform the miniſteries of the New-Teſtament, for which I am made a man, and as the High Prieſt I do offer theſe prayers in thy ſight.*

This prayer was tranſcrib'd out of the *Syriac Catena* upon the third Chapter of S. *Lukes* Goſpel, and is by the Author of that *Catena* reported to have been made by our Bleſſed Saviour immediately before the opening of the Heavens at his Baptiſm; and that the Holy Spirit did deſcend upon him while he was thus praying: and for it he cites the Authority of *S. Philoxenus.* I cannot but foreſee that there is one clauſe in it which will be us'd as an objection againſt the authority of this prayer; viz. [*as John was the laſt of the legal Prieſts*] For he was no Prieſt at all, nor ever officiated in the Temple, or at the Moſaic rites. But this is nothing: becauſe that the Baptiſt was of the family of the Prieſts, his Father *Zechary* is a demonſtration; that he did not officiate, his being imployed in another miniſtery is a ſufficient anſwer; that he was the laſt of the Prieſts is to be underſtood in this ſenſe, that he was the period of the Law, the common term between the Law and the Goſpel: by him the Goſpel was firſt preached ſolemnly, and therefore in him the law firſt ended; and as he was the laſt of the Prophets, ſo he was the laſt of the Prieſts; not but that after him many had the gift of Prophecy, and ſome did officiate in the Moſaical Prieſthood; but that his office put the firſt period to the ſolemnity of *Moſes* law; that is, at him the Diſpenſation Evangelical did firſt enter.

That the Miniſters of the Goſpel are here called Prieſts, ought not to be a prejudice againſt this prayer, in the perſwaſions of any men: becauſe it was uſual with our Bleſſed Saviour to retain the words of the Jews his Countrymen before whom he ſpake, that they might by words to which they were uſed, be inſtructed in the notice of perſons and things, offices and miniſteries Evangelical, which afterwards were to be repreſented under other, that is, under their proper names.

And now all that I ſhall ſay of it is this. 1. That it is not unlikely but our Bleſſed Saviour prayed when he was baptized, and when the Holy Ghoſt deſcended upon him; not only becauſe it was an imployment Symbolical to the Grace he was to receive, but alſo to become to us a precedent by what means we are to receive the Holy Spirit of God. 2. That it is very likely our Bleſſed Lord would conſecrate the waters of Baptiſm to thoſe myſterious ends whither he deſign'd them, as well as the bread and chalice of the Holy Supper. 3. That it is moſt likely the Eaſterlings did preſerve a record of many words and actions of the Holy Jeſus, which are not tranſmitted to us. 4. It is certain that our B. Lord did do and ſay many more things then are in the H. Scriptures; and that this was one of them we have the credit of this Ancient Author, and the Authority of *S. Philoxenus.* However; it is much better to make ſuch good uſe of it, as the matter and piety of the prayer will miniſter, then to quarrel at it by the imperfection of uncertain conjectures.

The end of the firſt Part. THE

THE HISTORY OF THE LIFE and DEATH OF THE HOLY JESUS:

BEGINNING
At the time of his first MIRACLE, untill the Second Year of his PREACHING.
WITH
CONSIDERATIONS and DISCOURSES
upon the ſeverall parts of the Story;
And PRAYERS fitted to the ſeveral Myſteries.

The Second Part.

Chryſoſt. ad Demet.
Τὸ ἀπιςεῖν ταῖς ἐντολαῖς ἐκ τῦ πρὸς τὴν ἐκπλήρωσιν ἐκλελῦσθαι ἰᾶν ἐντολῶν γίνεται.



LONDON,
Printed by R. *Norton*, for *Richard Royſton*, 1657.

TO THE

RIGHT HONOVRABLE

and Excellent Lady, the Lady

MARY

Counteſſe Dowager of *Northampton.*

I Am now to preſent to your Honour part of that Production of which your great love to Sanctity was parent, and which was partly deſigned to ſatisfie thoſe great appetites to Vertue, which have made you hugely apprehenſive and forward to entertain any Inſtrument whereby you may grow and encreaſe in the Service of God, and the communion and Charities of holy People. Your Honour beſt knows in what Soyle the firſt Deſigne of theſe Papers grew, and but that the Excellent Perſonage who was their firſt Root is tranſplanted for a time, that he may not have his Righteous Soul vexed with the impurer Converſation of ill-minded men, I am confident you would have received the fruits of his abode to more excellent purpoſes. But becauſe he was pleaſed to leave the managing of this to me, I hope your Honour will for his ſake entertain what

what that rare person conceived, *though I was left to the pains and danger of bringing forth; and that it may dwell with you for its first relation rather then be rejected for its appendent imperfections, which it contracted not in the fountain but in the chanels of its progress and emanation.* Madam, *I shall beg of* GOD *that your Honour may receive as great increment of piety and Ghostly strength in the reading this Book, as I receive honour if you shall be pleased to accept and own this as a confession of your great worthiness, and a testimony of the service which ought to be payed to your Honour by*

Madam,

Your Honours most humble
and most obliged
Servant,

JER. TAYLOR.



Et die tertia nuptiæ factæ sunt in Cana Galilæa : et erat mater Jesu ibi . &c.
And ye third day there was a marriage in Cana of Galilee, & ye mother of Jesus was there.

Pag. 221. Sect 10th — Jo: 2: 1. — Will: Faithorne sculp:

SECT. X.

Of the first Manifestation of JESUS, *by the testimony of* JOHN, *and a Miracle.*

1. AFter that the Baptist by a sign from Heaven was confirmed in spirit and understanding, that JESUS was the Messias, he immediately published to the Jews what GOD had manifested to him; and first to the Priests and Levites sent in legation from the Sanhedrim, he professed indefinitely in answer to their question, that himself was not the CHRIST, nor *Elias*, nor that Prophet whom they by a special tradition did expect to be revealed they knew not when. And concerning himself definitely he said nothing, but that he was *the voice of one crying in the Wilderness, Make straight the way of the Lord.* "He it was who was then amongst "them, but not known, a person of great dignity, to whom the Ba- "ptist was not worthy to do the office of the lowest Ministery, who "coming after *John* was preferred farre before him, who was to in- "crease, and the Baptist was to decrease, who did baptize with the ho- "ly Ghost and with Fire.

2. This was the Character of his personal *Prerogatives*, but as yet no demonstration was made of his *Person*, till after the descent of the Holy Ghost upon JESUS, and then when ever the Baptist saw JESUS, he points him out with his finger, *Behold the Lamb of God which taketh away the sins of the World, This is he.* Then he shews him to *Andrew Simon Peters* brother, with the same designation, and to another Disciple with him, *who both followed* JESUS, *and abode with him all night*; *Andrew* brings his brother *Simon* with him, and then CHRIST changes his name from *Simon* to *Peter* or *Cephas*, which signifies a *stone.* Then JESUS himself finds out *Philip* of *Bethsaida*, and bad him follow him, and *Philip* findes out *Nathanael*, and calls him to see. Thus persons bred in a dark cell, upon their first ascent up to the chambers of light, all run staring upon the beauties of the Sun, and call the partners of their darkness to communicate in their new and stranger revelation.

3. When *Nathanael* was come to JESUS, CHRIST saw his heart, and gave him a testimony to be truly honest, and full of holy simplicity, *a true Israelite without guile.* And *Nathanael*, being overjoyed that he had found the Messias, believing out of love, and loving by reason of his joy, and no suspition; took that for a proof and verification of his person, which was very sufficient to confirm a doubt, or ratifie a probability; But so we believe a story, which we love, taking probabilities for demonstrations, and casual accidents for probabilities, and any thing creates vehement presumptions, in which cases our guides are not our knowing faculties, but our affections, and if they be holy, GOD guides them into the right perswasions, as he does little birds to make

rare

rare nests; though they understand not the mysterie of operation, nor the design and purpose of the action.

4. But Jesus took his will and forwardness of affections in so good part, that he promised him greater things, and this gave occasion to the first prophecy, which was made by Jesus. *For Jesus said unto him, Because I said, I saw thee under the Figtree, believest thou? Thou shalt see greater things then these:* and then he prophecied that he should see *heaven open, and the Angels of GOD ascending, and descending upon the Son of Man.* But, being a Doctor of the Law Christ chose him not at all to the Colledge of Apostles.

S. Aug. tra. 17. c. 1. in Johan.

5. Much about the same time there happened to be a marriage in *Cana* of *Galilee* in the voicinage of his dwelling, where *John* the Evangelist is by some supposed to have been the bridegroom; (but of this there is no certainty) and thither Jesus being with his Mother invited, he went to do civility to the persons espoused, and to do honour to the holy rite of Marriage. The persons then married were but of indifferent fortunes, richer in love of neighbours, then in the fulness of rich possessions; they had more company then wine. For the Master of the feast, whom according to the order and piety of the nation they chose from the order of [a] Priests to be the president of the Feast, by the reverence of his person to restrain all inordination, by his discretion to govern and order the Circumstances, by his religious *knowledge* to direct the solemnities of marriage, and to retain all the persons and actions in the bounds of prudence and modesty, complained to the Bridegroom that the Guests wanted wine.

[a] Gaudent. Brixian. tra. 9. *Hujusmodi fuerunt modestæ illæ Sertorii convivia quæ describit Plutarcus,* Οὐ πανυ πολὺν ἔχοντα διὰ τὸ κόσμον· ὑπὸ δὲ τῶν πόσεων διαχεῶν, ὅτε δεῖν ἀναμένουσι· ἀλλὰ καὶ πᾶν συνῆγεν ἀυτάρκεις παιδιὰς καὶ ἀνυβρίστους χεῦσαι, καὶ φιλοφρόνους ἐδίζοντος, Plut. in Sertor.

6. As soon as the holy Virgin Mother had notice of the want; out of charity, that uses to be imployed in supplying even the minutes and smallest articles of necessity, as well as the clamorous importunity of extremities and great indigencies, complained to her Son by an indefinite addres; not desiring him to make supply, for she knew not how he should, but either out of an habitual commiseration she complained without hoping for remedy, or else she looked on him who was a fountain of holiness and of plenty, as expecting a derivation from him, either of discourses or miracles. But *JESUS answered her, Woman what have I to do with thee? Mine hour is not yet come.* By this answer intending no deniall to the purpose of his Mothers intimation, to whom he alwayes bare a religious, and pious reverence, but to signifie that he was not yet entred into his period and years of miracles; and when he did, it must be not for respect of kindred, or civil relations; but as it is a derivation of power from above, so it must be in pursuit of that service and design, which he had received in charge together with his power.

7. And so his Mother understood him, giving expres charge to the Ministers to do whatsoever he commanded; *JESUS therefore bid them fill the water-pots which stood there* for the use of frequent washings, which the Jews did use in all publick meetings, for fear of touching pollutions,

or

or contracting legall impurities; which they did with a curiouſneſs next to ſuperſtition, waſhing the very beds and tables uſed at their feaſts. The miniſters filled them to the brim, and as they were commanded, drew out and bare unto the Governour of the Feaſt, who knew not of it, till the miracle grew publick, and like light ſhewed it ſelf: for while they wondred at the œconomy of that Feaſt in keeping the beſt wine till the laſt, it grew apparent, that he who was the Lord of the Creatures, who in their firſt ſeeds have an obediential capacity to receive the impreſſes of what forms he pleaſes to imprint, could give new natures, and produce new qualities in that ſubject, in which he chooſes to glorifie his Son.

8. This beginning of miracles did Jeſus in *Cana* of *Galilee*. For all thoſe miracles which are reported to be done by Chriſt in his Infancy, and interval of his yonger years, are Apocryphall and ſpurious, *fained* by trifling underſtandings, (who think to ſerve God with a well-meant lye,) and *promoted* by the credulity of ſuch perſons, in whoſe hearts eaſineſſe, folly, and credulity are bound up and tyed faſt with ſilken thread, and eaſie ſoftneſſes of religious affections, not made ſevere by the rigours of wiſdome and experience. *This firſt miracle manifeſted his Glory, and his Diſciples believed in him.*

Ad SECT. 10.

Conſiderations touching the vocation of five Diſciples, and of the firſt Miracle of JESUS *done at* Cana *in* Galilee.

1. AS ſoon as ever *John* the Baptiſt was taught by the deſcent of the holy Spirit, that *this* was Jeſus, he inſtantly preaches him to all that came near him. For the holy Ghoſt was his Commiſſion, and inſtruction; and now he was a Miniſter Evangelical; and taught all thoſe that have the honour to be ſervants in ſo ſacred imployment, that they muſt not *go*, till they be *ſent*, nor ſpeak till they be inſtructed, nor yet hold their peace when their Commiſſion is ſigned by the conſignation of the Spirit in ordinary Miniſtery. For *all power and all wiſdome is from above*, and in ſpiritual miniſtrations is a direct emanation from the holy Spirit: that as no man is fit to ſpeak the myſteries of godlineſs, be his perſon never ſo holy, unleſs he derive wiſdom in order to ſuch miniſteries; ſo be he never ſo inſtructed by the aſſiſtance of art or infuſed knowledge, yet unleſs he alſo have derived *power* as well as *skill*, *authority* as well as *knowledge* from the ſame Spirit, he is not enabled to miniſter in publick in ordinary miniſtrations. The Baptiſt was ſent by a prime deſignation to prepare the way to Jeſus, and was inſtructed by the ſame Spirit, which had ſanctified or conſecrated him in his Mothers womb to this holy purpoſe.

2. When

3. When the Baptiſt had ſhewed JESUS to *Andrew* and another Diſciple, they immediately followed him with the diſtances and fears of the firſt approach, and the infirmities of new Converts; but JESUS ſeeing them follow their *firſt light*, invited them to ſee the *Sun*; For GOD loves to cheriſh Infants in grace, and having ſown the immortal ſeed in their hearts, if it takes root downwards, and ſprings out into the verdure of a leaf, he ſtill waters it with the gentle rain of the holy Spirit, in graces and new aſſiſtances, till it brings forth the fruits of a holy converſation. And GOD, who knows that Infants have need of pleaſant, and gentle, and frequent nutriment, have given to them this comfort, that himſelf will take care of their firſt beginnings, and improve them to the ſtrength of men, and give them the ſtrengths of nature, and the wiſdom of the ſpirit, which enoble men to excellencies and perfections. By the preaching of the Baptiſt they were brought to ſeek for CHRIST, and when they did, CHRIST found them, and brought them home, and made them *ſtay all night with him*; which was more favour then they lookt for. For ſo GOD uſually diſpenſes his mercies, that they may run over our thoughts and expectations, and are given in no proportion to us, but according to GODS meaſures, he conſidering not what *we are worthy* of, but what is fit for *him* to *give*; he only requiring of us capacities to receive his favour, and fair reception and entertainment of his graces.

3. When *Andrew* had found JESUS, he calls his Brother *Simon* to to be partaker of his joyes, which (as it happens in accidents of greateſt pleaſure) cannot be contained within the limits of the poſſeſſors thoughts. But this calling of *Peter* was not to a beholding, but to a participation of his felicities; for he is ſtrangely covetous, who would enjoy the Sun, or the air, or the ſea, alone; here was treaſure for him and all the world; and by lighting on his brother *Simons* taper he made his own light the greater and more glorious. And this is the nature of grace, to be diffuſive of its own excellencies; for here no envy can inhabite; the proper and perſonal ends of holy perſons in the contact, and tranſmiſſions of grace are increaſed by the participation and communion of others. For our prayers are more effectual, our aids increaſed, our incouragement and examples more prevalent, GOD more honoured, and the rewards of glory have accidental advantages by the ſuperaddition of every new Saint and beatified perſon; the members of the myſtical body, when they have received nutriment from GOD, and his holy Son, ſupplying to each other the ſame which themſelves received, and live on, in the communion of Saints. Every new ſtarr gilds the firmament and increaſes its firſt glories: and thoſe, who are inſtruments of the converſion of others, ſhall not only introduce new beauties, but when themſelves ſhine like the ſtarrs in glory, they ſhall have ſome reflexions from the light of others, to whoſe fixing in the Orbe of heaven themſelves have been inſtrumental. And this conſideration is not only of uſe in the exaltations of the dignity Apoſtolical and Clerical, but for the enkindling even of private charities; who may do well to promote others intereſts of piety, in which themſelves alſo have ſome concernment.

4. Theſe

4. These Disciples asked of CHRIST *where he dwelt*; JESUS *answered, Come and see.* It was an answer very expressive of our duty in this instance. It is not enough for us to understand where CHRIST inhabits, or where he is to be found; for our understandings may follow him afar off, and we receive no satisfaction, unless it be to curiosity; but we must go *where he is*, eat of his meat, wash in his lavatory, rest on his beds, and dwell with him; for the holy JESUS hath no kind influence upon those, who stand at distance, save only the affections of a Loadstone, apt to draw them nigher, that he may transmit his vertues by union and confederations; but if they persist in a sullen distance, they shall learn his glories, as *Dives* understood the peace of *Lazarus*, of which he was never to participate. Although the *Son of man hath not where to lay his head*, yet he hath many houses where to convey his graces; He hath nothing to cover his own, but he hath enough to sanctifie ours; and as he dwelt in such houses, which the charity of good people then afforded for his entertainment, so now he loves to abide in places which the religion of his servants hath vowed to his honour, and the advantages of Evangelical ministrations. Thither we must come to him; or any where else, where we may enjoy him; he is to be found in a Church, in his ordinances, in the communion of Saints, in every religious duty, in the heart of every holy person; and if we go to him by the addresses of religion in holy places, by the ministery of holy rites, by charity, by the adherences of faith, and hope, and other combining graces, the graces of union and society, or prepare a lodging for him within us, that he may come to us, then shall we see such glories, and interiour beauties, which none know, but they that dwell with him. The secrets of spiritual benediction are understood only by them, to whom they are conveyed, even by the children of his house. *Come and see.*

Secreta mea mihi & filiis domus meæ. Clem. Alex. strom.

5. S. *Andrew* was called, and that by Christ immediately, his Brother *Simon* next, and that by *Andrew*; but yet Jesus changed *Simons* name, and not the others; and by this change design'd him to an eminency of office, at least in signification, principally above his Brother, or else separately, and distinctly from him; to shew that these graces and favours, which do not immediately cooperate to Eternity, but are gifts and offices, or impresses of authority, are given to men irregularly, and without any order of prædisponent causes, or probabilities on our part, but are issues of absolute prædestination; and as they have efficacy from those reasons which GOD conceals, so they have some purposes as conceal'd as their causes; only if GOD pleases to make us vessels of fair imployment, and of great capacity, we shall bear a greater burden, and are bound to glorifie GOD with special offices; but as these exteriour and ineffective graces are given upon the same good will of GOD, which made this matter to be a humane body, when if GOD had so pleased it was as capable of being made a fungus or a sponge: so they are given to us with the same intentions as are our souls, that we might glorifie GOD in the distinct capacity of grace, as before, of a reasonable nature. And besides that it teaches us to magnifie GODS free mercy, so it removes every such exalted person from being an object of envie to others, or from pleasing himself in vainer opinions; for GOD hath made him of such an imployment as freely and voluntarily as he

he hath made him a man, and he no more cooperated to this grace, then to his own creation, and may as well admire himself for being born in *Italy*, or from rich parents, or for having two hands, or two feet, as for having received such a designation extraordinary. But these things are never instruments of reputation among severe understandings, and never but in the sottish and unmanly apprehensions of the vulgar. Only this, when GOD hath imprinted an authority upon a person, although the man hath nothing to please himself withall but Gods grace, yet others are to pay the duty, which that impression demands; which duty because it r'apports to GOD, and touches not the man, but as it passes through him to the fountain of authority and grace, it extinguishes all pretences of opinion and pride.

6. When Jesus espied *Nathanael* (who also had been called by the first Disciples) coming towards him, he gave him an excellent character, calling him *a true Israelite in whom was no guile*, and admitted him amongst the first Disciples of the institution; by *this character* in one of the first of his Scholars hallowing *simplicity of spirit*, and receiving it into his discipline, that it might now become a virtue and duty Evangelical. For although it concerns us as a Christian duty, to be prudent, yet the prudence of Christianity is a duty of spiritual effect, and in instances of religion, with no other purposes then to avoid giving offence to those that are within; that we cause no disreputation to Christianity; that we do nothing, that we may encourage enemies to the religion, and that those, that are within the communion and obedience of the Church, may not suffer as great inconveniences by the indiscreet conduct of religious actions, as by direct temptations to a sin. These are the purposes of private prudence, to which in a greater measure, and upon more variety of rules the Governours of Churches are obliged. But that, which Christian simplicity prohibits, is the mixing arts, and unhandsome means for the purchase of our ends; witty counsels that are underminings of our neighbour, destroying his just interest to serve our own; stratagems to deceive, indefinite and insignificant answers, with fraudulent design, unjust and unlawful concealment of our purposes, fallacious promises and false pretences, flattery, and unjust and unreasonable praise, saying one thing and meaning the contrary, pretending religion to secular designs, breaking faith, taking false oaths, and such other instruments of humane purposes framed by the Devil, and sent into the world to be perfected by man. Christian simplicity speaks nothing but its thoughts; and when it concerns prudence, that a thought or purpose should be concealed, it concerns simplicity that silence be its Cover, and not a false vizor; it rather suffers inconvenience then a lye, it destroyes no mans right, though it be inconsistent with my advantages, it reproves freely, palliates no mans wickedness, it intends what it ought, and does what is bidden, and uses courses regular and just, sneaks not in corners, and walks alwayes in the eye of GOD, and the face of the world.

7. JESUS told *Nathanael*, that he knew him, when he saw him under the figtree, and *Nathanael* took that to be probation sufficient, that he was the Messias, and believed rightly upon an insufficient motive; which because JESUS did accept, it gives testimony to us that however faith be produced, by means regular, or by arguments incompetent, whether

whether it be proved or not proved, whether by chance or deliberation, whether wisely or by occasion; so that faith be produced by the instrument, and love by faith, Gods work is done, and so is ours. For if S. *Paul* rejoyced that *CHRIST was preached*, though *by the envie* of peevish persons: certainly GOD will not reject an excellent product, because it came from a weak and sickly parent; and he that brings good out of evil, and rejoyces in that good having first triumphed upon the evil, will certainly take delight in the faith of the most ignorant persons, which his own grace hath produced out of innocent though insufficient beginnings. It was folly in *Naaman* to refuse to be cured, because he was to recover only by washing in *Jordan*. The more incompetent the means is, the greater is the glory of GOD, who hath produced waters from a rock, and fire from the collision of a sponge and wooll; and it is certain, the end, unless it be in products meerly natural, does not take its estimate and degrees from the external means. Grace does miracles, and the productions of the Spirit in respect of its instruments, are equivocal, extraordinary, and supernatural; and ignorant persons believe as strongly, though they know not why, and love GOD as heartily, as greater spirits and more excellent understandings; and when GOD please, or if he sees it expedient, he will do to others, as to *Nathanael*, give them greater arguments, and better instruments for the confirmation and heightning of their faith, then they had for the first production.

8. When JESUS had chosen these few Disciples to be witnesses of succeeding accidents, every one of which was to be a probation of his mission and Divinity, he entred into the theatre of the world at a marriage feast; which he now first hallowed to a sacramental signification, and made to become mysterious; he now began to choose his spouse out from the communities of the world, and did mean to endear her by unions ineffable and glorious, and consign the Sacrament by his bloud, which he first gave in a secret representment, and afterwards in letter and apparent effusion. And although the holy JESUS did in his own person consecrate celibate; and abstinence and chastity in his mothers: yet by his presence he also hallowed marriage, and made it honourable, not only in civil account, and the rites of Heraldy, but in a spiritual sense; he having new sublim'd it by making it a Sacramental representment of the union of Christ and his Spouse the Church. And all married persons should do well to remember, what the conjugal society does represent, and not break the matrimonial bond, which is a mysterious ligament of CHRIST and his Church; for whoever dissolves the sacredness of the mysterie, and unhallows the vow by violence and impurity, he dissolves his relation to CHRIST. To break faith with a wife or husband is a divorce from JESUS, and that is a separation from all possibilities of felicity. In the time of the Mosaical Statutes, to violate marriage was to do injustice and dishonour, and a breach to the sanctions of nature, or the first constitutions; But *two bands* more are added in the Gospel, to make Marriage more sacred: For now our *bodies* are made *Temples* of the Holy Ghost, and the *rite* of Marriage is made *significant* and *Sacramental*, and every act of adultery is profanation and irreligion, it desecrates a Temple, and defloures a mysterie.

9. The married pair were *holy*, but *poor*, and they wanted wine, and the blessed Virgin Mother, pitying the affront of the young man, complained to JESUS of the want; and JESUS gave her an answer which promised no satisfaction to her purposes. For now that JESUS had lived thirty years, and done in person nothing answerable to his glorious birth, and miraculous accidents of his person, she longed till the time came in which he was to manifest himself by actions as miraculous, as the star of his birth; she knew by the rejecting of his trade, and his going abroad, and probably by his own discourse to her, that the time was near; and the forwardness of her love and holy desires possibly might go some minutes before his own precise limit. However Jesus answered to this purpose, to shew, that the work he was to do, was done, not to satisfie her importunity, which is not occasion enough for a miracle, but to prosecute the great work of divine designation. For in works spiritual, and religious, all exteriour relation ceases; the worlds order and the manner of our nature, and the infirmities of our person have produced societies, and they have been the parents of relation; and GOD hath tyed them fast by the knots of duty, and made the duty the occasion, and opportunities of reward; But in actions spiritual, in which we relate to GOD, our relations are founded upon the spirit, and therefore we must do our duties upon considerations separate, and spiritual; but never suffer temporal relations to impede our religious duties; Christian charity is a higher thing then to be confined within the terms of dependence and correlation, * and those endearments which leagues, or nature, or society have made, pass into spiritual, and like stars in the presence of the Sun appear not, when the heights of the spirit are in place. Where duty hath prepared special instances, there we must for religion sake promote them; but even to our parents, or our children the charities of religion ought to be greater then the affections of society: And though we are bound in all offices exteriour to prefer our relatives before others, because that is made a duty; yet to purposes spiritual, all persons eminently holy, put on the efficacy of the same relations, and pass a duty upon us of religious affections.

* Συγγένεια δ' οἰκειότης τῆς κατὰ δικαιοσύνην, καὶ πίστιν ἄλλην ἀρετὴν ὁμιλία. Philo in expositi. general.

10. At the command of JESUS the Water-pots were filled with water, and the water was by his Divine power turned into wine; where the different œconomy of GOD and the world is highly observable. *Every man sets forth good wine at first, and then the worse*; But GOD not only turns the water into wine, but into such wine that the last draught is most pleasant. The world presents us with fair language, promising hopes, convenient fortunes, pompous honours, and these are the outsides of the bole; but when it is swallowed, these dissolve in the instant, and there remains bitterness, and the malignity of Colloquintida. Every sin smiles in the first addresse, and carries light in the face, and hony in the lip, but *when we have well drunk, then comes that which is worse*, a whip with six strings, fears and terrors of conscience, and shame and displeasure and a caitive disposition, and diffidence in the day of death. But when *after the manner of purifying of the Christians* we fill our *water-pots with water*, watering our couch with our tears and moistening our cheeks with the perpetual distillations of repentance, then

then CHRIST turns our water into wine, *first penitents* and *then communicants*, first waters of sorrow, and then the wine of the Chalice; first the justifications of correction, and then the sanctifications of the Sacrament, and the effects of the divine power, joy, and peace, and serenity, hopes full of confidence, and confidence without shame, and boldness without presumption; for JESUS keeps the *best wine* till the *last*, not only because of the direct reservations of the highest joyes till the neerer approaches of glory, but also because our relishes are higher after a long fruition, then at the first Essayes, such being the nature of grace, that it increases in relish, as it does in fruition, every part of grace being *new duty* and *new reward*.

The PRAYER.

O Eternal and ever blessed JESU, who didst choose Disciples, to be witnesses of thy life and miracles, so adopting man into a participation of thy great imployment of bringing us to heaven by the means of a holy doctrine, be pleased to give me thy grace that I may love & revere their persons, whom thou hast set over me, and follow their faith, *and imitate their lives, while they imitate thee, and that I also in my capacity and proportion may do some of the meaner offices of spiritual building, by prayers, and by holy discourses, and fraternal correction, and friendly exhortations, doing advantages to such souls with whom I shall converse: and since thou wert pleased to enter upon the stage of the world with the commencement of mercy, and a miracle, be pleased to visit my soul with thy miraculous grace, turn my water into wine, my natural desires into supernatural perfections, and let my sorrows be turned into joyes, my sins into virtuous habits, the weaknesses of humanity into communications of the Divine nature, thou keepest* the best unto the last, *I may by thy assistance grow from grace to grace, till thy gifts be turned to reward, and thy graces to participation of thy glory, O eternal and ever blessed JESU.* Amen.

DISCOURSE VII.

Of Faith.

1. NAthanaels faith was produced by an argument not demonstrative, not certainly concluding; CHRIST knew him, when he saw him first, and he believed him to be the Messias; his faith was excellent, whatever the argument was. And I believe a GOD, because the Sun is a glorious body, or because of the variety of plants, or the fabrick and rare contexture of a mans eye, I may as fully assent to the Conclusion, as if my belief dwelt upon the Demonstrations made by the Prince of Philosophers in the 8 of his Physicks, and 12 of his Metaphysicks. This I premise as an inlet into

the conſideration concerning the faith of ignorant perſons. For if we conſider upon what eaſie terms moſt of us now are Chriſtians, we may poſſibly ſuſpect that either faith hath but little excellence in it, or we but little faith, or that we are miſtaken generally in its definition. For we are born of Chriſtian parents, made Chriſtians at ten days old, interrogated concerning the articles of our faith by way of anticipation, even then when we underſtand not the difference between the Sun and a tallow candle; from thence we are taught to ſay our Catechiſm, as we are taught to ſpeak, when we have no reaſon to judge, no diſcourſe to diſcern, no arguments to conteſt againſt a propoſition, in caſe we be catechiſed into falſe doctrine; and all that is put to us, we believe infinitely, and without choice, as children uſe not to chooſe their language; and as our children are made Chriſtians, juſt ſo are thouſands others made Mahumetans, with the ſame neceſſity, the ſame facility. So that thus far there is little thanks due to us for believing the Chriſtian Creed, it was indifferent to us at firſt, and at laſt our education had ſo poſſeſt us, and our intereſt, and our no temptation to the contrary, that as we were diſpoſed into this condition by providence, ſo we remain in it without praiſe or excellency. For as our beginnings are inevitable, ſo our progreſs is imperfect, and inſufficient, and what we begun by education we retain only by cuſtome, and if we be inſtructed in ſome ſlighter arguments to maintain the ſect or faction of our country religion, as it diſturbs the unity of Chriſtendome, yet if we examine and conſider the account upon what ſlight arguments we have taken up Chriſtianity it ſelfe, (as that it is the religion of our Country, or that our fathers before us were of the ſame faith, or becauſe the Prieſt bids us, and he is a good man, or for ſomething elſe, but we know not what) we muſt needs conclude it the good providence of GOD, not our choice, that made us Chriſtians.

2. But if the queſtion be, Whether ſuch a faith be in it ſelfe good and acceptable, that relies upon *inſufficient* and *unconvincing grounds*; I ſuppoſe this caſe of *Nathanael* will determine us, and when we conſider, that faith is an *infuſed grace*, if GOD pleaſes to behold his own glory in our weakneſs of underſtanding, it is but the ſame thing he does in the inſtances of his other graces. For as GOD enkindles *charity* upon variety of means, and inſtruments, by a thought, by a chance, by a text of Scripture, by a natural tenderneſs, by the ſight of a dying or a tormented beaſt: So alſo he may produce *faith* by arguments of a differing quality, and by iſſues of his providence he may engage us in ſuch conditions, in which as our underſtanding is not great enough to chooſe the beſt, ſo neither is it furniſhed with powers to reject any propoſition; and to believe well is an effect of a ſingular predeſtination, and is a gift in order to a grace, as that grace is in order to ſalvation. But the inſufficiency of an argument, or diſability to prove our religion is ſo far from diſabling the goodneſs of an ignorant mans faith, that as it may be as ſtrong as the faith of the greateſt Scholar, ſo it hath full as much excellency, not *of nature*, but in *order to divine acceptance*. For as he, who believes upon the only ſtock of education, made no election of his faith; ſo he, who beleeves what is demonſtrably proved, is forced by the demonſtration of his choice. *Neither* of them did *chooſe*, and *both* of them may equally *love* the article.

3. So

3. So that ſince a ſmall argument in a weak underſtanding does the ſame work, that a ſtrong argument in a more ſober and learned, that is, it convinces and makes faith, and yet neither of them is matter of choice; if the thing believed be good, and matter of duty or neceſſity, the faith is not rejected by GOD upon the weakneſs of the firſt, nor accepted upon the ſtrength of the latter principles; when we are once in, it will not be enquired by what entrance we paſſed thither; whether GOD *leads* us, or *drives* us in, whether we come by *Diſcourſe* or by *inſpiration*, by the guide of an Angel or the conduct of *Moſes*, whether we be *born* or *made* Chriſtians, it is indifferent, ſo we be there, where we ſhould be; for this is but the gate of duty, and the entrance to felicity. For *thus farr faith* is but *an act of* the *underſtanding*, which is a natural faculty, ſerving indeed as an inſtrument to godlineſs, but of it ſelf no part of it; and it is juſt like fire producing its act inevitably, and burning as long as it can, without power to interrupt or ſuſpend its action; and therefore we cannot be more pleaſing to GOD for underſtanding rightly, then the fire is for burning cleerly: which puts us evidently upon this conſideration, that Chriſtian faith, that glorious duty, which gives to Chriſtians a great degree of approximation to GOD by JESUS CHRIST, muſt have a great proportion of that ingredient which makes actions good or bad, that is, of choice and effect.

4. For the *faith* of a Chriſtian hath more in it of the *will* then of the *underſtanding*. Faith is that great mark of diſtinction, which ſeparates and gives formality to the Covenant of the Goſpel, which is *a law of faith*. The *faith* of a *Chriſtian* is *his Religion*, that is, it is that whole conformity to the inſtitution or Diſcipline of JESUS CHRIST, which diſtinguiſhes him from the believers of falſe religions. And to be one of *the faithful* ſignifies the ſame with being *a Diſciple*, and that contains obedience as well as believing. For to the ſame ſenſe are all thoſe appellatives in Scripture [*the faithful*, *Brethren*, *Believers*, *the Saints*, *Diſciples*,] all repreſenting the duty of a Chriſtian; *a Believer* and *a Saint*, or a holy perſon, is the ſame thing, [*Brethren*,] ſignifies charity, and [*Believers*] faith is the intellectual ſenſe, [*the faithful* and *Diſciples*] ſignifie both; for beſides the conſent to the propoſition, the firſt of them is alſo uſed for perſeverance and ſanctity, and the greateſt of charity mixt with a confident faith up to the height of Martyrdome. *Be faithful unto the death* (ſaid the holy Spirit) *and I will give thee the Crown of life*. And when the Apoſtles by way of abbreviation expreſs all the body of Chriſtian religion, they call it *faith working by love*, which alſo *S. Paul* in a parallel place calls a *New Creature*, it is *a keeping of the Commandments of GOD*; that is the faith of Chriſtian, into whoſe definition *charity* is ingredient, whoſe ſenſe is the ſame with keeping of GODS Commandments; ſo that if we define faith, we muſt firſt diſtinguiſh it. The faith of a natural perſon, or the faith of Devils is a meer believing a certain number of propoſitions, upon conviction of the underſtanding. But the faith of a Chriſtian, the faith that juſtifies, and ſaves him, is faith *working by charity*, or *faith keeping the Commandments of God*. They are *diſtinct faiths* in order to *different ends*, and therefore of different conſtitution, and the inſtrument of diſtinction, is charity or obedience.

Gal. 5. 6. 6. 15.

1 Cor. 7. 19.

Gal. 5. 6.

5. And

5. And this great truth is clear in the perpetual teſtimony of holy Scripture. For *Abraham* is called the *Father of the faithful*, and yet our
John 8.39. bleſſed Saviour told the Jews, that if they had been *the ſons of Abraham* they would have done *the works of Abraham*, and therefore good works
Rom.4.12. are by the Apoſtle called, the *ſooiſteps of the faith of our Father Abraham*. For faith in every of its ſtages, at its firſt beginning, at its increment, at its greateſt perfection is a duty made up of the concurrence of the will and the underſtanding, when it pretends to the Divine acceptance; Faith and repentance begin the Chriſtian courſe. *Repent and believe the Goſpel*, was the ſum of the Apoſtles Sermons, and all the way after, it is, *faith working by love*. Repentance puts the firſt ſpirit and life into faith, and charity preſerves it, and gives it nouriſhment, and increaſe; it ſelfe alſo growing by a mutual ſupply of ſpirits and nutriment from faith. Whoever does heartily believe a reſurrection and life eternal upon certain conditions, will certainly endeavour to acquire the promiſes by the purchaſe of obedience and obſervation of the conditions. For it is not in the nature or power of man, directly to deſpiſe and reject ſo infinite a good: ſo that faith ſupplies charity with argument and maintenance, and charity ſupplies faith with life and motion: faith makes charity reaſonable; and charity makes faith living and effectual. And
Θαυμασὸν ξυνωίδα. therefore the old Greeks called Faith and Charity, *a miraculous chariot* or yoke, they bear the burden of the Lord with an equal confederation; Theſe are like *Hippocrates* twins, they live and dye together. Indeed faith is the firſt-born of the twins, but they muſt come both at a birth, or elſe they dye, being ſtrangled at the gates of the womb. But if charity, like *Jacob*, lays hold upon his elder brothers heel, it makes a timely and a proſperouſe birth, and gives certain title to the eternal promiſes. For let us give the right of primogeniture to faith, yet *the bleſſing*, yea, and *the inheritance* too, will at laſt fall to charity. Not that faith is diſinherited, but that charity only enters into the poſſeſſion. The nature of faith paſſes into the excellency of charity, before they can be rewarded, and that both may have their eſtimate, that which juſtifies and ſaves us keeps the name of *faith*, but doth not doe the deed till it hath the nature of *Charity*: For to think well, or to have a good opinion, or an excellent or a fortunate underſtanding, intitles us not to the love of GOD, and the conſequent inheritance, but to chooſe the wayes of the Spirit and to relinquiſh the paths of darkneſſe, this is the way of the kingdome, and the purpoſe of the Goſpel, and the proper work of faith.

Τὸ ἀγαθὸς μὲν εἶναι ἡμᾶς ἢ κακὸς ὁ Θεὸς οὐκ ἐν τῇ γνώσει ἔδηκε γινωσκομένων, ἀλλὰ ἐν τῇ αἱρέσει τῶν αἱρεμένων. *Juſt. M. reſp. ad ortho.* ὁδὸν κέλευθος ὑγιοῦς πίστεως τῆς πολιτείας διεφθαρμένης. *Chryſ. l. 4. de ſacerd.*

6. And if we conſider upon what ſtock faith it ſelf is inſtrumental and operative of ſalvation, we ſhall finde it is in it ſelf acceptable, becauſe it is a duty, and commanded, and therefore it is an act of obedience, a work of the Goſpel, a ſubmitting the underſtanding, a denying the affections, a laying aſide all intereſts, and a bringing our thoughts un-
Rom. 16. 26. der the obedience of Chriſt. This the Apoſtle calls *the obedience of faith*, and it is of the ſame condition and conſtitution with other graces, all which equally relate to Chriſt, and are as firm inſtruments of union, and are waſhed by the bloud of Chriſt, and are ſanctified by his death, and apprehend him in their capacity and degrees, ſome higher, and ſome not ſo high: but *hope* and *charity* apprehend Chriſt in a meaſure

and

and proportion greater then faith, when it diſtinguiſhes from them; ſo that if faith does the work of juſtification, as it is a meer relation to Chriſt, then ſo alſo does *hope* and *charity*; or if theſe are duties and good works, ſo alſo is faith, and they all being alike commanded in order to the ſame end, and encouraged by the ſame reward, are alſo accepted upon the ſame ſtock, which is, that they are acts of *obedience* and *relation* too, they obey Chriſt, and lay hold upon Chriſts merits, and are but ſeveral inſtances of the great duty of a Chriſtian, but the *actions of ſeveral faculties* of the *new Creature*. But becauſe Faith is the beginning grace, and hath influence and cauſality in the production of the other, therefore all the other as they are united in duty, are alſo united in their title and appellative; they are all called by the name of *faith*, becauſe they are parts of faith, as faith is taken in the larger ſenſe, and when it is taken in the ſtricteſt and diſtinguiſhing ſenſe, they are effects and proper products by way of natural emanation.

7. That a good life is the genuine and true born iſſue of faith, no man queſtions, that knows himſelf the Diſciple of the holy JESUS; but that obedience is the ſame thing with faith, * and that all Chriſtian graces are parts of its bulk and conſtitution, is alſo the doctrine of the holy Ghoſt, and the Grammar of Scripture, making *faith* and *obedience* to be terms coincident and expreſſive of each other. For faith is not a ſingle ſtarr, but a conſtellation, a chain of graces, called by S. *Paul the power of God unto ſalvation to every believer*, that is, faith is all that great inſtrument, by which GOD intends to bring us to heaven; and he gives this reaſon, *In the Goſpel the righteouſneſs of GOD is revealed from faith to faith*, for it is written, *The juſt ſhall live by faith*. Which diſcourſe makes faith to be a courſe of ſanctity and holy habits, a continuation of a Chriſtians duty, ſuch a duty as not only gives the firſt breath, but by which a man lives *the life of grace*. *The juſt ſhall live by faith*; that is, ſuch a faith as grows *from ſtep to ſtep till the whole righteouſneſs of GOD be fulfilled in it*. From faith to faith (ſaith the Apoſtle) which S. *Auſtin* expounds, from faith believing, to faith obeying, from imperfect faith, to faith made perfect by the animation of charity, that he *who is juſtified may be juſtified ſtill*: for as there are ſeveral degrees and parts of juſtification, ſo there are ſeveral degrees of faith anſwerable to it; that in all ſenſes it may be true, that by faith we are juſtified, and by faith we *live*, and by faith we are ſaved; for if we proceed *from faith to faith*, from believing to obeying, from faith in the underſtanding to faith in the will, from faith barely aſſenting to the revelations of GOD, to faith obeying the Commandments of GOD, from the body of faith to the ſoul of faith, that is, to faith formed and made alive by charity, then we ſhall proceed from juſtification, to juſtification; that is, from remiſſion of ſins to become the Sons of GOD, and at laſt to an actual poſſeſſion of thoſe glories, to which we were here conſigned by the fruits of the holy Ghoſt.

* *Fides* (authore Cicerone) *eſt firma opinio: & eſt fida mandatorum executio: dicta eſt autem fides* (ut ait idem Cicero de officiis) *à fio, quod id fieri debeat quod dictum & promiſſum eſt.*

Rom. 1. 16, 17.

Ibid. *Ex fide annuntiantium Evangelium in fidem obedientium Evangelii, S. Aug.*

8. And in this ſenſe the holy JESUS is called by the Apoſtle, *The Author and Finiſher of our Faith*, he is the principle, and he is the promoter, he begins our faith in revelations, and perfects it in Commandments; he leads us by the aſſent of our *underſtanding*, and finiſhes the work

Heb. 12. 2.

Ibid. v. 1. work of his grace by *a holy life*: which S. *Paul* there expreſſes by its ſeveral conſtituent parts, as *laying aſide every weight, and the ſin that ſo eaſily beſets us; and running with patience the race, that is ſet before us: reſiſting unto blood: ſtriving againſt ſin*, for in theſe things JESUS is therefore made our example, becauſe he is *the Authour and Finiſher of our Faith*; without theſe, faith is imperfect. But the thing is ſomething plainer yet, for S. *James* ſayes that faith lives not, but by charity; and the life or eſſence of a thing is certainly the better part of its conſtitution, as the ſoul is to a man. And if we mark the manner of his probation it will come home to the main point. For he proves that "*Abrahams faith was* there-
Jam. 2. 21, 22. "fore *imputed to him for righteouſneſs*, becauſe *he was juſtified by works*;
"*Was not Abraham our Father juſtified by works, when he offered up his ſon*:
verſe 23. "*And the Scripture was fulfilled, ſaying, Abraham believed* GOD, *and it*
"*was imputed to him for righteouſneſs, for faith wrought with his works, and*
"*made his faith perfect*; It was a dead and an imperfect faith, unleſs obedience gave it being, and all its integral or eſſential parts; ſo that Faith and Charity in the ſenſe of a Chriſtian are but one duty, as the Underſtanding and the Will are but one reaſonable ſoul, only they produce ſeveral actions in order to one another, which are but *divers operations and the ſame ſpirit*.

1 Theſſ. 1. 8, 9, 10. Heb. 11. *per totum*. 2 Theſſ. 3. 2. Gal. 5. 20. Coloſ. 3. 6. 1 Tim. 5. 8. *vide etiam* 1 Tim. 1. 5. 10

9. Thus S. *Paul* deſcribing the faith of the *Theſſalonians* calls it that, *whereby they turned from Idols, and whereby they ſerved the living* GOD; and *the faith of the Patriarchs believed the worlds Creation, received the promiſes, did miracles, wrought righteouſneſs*, and did and ſuffered ſo many things, as make up the integrity of a holy life. And therefore *diſobedience and unrighteouſneſs* is called *want of faith*, and *hereſie* which is oppoſed to faith is *a work of the fleſh*, becauſe faith it ſelf is a work of righteouſneſs; and that I may enumerate no more particulars, the thing is ſo known, that the word ἀπιστία, which in propriety of language ſignifies miſperſwaſion or infidelity, is rendred *diſobedience*; and the *not providing for our families* is an act of *infidelity*, by the ſame reaſon and analogy, that obedience or charity and a holy life are the duties of a Chriſtian, of a juſtifying faith; and although in the natural or philoſophical ſenſe, faith and charity are diſtinct habits, yet in the ſenſe of a Chriſtian and the ſignification of duty they are the ſame; for we cannot believe aright, as believing is in the Commandment, unleſs we live aright, for our faith is put upon the account juſt as it is made precious by charity; according to that rare ἡ ἀγάπη θεολογία πολλὴ, καὶ ἐλαχίστη, c. 1. de myſt. Theolog. ſaying of S. *Bartholomew*, recorded by the ſuppoſed *S. Denis*, *Charity is the greateſt and the leaſt Theology*, all our faith, that is, all our religion is compleated in the duties of univerſal charity; As our Charity or our manner of living is, ſo is our faith. If our life be unholy, it may be the faith of Devils, but not the faith of Chriſtians. For this is the difference.

10. The faith of the Devils hath more of the *underſtanding* in it, the faith of Chriſtians more of the *will*: The Devils in their faith have better diſcourſe, the Chriſtians better affections: They in their faith have better arguments, we more charity: So that charity or a good life is ſo neceſſary an ingredient into the definition of a Chriſtians faith, that we have nothing elſe to diſtinguiſh it from the faith of Devils: and we need no triall of our faith, but the examination of our lives. *If you*

keep

keep the Commandments of GOD, *then have you the faith of* JESUS, (they are immediate in *S. Johns* expreſſion) but if you be *impurious and ungodly*, you are in *S. Pauls* liſt amongſt them, that *have no faith*. Every vice, that rules amongſt us, and ſullies the fair beauty of our ſouls, is a conviction of infidelity. Apocal. 14. 12. 2 Theſſ. 3. 2.

11. For it was the faith of *Moſes*, that made him deſpiſe the riches of *Egypt*; the faith of *Joſua*, that made him valiant; the faith of *Joſeph*, that made him chaſt: *Abrahams* faith made him obedient; S. *Mary Magdalens* faith made her penitent; and the faith of *S. Paul* made him travel ſo far, and ſuffer ſo much, till he became a prodigy both of zeal and patience. Faith is a Catholicon, and cures all the diſtemperatures of the ſoul, *it overcomes the world*, (ſaith *S. John*) *it works righteouſneſs*, (ſaith *S. Paul*) *it purifies the heart* (ſaith * S. *Peter*) it works miracles, (ſaith our bleſſed Saviour) miracles in *grace always*, as it did miracles in *nature* at *its firſt* publication; and whatſoever is good, if it be a grace, it is an act of faith, if it be a reward, it is the fruit of faith; ſo that as all the actions of man are but the productions of the ſoul, ſo are all the actions of the new man the effects of faith. For faith is the life of Chriſtianity, and a good life is the life of faith. * Act. 15. 9.

12. Upon the grounds of this diſcourſe we may underſtand the ſenſe of that Queſtion of our bleſſed Saviour, *when the ſon of man comes ſhall he finde faith on earth?* Truly juſt ſo much as he findes charity, and holy living, and no more. For then only we can be confident that *faith is not failed from among the children of men*, when we feel the heats of the primitive charity return, and the calentures of the firſt old devotion are renewed, when it ſhall be accounted honourable to be a ſervant of Chriſt, and a ſhame to commit a ſin; then, and then only, our Churches ſhall be Aſſemblies of the faithful, and the kingdomes of the world Chriſtian Countreys. But ſo long as it is notorious, that we have made Chriſtian religion another thing then what the holy JESUS deſigned it to be; when it does not make us live good lives, but it ſelf is made a pretence to all manner of impiety, a ſtratagem to ſerve ends, the ends of covetouſneſs, of ambition and revenge; when the Chriſtian charity ends in killing one another for conſcience ſake, ſo that faith is made to cut the throat of charity, and our faith kils more then our charity preſerves; when the humility of a Chriſtian hath indeed a name amongſt us, but it is like *a mute perſon* talk'd of only; while ambition and rebellion, pride and ſcorne, ſelf-ſeeking and proud undertakings tranſact moſt of the great affairs of Chriſtendome; when the cuſtody of our ſenſes is to no other purpoſes, but that no opportunity of pleaſing them paſs away; when our Oaths are like the ſtinges of our diſcourſes, going round about them, as if they were ornaments and trimmings; when our blaſphemies, prophanation, ſacriledge and irreligion are become ſcandalous to the very Turks and Jews; while our luſts are always habitual, ſometimes unnatural; will any wiſe man think that we believe thoſe doctrines of humility and obedience, of chaſtity and charity, of temperance and juſtice, which the Saviour of the world made ſacred by his Sermon and example; or indeed any thing he either ſaid or did, promiſed or threatned? For is it poſſible, a man with his wits about him and beleeving that he ſhould certainly be damned (that is, be eternally tormented Luke 18. 8.

Τὸ ἀπιστεῖν ἡμᾶς ἐσολαΐσεν τὰς περὶ τὸν ἀνθρωπον ἐκλελυῦθαι τῶν ἐντολῶν λόγους. S. Cyrl. ad Demetr.

mented in body and ſoul, with torments greater then can be in this world) if he be a ſwearer, or lyer, or drunkard, or cheates his neighbour, that this man ſhould dare to do theſe things; to which the temptations are ſo ſmall, in which the delight is ſo inconſiderable, and the ſatisfaction ſo none at all?

13. We ſee by the experience of the whole world, that the belief of an honeſt man in a matter of temporal advantage makes us do actions of ſuch danger and difficulty, that half ſo much induſtry and ſufferance would aſcertain us into a poſſeſſion of all the promiſes Evangelical. Now let any man be asked, whether he had rather be *rich*, or be *ſaved*, he will tell you without all doubt, heaven is the better option, by infinite degrees: for it cannot be, that riches, or revenge, or luſt ſhould be directly preferred, that is, be thought more eligible then the glories of immortality. That therefore men neglect ſo great ſalvation, and ſo greedily run after the ſatisfaction of their baſer appetites, can be attributed to nothing, but want of faith, they do not *heartily believe*, that heaven is worth ſo much; there is upon them a ſtupidity of ſpirit, and their faith is dull, and its actions ſuſpended moſt commonly, and often interrupted, and it never enters into the will: ſo that the propoſitions are conſidered nakedly and preciſely in themſelves, but not as referring to us or our intereſts, there is nothing of faith in it, but ſo much as is the firſt and direct act of underſtanding, there is no conſideration, nor reflection upon the act or upon the perſon, or upon the ſubject: So that even as it is ſeated in the underſtanding, our faith is commonly lame, mutilous and imperfect, and therefore much more is it culpable, becauſe it is deſtitute of all cooperation of the rational appetite.

14. But let us conſider the power and efficacy of worldly belief. If a man believes, that there is gold to be had in *Peru* for fetching, or pearls and rich Jewels in *India* for the exchange of trifles, he inſtantly, if he be in capacity, leaves the wife of his boſom, and the pretty delights of children, and his own ſecurity, and ventures into the dangers of waters, and unknown ſeas, and freezings and calentures, thirſt and hunger, pirates and ſhipwracks, and hath within him a principle ſtrong enough to anſwer all objections, becauſe he believes that riches are deſirable, and by ſuch means likely to be had. Our bleſſed Saviour comparing the Goſpel to a Merchant man, that found a pearl of great price, and ſold all to buy it, hath brought this inſtance home to the preſent diſcourſe. For if we did as verily believe, that in heaven thoſe great felicities, which tranſcend all our apprehenſions, are certainly to be obtained by leaving our vices, and lower deſires, what can hinder us, but we ſhould at leaſt do as much for obtaining thoſe great felicities, as for the leſſer, if the belief were equal? For if any man thinks he may have them without holineſs and juſtice and charity, then he wants faith, for he believes not the ſaying of S. *Paul*; *follow peace with all men, and holineſs, without which no man ſhall ever ſee GOD.* If a man believes learning to be the only or chiefeſt Ornament and beauty of ſouls, that which will enoble him to a fair employment in his own time, and an honourable memory to ſucceeding ages, this if he believes heartily, it hath power to make him endure Catarrhes, gouts, hypochondriacal paſſions, to read till his eyes almoſt

Heb. 12.14.

almoſt fixe their orbes, to deſpiſe the pleaſures of idleneſs, or tedious ſports, and to undervalue whatſoever does not cooperate to the end of his faith, the deſire of learning. Why is the Italian ſo abſtemious in his drinkings, or the Helvetian ſo valiant in his fight, or ſo true to the Prince that imployes him, but that they believe it to be noble *ſo* to be? If they believed the ſame, and had the ſame honourable thoughts of other vertues, they alſo would be as national as theſe. For faith will do its proper work: and when the underſtanding is peremptorily and fully determined upon the perſwaſion of a propoſition, if the will ſhould then diſſent and chooſe the contrary, it were unnatural and monſtrous, and poſſibly no man ever does ſo; for that men do things without reaſon and againſt their conſcience, is becauſe they have put out their light, and diſcourſe their wils into the election of a ſenſible good, and want faith to believe truly all circumſtances, which are neceſſary by way of prediſpoſition for choice of the intellectual.

15. But when mens faith is confident, their reſolution and actions are in proportion; for thus the faith of Mahumetans makes them to abſtain from wine for ever: and therefore if we had the Chriſtian faith, we ſhould much rather abſtain from drunkenneſs for ever; It being an expreſs rule Apoſtolical, *Be not drunk with wine, wherein is exceſs.* The faith of the Circumcellians made them to run greedily to violent and horrid deaths as willingly as to a crown: for they thought it was the Kings high way to Martyrdom. And there was never any man zealous for his religion, and of an imperious bold faith, but he was alſo willing to dye for it; and therefore alſo by as much reaſon to live in it, and to be a ſtrict obſerver of its preſcriptions. And the ſtories of the ſtrict ſanctity, and prodigious ſufferings, and ſevere diſciplines, and expenſive religion, and complyant and laborious charity of the primitive Chriſtians, is abundant argument to convince us, that the faith of Chriſtians is infinitely more fruitful, and productive of its univocal and proper iſſues, then the faith of hereticks, or the falſe religions of misbeleevers, or the perſwaſions of ſecular perſons, or the ſpirit of Antichriſt; and therefore when we ſee men ſerving their Prince with ſuch difficult and ambitious ſervices, becauſe they believe him able to reward them, though of his will they are not ſo certain; and yet ſo ſupinely negligent, and incurious of their ſervices to GOD, of whoſe power and will to reward us infinitely, there is certainty abſolute and irreſpective, it is certain probation, that we believe it not; for if we believe there is ſuch a thing as heaven, and that every ſingle mans portion of heaven is far better then all the wealth in the world, it is morally impoſſible we ſhould preferre ſo little before ſo great profit. Ephes. 5. 18.

16. I inſtance but once more. The faith of *Abraham* was inſtanced in the matter of confidence, or truſt in the Divine promiſes: and, he being the father of the faithful, we muſt imitate his faith by a cleer dereliction of our ſelves, and our own intereſts, and an intire confident relying upon the Divine goodneſs in all caſes of our needs or danger. Now, this alſo is a trial of the variety of our faith, the excellency of our condition, and what title we have to the glorious names of *Chriſtians* and *faithful* and *believers*. If our Fathers, when we were in pupillage and minority, or a true and an able friend, when we were in need, had

made promiſes to ſupply our neceſſities, our confidence was ſo great, that our care determined. It were alſo well, that we were as confident of GOD, and as ſecure of the event, when we had diſpoſed our ſelves to reception of the bleſſing, as we were of our friend or parents. We all profeſs that GOD is Almighty, that all his promiſes are certain, and yet when it comes to a pinch we find that man to be more confident, that hath ten thouſand pounds in his purſe, then he that reads GODS promiſes over ten thouſand times. *Men of a common ſpirit,* (ſaith S. *Chryſoſtome*) *of an ordinary ſanctity, will not ſteal, or kill, or lye, or commit adultery; but it requires a rare faith, and a ſublimity of pious affections to believe, that GOD will work a deliverance, which to me ſeems impoſſible.*

Clarè cognoſceres non adeo eſſe facile Deo ſoli re alia non aſſumpta credere propter eam quæ in nobis eſt cum mortali compage cognationem. Ab his autem purgari omnibus — uni autem Deo conſidere, magni & cœleſtis animi eſt opus, & ejus qui nullis amplius capiatur earum quas videmus rerum illecebris. Phil. Judæus. libr. Quis rerum. Div. hæres.

And indeed S. *Chryſoſtome* hit upon the right. He had need be a good man and love GOD well, that puts his truſt in him. For thoſe we love we are moſt apt to truſt; * and although truſt and confidence is ſometime founded upon experience, yet it is alſo begotten and increaſed by *love*, as often as by *reaſon* and diſcourſe. And to this purpoſe it was excellently ſaid by "S. *Baſil*: *That the knowledge which one man learneth of* "*another is made perfect by continual uſe, and exerciſe, but that, which through* "*the grace of GOD is engraſſed in the minde of man, is made abſolute by* "*juſtice, gentleneſs and charity.* So that if you are willing even in death to confeſs not only the articles, but in affliction and death to truſt the promiſes; If in the loweſt nakedneſs of poverty you can cheriſh your ſelves with the expectation of Gods promiſes and diſpenſation, being as confident of food and rayment, and deliverance or ſupport, when all is in GODS hand, as you are, when it is in *your own*; If you can be chearful in a ſtorm, ſmile when the world frowns, be content in the midſt of ſpiritual deſertions, and anguiſh of ſpirit, expecting all ſhould work together for the beſt according to the promiſe; If you can ſtrengthen your ſelves in GOD when you are weakeſt, believe when ye ſee no hope, and entertain no jealouſies or ſuſpicions of GOD, though you ſee nothing to make you confident; then, and then only, you have faith, which in conjunction with its other parts is able to ſave your ſouls. For in this preciſe duty of truſting GOD there are the rayes of hope, and great proportions of charity and reſignation.

Ἐστι γὰρ πῶς τοῦτο τῇ τυφλῇ βροτῶν φρενὶ πᾶσι φίλοισι μὴ πιστεύειν. Æſchyl. Prometh.

17. The ſumme is, that pious and moſt Chriſtian ſentence of the Author of the ordinary Gloſs: *To believe in GOD through JESUS CHRIST is by believing to love him, to adhere to him, to be united to him by charity and obedience, and to be incorporated into Chriſts myſtical body in the Communion of Saints.* I conclude this with collation of certain excellent words of S. *Paul*, highly to the preſent purpoſe. *Examine your ſelves, Brethren, whether ye be in the faith; Prove your own ſelves*: Well but how? *Know you not your own ſelves how that JESUS CHRIST is in you except ye be reprobates?* Ther's the touchſtone of faith. If JESUS CHRIST dwells in us, then we are true believers; If he does not, we are reprobates, we have no faith: But how ſhall we know whether Chriſt be in us or no? Saint *Paul* tells us that too. *If Chriſt be in you, the body is dead by reaſon of ſinne, but the ſpirit is life becauſe of righteouſneſſe.* That's the Chriſtians mark, and the

Credere in Deum eſt credendo amare, credendo diligere, credendo in eum ire, & membris ejus incorporari. Gloſſ. ord. in Rom. 4.

2 Cor. 13. 5.

Rom. 8. 10.

the Characteriſtick of a true believer; *a death unto ſin, and a living unto right eouſneſſe, a mortified body* and *a quickned ſpirit*. This is plain enough, and by this we ſee, what we muſt truſt to. A man of a wicked life does in vain hope to be ſaved by his faith, for indeed his faith is but equivocal and dead, which as to this purpoſe is juſt none at all; and therefore let him no more deceive himſelf. For (that I may ſtill uſe the words of Saint *Paul*) *This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in* GOD *might be careful to maintain good works.* For ſuch, and ſuch onely in the great ſcrutiny for faith in the day of doom, ſhall have their portion in the boſom of *faithful Abraham.* Titus 3. 8.

The PRAYER.

1.

O *Eternal* GOD, *fountain of all truth and holineſs, in whom to believe is life eternal, let thy grace deſcend with a mighty power into my ſoul, beating down every ſtrong hold, and vainer imagination, and bringing every proud thought, and my confident and ignorant underſtanding into the obedience of* JESUS: *Take from me all diſobedience and refractarineſs of ſpirit, all ambition and private and baſer intereſts, remove from me all prejudice and weakneſs of perſwaſion, that I may wholly reſign my underſtanding to the perſuaſions of Chriſtianity; acknowledging thee to be the principle of truth, and thy word the meaſure of knowledge, and thy laws the rule of my life, and thy promiſes, the ſatisfaction of my hopes, and an union with thee to be the conſummation of charity in the fruition of glory.* Amen.

2.

HOly JESUS, *make me to acknowledge thee to be my* LORD *and Maſter, and my ſelfe a ſervant and Diſciple of thy holy diſcipline and inſtitutions; let me love to ſit at thy feet, and ſuck in with my ears and heart the ſweetneſs of thy holy Sermons. Let my ſoul be ſhod with the preparation of the Goſpel of peace, with a peacable and docile diſpoſition. Give me great boldneſs in the publick confeſſion of thy name and the truth of thy Goſpel, in deſpite of all hoſtilities and temptations; and grant I may always remember that thy Name is called upon me, and I may ſo behave my ſelfe, that I neither give ſcandal to others, nor cauſe diſreputation to the honour of religion, but that thou mayeſt be glorified in me, and I by thy mercies after a ſtrict obſervance of all the holy laws of Chriſtianity.* Amen.

3.

O *Holy and ever bleſſed Spirit, let thy gracious influences be the perpetual guide of my rational faculties. Inſpire me with wiſdome and knowledge, ſpiritual underſtanding and a holy faith, and ſanctifie my faith, that it may ariſe up to the confidence of hope, and the adherencies of charity, and be fruit-*

ful in a holy conversation; mortifie in me all peevishness and pride of spirit, all heretical dispositions, and whatsoever is contrary to sound doctrine; that when the eternal Son of GOD, the Author and Finisher of our Faith, *shall come to make scrutiny and an inquest for faith, I may receive the promises laid up for them, that believe in the LORD JESUS, and wait for his coming in holiness and purity; to whom with the Father and thee, O blessed Spirit, be all honour and eternal adoration payed with all sanctity and joy and Eucharist now and for ever.* Amen.

SECT.

SECT. XI.

Of Christs going to Jerusalem *to the Passeover the first time after his manifestation, and what followed till the expiration of the office of* JOHN *the Baptist.*

IMmediately after this miracle JESUS abode a few daies in *Capernaum*, but because of the approach of the great feast of Passeover he ascended to *Jerusalem*, and the *first publick* act of record that he did, was an *act of holy zeal* and religion in behalf of the *honour* of the *temple*. For divers Merchants and exchangers of money made the Temple to be the market and the bank, and brought beasts thither to be sold for sacrifice against the great Paschall Solemnity. At the sight of which JESUS, being moved with zeal and indignation, made a whip of cords, and drave the beasts out of the Temple, overthrew the accounting Tables, and commanded them *that sold the Doves to take them from thence*. For his anger was holy, and he would mingle no injury with it, and therefore the Doves, which if let loose would be detrimental to the owners, he caused to be fairly removed; and published the Religion of holy places, establishing their sacredness for ever by his first Gospel-Sermon, that he made at *Jerusalem*. *Take these things hence, make not my Fathers house a house of merchandise, for it shall be called a house of prayer to all Nations*. And being required to give a sign of his vocation (for this being an action like the religion of the zealots among the Jews, if it was not attested by something extraordinary, might be abused into an excesse of liberty) he only foretold the resurrection of his body after three daies death, but he expressed it in the metaphor of the Temple. *Destroy this Temple, and I will build it again in three daies*; he spake of the Temple of his *body*, and they understood him of the Temple at *Jerusalem*, and it was never rightly construed, till it was accomplished. 1.

2. At this publick convention of the Jewish Nation JESUS did many miracles, published himself to be the Messias, and perswaded many disciples, amongst whom was *Nicodemus* a Doctor of the Law, and a Ruler of the Nation; he came by night to *Jesus* and affirmed himself to be convinced by the miracles, which he had seen, *for no man could do those miracles except God be with him*. When *Jesus* perceived his understanding to be so far disposed, he began to instruct him in the great secret "and mysteriousness of regeneration, telling him that every production is "of the same nature and condition with its parent; from flesh comes flesh "and corruption, from the spirit comes spirit and life and immortality. "And nothing from a principle of nature could arrive to a supernatural "end, and therefore the only door to enter into the Kingdom of God "was water by the manuduction of the Spirit, and by this regeneration

"we are put into a new capacity, of living a ſpiritual life in order to a ſpiritual and ſupernatural end.

3. This was ſtrange Philoſophy to *Nicodemus*; but *Jeſus* bad him not "to wonder, for this is not a work of humanity but a fruit of Gods ſpi- "rit, and an iſſue of predeſtination. *For the Spirit bloweth where it liſteth*; "and is as the winde, certain and notorious in the effects, but ſecret in "the principle and in the manner of production; and therefore this do- "ctrine was not to be eſtimated by any proportions to natural principles "or experiments of ſenſe, but to the ſecrets of a new Metaphyſick, and "abſtracted, ſeparate ſpeculations. Then Chriſt proceeds in his Ser- "mon, telling him there are yet higher things for him to apprehend and "beleeve; for this in reſpect of ſome other myſteriouſneſs of his Goſpel, "was but as earth in compariſon of heaven. Then he tels of his own "deſcent from heaven, foretels his death and aſcenſion, and the bleſſing "of redemption, which he came to work for mankinde; he preaches of "the love of the Father, the miſſion of the Son, the rewards of faith, "and the glories of eternity. He upbraids the unbeleeving and impeni- "tent, and declares the differences of a holy and a corrupt conſcience, "the ſhame and fears of one, the confidence and ſerenity of the other. And this is the ſumme of his Sermon to *Nicodemus*, which was the fulleſt of myſtery and ſpeculation and abſtracted ſenſes of any, that he ever made, except that which he made immediatly before his paſſion, all his o- ther Sermons being more practical.

4. From *Jeruſalem Jeſus* goeth into the Countrey of *Judea*, attended by divers Diſciples, whoſe underſtandings were brought into ſubjection and obedience to Chriſt, upon confidence of the divinity of his miracles. There his Diſciples did receive all comers and baptized them, as *John* at the ſame time did, and by that ceremony admitted them to the Diſcipline and inſtitution according to the cuſtome of the Doctors and great Pro- phets among the Jews, whoſe baptizing their Scholars, was the ceremo- ny of their admiſſion. As ſoon as *John* heard it, he acquitted himſelf in publick by renewing his former teſtimony concerning *Jeſus*, affirming him to be the Meſſias, and now the time was come, that Chriſt muſt "encreaſe, and the Baptiſt ſuffer diminution; for Chriſt came from a- "bove, was above all, and the ſumme of his doctrine was that which he "had heard and ſeen from the Father, whom God ſent to that purpoſe, "to whom God had ſet his ſeal, that he was true, who ſpake the words "of God, whom the Father loved, to whom he gave the Spirit without "meaſure, and into whoſe hands God had delivered all things; this was "he, whoſe teſtimony the world received not: And that they might know not only what perſon they ſlieghted, but how great ſalvation alſo they neglected, he ſummes up all his Sermons, and finiſhes his miſſion with this ſaying, *He that beleeveth on the Son hath everlaſting life, and he* Joh. 3. 36. *that beleeveth not on the Son ſhall not ſee life, but the wrath of God abideth on him.*

5. For now that the Baptiſt had fulfilled his office of bearing witneſs unto Jeſus, God was pleaſed to give him his writ of eaſe, and bring him to his reward upon this occaſion. *John* who had ſo learned to deſpiſe the world, and all its exteriour vanities and impertinent relations, did his duty

duty justly and so without respect of persons, that as he reproved the people for their prevarications, so he spared not *Herod* for his, but abstaining from all expresses of the spirit of scorn and asperity, mingling no discontents, interests nor mutinous intimations with his Sermons, he told *Herod it was not lawfull for him to have his * Brothers wife.* For which Sermon he felt the furies and malice of a womans spleen, was cast into prison, and about a year after was sacrificed to the scorn and pride of a lustful woman, and her immodest daughter, being at the end of the second year of Christs preaching beheaded by *Herods* command, who would not retract his promise, because of his honour and a rash vow he made in the gayety of his lust, and complacencies of his riotous dancings. His head was brought up in a dish, and made a festivall present to the young girl (who gave it to her mother) a cruelty that was not known among the barbarisms of the worst of people, to mingle banquetings with bloud, and sights of death; an insolency and inhumanity, for which the Romane Orators accused Q. *Flaminius* of treason, because to satisfie the wanton cruelty of *Placentia* he caused a condemned slave to be killed at supper: and which had no precedent but in the furies of *Marius*, who caused the head of the Consul *Antonius* to be brought up to him in his feasts, which he handled with much pleasure and insolency.

* *Montanisse, & cum his Tertul. adv. Marcion. l. 4. c. 34. aiunt Philippum defunctum fuisse, & inde probare satagunt fratris uxoris illicitos esse. Sed hoc tam apertâ fraude ut agens adv. Catholicos Tertullianus abstineat abs tam iniquâ recitatione. Marcioni autem Evangelium neganti hoc obtrudere in facili erat.*

Senec. cont. l. 5. Livius l. 39. Plu. in Mario.

6. But Gods judgements which sleep not * long, found out *Herod*, and marked him for a curse. For the wife of *Herod*, who was the daughter of *Aretas* a King of *Arabia Petræa*, being repudiated by paction with *Herodias*, provoked her father to commence a war with *Herod*; who prevailed against *Herod* in a great battle defeating his whole army, and forcing him to an inglorious flight; which the Jews generally expounded to be a judgement on him for the unworthy and barbarous execution and murder of *John* the Baptist; God in his wisedome and severity making one sin to be the punishment of another, and neither of them both to passe without the signature of a curse. And *Nicephorus* reports, that the dancing daughter of *Herodias* passing over a frozen lake, the ice brake, and she fell up to the neck in water, and her head was parted from her body, by the violence of the fragments shaked by the water and its own fall, and so perished; God having fitted a judgement to the Analogy, and representment of her sinne. *Herodias* her self with her adulterous Paramour *Herod* were banished to *Lyons* in *France* by decree of the Romane Senate, where they lived ingloriously and dyed miserably, so paying dearly for her triumphal scorn superadded to her crime of murther: for when she saw the head of the Baptist, which her daughter *Salome* had presented to her in a charger, she thrust the tongue through with a needle, as *Fulvia* had formerly done to *Cicero*. But her self paid the charges of her triumph.

* Ὅτε δ' ἄνωθεν μέμφεταί τι θεὸς ὅτι
Οὐκ εὐθὺς, ἀλλὰ τῷ χρόνῳ μετέρχεται
Τὰς μὴ δικαίως πράξασιν ἐξακούσατε.
Βίᾳ γὰρ πεφυκὸς ἦσαν αἱ τιμωρίαι,
Πολλοὶ διὰ φόβου, καὶ δι' ὀσιότητος θεὸν
Θεὸν σέβουσ' ἂν· τοῦτο δ' ἡ τιμωρία
Ἀπωθεῖται τοῦτο. τῇ φύσει χρῶν' βεβηκὸς
Ὅταν δ' ἐναντιῶνται, δεδίασι καὶ
Τίνυσι πάντες ἐκβιαίως ὀφείλοντες χρόνοις.
Theodect.

Jos. ant. l. 18 c. 7. lib. 1. hist. c. 20.

Id.

Ad. SECT. II.

Conſiderations upon the firſt journey of the holy JESUS *to* Jeruſalem, *when he whipt the Merchants out of the Temple.*

1. WHen the Feaſt came, and Jeſus was aſcended up to *Jeruſalem*, the firſt place we finde him in is the Temple, where not only was the *area* and Court of Religion, but by occaſion of publick conventions, the moſt opportune ſcene for tranſaction of his commiſſion and his Fathers buſineſſe. And thoſe Chriſtians, who have been religious and affectionate even in the circumſtances of piety, have taken this for precedent, and accounted it a good expreſſe of the regularity of their devotion and order of piety, at their firſt arrival to a city to pay their firſt viſits to God, the next to his ſervant the Preſident of religious rites; firſt, they went into the Church and worſhipt, then to the Angel of the Church, to the Biſhop, and begg'd his bleſſing, and having thus commenced with the auſpiciouſneſſe of religion, they had better hopes, their juſt affairs would ſucceed proſperouſly, which after the rites of Chriſtian Countries had thus been begun with devotion and religious order.

2. When the holy Jeſus entred the Temple, and eſpied a Mart kept in the holy Sept, a Fair upon holy ground, he who ſuffered no tranſportations of anger in matters and accidents temporal, was born high with an extaſie of zeal, and according to the cuſtome of the zealots of the nation, took upon him the office of a private infliction of puniſhment in the cauſe of God, which ought to be dearer to every ſingle perſon then their own intereſt and reputation. What the exterminating Angel did to *Heliodorus*, who came into the Temple upon deſign of ſacriledge, that the meekeſt Jeſus did to them, who came with acts of profanation; he whipt them forth; and as uſually good laws ſpring from ill manners, and excellent Sermons are occaſioned by mens iniquities, now alſo our great Maſter upon this accident aſſerted the ſacredneſſe of holy places in the words of a Prophet, which now he made a leſſon Evangelical, *My houſe ſhall be called a houſe of prayer to all Nations.*

3. The beaſts and birds there ſold were brought for Sacrifice, and the banks of money were for the advantage of the people that came from farre, that their returns might be ſafe and eaſie, when they came to *Jeruſalem* upon the employments of Religion. But they were not yet fit for the Temple, they who brought them thither purpoſed their own gain, and meant to paſſe them through an unholy uſage, before they could be made *anathemata*, vows to God: and when Religion is but the purpoſe at the ſecond hand, it cannot hallow a Lay deſign, and make it fit to become a religious miniſtery, much leſſe ſanctifie an unlawful action. When *Rachel* ſtole her Fathers gods, though poſſibly ſhe might do it

it of zeal againſt her Fathers ſuperſtition, yet it was occaſion of a ſad accident to her ſelf. For the Jews ſay, that *Rachel* died in Childe-birth of her ſecond ſon, becauſe of that imprecation of *Jacob*, *With whomſoever thou findeſt thy gods, let him not live.* *Saul* pretended ſacrifice when he ſpared the fat cattle of *Amalek*, and *Micah* was zealous, when he made him an Ephod and a Teraphim, and meant to make himſelf an Image for Religion, when he ſtole his mothers money: but theſe are colours of Religion, in which not only the world but our ſelves alſo are deceived by a latent purpoſe, which we are willing to cover with a remote deſign of Religion, leſt it ſhould appear unhandſome in its own dreſſing. Thus ſome beleeve a covetouſneſs allowable, if they greedily heap treaſure with a purpoſe to build Hoſpitals or Colledges; and ſiniſter acts of acquiring Church-livings are not ſo ſoon condemned, if the deſign be to prefer an able perſon, and actions of revenge come near to piety if it be to the ruine of an ungodly man; and indirect proceedings made ſacred if they be for the good of the holy cauſe. This is profaning the Temple with beaſts brought for ſacrifices, and diſhonours God by making himſelf acceſſary to his own diſhonour as farre as lies in them, for it diſſerves him with a pretence of Religion: and but that our hearts are deceitfull we ſhould eaſily perceive, that the greateſt buſineſs of the letter is written in poſtſcript; the great pretence is the leaſt purpoſe, and the latent covetouſneſs or revenge, or the ſecular appendix is the main engine to which the end of Religion is made but inſtrumental and pretended. But men, when they ſell a mule, uſe to ſpeak of the horſe that begat him, not of the Aſs that bore him. Gen. 31. 32.

4. The holy Jeſus made a whip of cords to repreſent and to chaſtiſe the implications and enfoldings of ſinne and the cords of vanity. 1. There are ſome ſinnes, that of themſelves are a whip of cords, thoſe are the crying ſinnes, that by their degree and malignity ſpeak loud for vengeance, or ſuch as have great diſreputation, and are accounted the baſeſt iſſues of a caitive diſpoſition, or ſuch which are unnaturall, and unuſuall, or which by publick obſervation are marked with the ſignature of divine judgements. Such are murder, oppreſſion of widows and orphans, detaining the labourers hire, luſts againſt nature, parricide, treaſon, betraying a juſt truſt in great inſtances and baſe manners, lying to a King, perjury in a Prieſt, theſe carry *Cains* mark upon them, or *Judas* his ſting, or *Manaſſes* ſorrow, unleſs they be made impudent by the ſpirit of obduration. 2. But there are ſome ſinnes that bear ſhame upon them and are uſed as correctives of pride and vanity, and if they do their cure, they are converted into inſtruments of good by the great power of the Divine grace; but if the ſpirit of the man grows impudent and hardned againſt the ſhame, that which commonly follows is the worſt ſtring of the whip, a direct conſignation to a reprobate ſpirit. 3. Other ſins there are, for the chaſtiſing of which Chriſt takes the whip into his own hand, and there is much need; when ſinnes are the cuſtomes of a nation and marked with no exteriour diſadvantage, or have ſuch circumſtances of encouragement that they are unapt to diſquiet a conſcience, or make our beds uneaſie till the pillows be ſoftned with penitential ſhowers. In both theſe caſes the condition of a ſinner is ſad and miſerable. For *it is a fearful thing to fall into the hands of the living God*, his hand is heavy, and his ſword is ſharp, and *pierces to the dividing the marrow and the bones*; and

and he that conſiders the diſtance infinite between God and us, muſt tremble when he remembers, that he is to feel the iſſues of that anger which he is not certain whether or no it will deſtroy him infinitely and eternally. 4. But if the whip be given into our hands, that we become executioners of the Divine wrath, it is ſometimes worſe; for we ſeldome ſtrike our ſelves for emendation, but adde a ſinne to ſinne, till we periſh miſerably and inevitably. God ſcourges us often into repentance, but when a ſin is the whip of another ſin, the rod is put into our hands, who like blinde men ſtrike with a rude and undiſcerning hand, and becauſe we love the puniſhment, do it without intermiſſion, or choice, and have no end but ruine.

When the holy Jeſus had whipt the Merchants in the Temple, they took away all the inſtruments of their ſin. For a judgement is uſually the commencement of repentance; love is the laſt of graces, and ſeldome at the beginning of a new life, but is reſerved to the perfections and ripeneſs of a Chriſtian. We begin in fear, *The fear of the Lord is the beginning of Wiſedom: When he ſmote them, then they turned, and enquired early after God*; and afterwards the impreſſes of fear continue like a hedge of thorns about us, to reſtrain our diſſolutions within the awfulneſs of the Divine Majeſty, that it may preſerve what was from the ſame principle begun. This principle of their emendation was from God, and therefore innocent and holy, and the very purpoſe of divine threatnings is, that upon them as upon one of the great hinges, the piety of the greateſt part of men ſhould turn; and the effect was anſwerable; but ſo are not the actions of all thoſe who follow this precedent in the tract of the letter. For indeed there have been ſome reformations, which have been ſo like this, that the greateſt alteration which hath been made was, that they carried all things out of the Temple, the money, and the Tables, and the ſacrifice, and the Temple it ſelf went at laſt. But theſe mens ſcourge is to follow after, and Chriſt the Prince of the Catholike Church will provide one of his own contexture, more ſevere then the ſtripes which *Heliodorus* felt from the infliction of the exterminating Angel. But the holy Spirit of God, by making proviſion againſt ſuch a reformation, hath prophetically declared the aptneſſes which are in pretences of religious alterations to degenerate into ſacrilegious deſires. *Thou that abhorreſt Idols, doſt thou commit ſacrilege?* In this caſe there is no amendment, only one ſin reſigns to another, and the perſon ſtill remains under its power, and the ſame dominion.

Pſal. 78. 34.

Rom. 2. 22.

The

The PRAYER.

O Eternal Jesu, thou bright Image of thy Fathers glories, whose light did shine to all the world, when thy heart was inflamed with zeal and love of God, and of Religion, let a coal from thine Altar, fanned with the wings of the holy Dove, kindle in my soul such holy flames, that I may be zealous of thy honour and glory, forward in religious duties, earnest in their pursuit, prudent in their managing, ingenuous in my purposes, making my religion to serve no end, but of thy glories, and the obtaining of thy promises; and so sanctifie my soul and my body, that I may be a holy Temple, fit and prepared for the inhabitation of thy ever blessed spirit, whom grant, that I may never grieve by admitting any impure thing to desecrate the place, and unhallow the courts of his abode; but give me a pure soul in a chaste and healthfull body, a spirit full of holy simplicity, and designs of great ingenuity, and perfect religion, that I may intend what thou commandest, and may with proper instruments prosecute what I so intend, and by thy aids may obtain the end of my labours, the rewards of obedience and holy living, even the society and inheritance of Jesus in the participation of the joyes of thy Temple, where thou dwellest and reignest with the Father and the holy Ghost, O Eternal Jesu. Amen.

DISCOURSE VIII.

Of the Religion of holy places.

1. THE holy Jesus brought a divine warrant for his zeal. The selling sacrifices, and the exchange of money, and every Lay employment did violence and dishonour to the temple, which was hallowed to ecclesiastical ministeries, and set apart for Offices of Religion, for the use of holy things, for it was Gods house; and so is every house by publick designation separate for prayer or other uses of Religion, it is Gods house [*My house*] God had a propriety in it, and had set his mark on it, even his own Name. And therefore it was in the Jews Idiome of speech called *the mountain of the Lords house*, and *the house of the Lord* by *David* frequently; God had put *his* Name into all places appointed for solemn worship, *In all places where I record my Name, I will come unto thee and blesse thee.* For God, who was never visible to mortall eye, was pleased to make himself presential by substitution of his Name, that is, in certain places he hath appointed, that his Name shall be called upon, and by promising and imparting such blessings, which he hath made consequent to the invocation of his Name, hath made such places to be a certain determination of some special manner of his presence. For Gods Name is not a distinct thing from himself, not an Idea, and it cannot be put into a place in literal signification; the expression is to be resolved into some other sense; Gods Name is that whereby he is known, by which he is invocated, that which is the most immediate publication of his essence, nearer then which we cannot go unto him; and because God Exod. 20. 24.

God is essentially present in all places, when he makes himself present in one place more then another, it cannot be understood to any other purpose, but that in such places he gives special blessings and graces, or that in those places he appoints his Name, that is, himself specially to be invocated.

2. So that when God *puts his Name* in any place by a special manner, it signifies, that there himself is in that manner; but in separate and hallowed places God hath expressed, that he puts his name, with a purpose it should be called upon, therefore in plain signification, it is thus; in consecrate places God himself is present to be invok'd; that is, there he is most delighted to hear the prayers we make unto him, For all the expressions of Scriptures, of *Gods house*, *the tabernacle of God*, *Gods dwellings*, *putting his Name there*, *his sanctuary*; are resolved into that saying of God to *Solomon*, who prayed, that he would hear the prayers of necessitous people in that place: God granting the request expressed it thus, *I have sanctified the house which thou hast built*; that is, the house which thou hast designed for my worship, I have designed for your blessing; what you have dedicated, I have accepted; what you have consecrated, I have hallowed; I have taken it to the same purpose, to which your desires and designation pretended it in your first purposes and expence. So that since the purpose of man in separating places of worship is, that thither by order and with convenience and in communities of men God may be worshipped and prayed unto, God having declared, that he accepts of such separate places to the same purposes, sayes, that there he will be called upon, that such places shall be places of advantage to our devotions in respect of humane order and Divine acceptance and benediction.

1 King. 9.

3. Now these are therefore Gods houses, because they were given by men, and accepted by God for the services of God and the offices of Religion. And this is not the effect or result of any distinct covenant God hath made with man in any period of the world, but it is meerly a favour of God either hearing the prayer of dedication, or complying with humane order or necessities. For there is nothing in the Covenant of *Moses* Law, that by vertue of special stipulation makes the assignment of a house for the service of God to be proper to *Moses* rite. Not only because God had memorials and determinations of this manner of his presence before *Moses* Law, as at *Bethel*, where *Jacob* laid the first stone of the Church (nothing but a stone was Gods memorial) and the beginning and first rudeness of a temple; but also because after *Moses* Law was given, as long as the nation was ambulatory, so were their places and instruments of religion: and although the ark was not confined to a place till *Solomons* time, yet God was pleased in this manner to confine himself to the Ark; and in all places where-ever his Name was put, even in Synagogues and Oratories and threshing-floors, when they were hallowed with an Altar and Religion, thither God came, that is, there he heard them pray, and answered and blessed accordingly, still in proportion to that degree of religion, which was put upon them; And those places, when they had once entertained Religion, grew separate and sacred for ever; for therefore *David* bought the threshing-floor of *Araunah*, that it might never return to common use any more; for it had been

Nec fortuitum spernere cespitem Leges sinebant, oppida publico Sumptu jubentes, & Deorum Templa novo decorare saxo. Hor. l. 2. od. 15

been no trouble or inconvenience to *Araunah* to have uſed his floor for one ſolemnity; but he offered to give it, and *David* reſolved to buy it, becauſe it muſt of neceſſity be aliened from common uſes to which it could never return any more, when once it had been the inſtrument of a religious ſolemnity; and yet this was no part of *Moſes* Law, that every place of a temporary Sacrifice ſhould be *holy for ever*. *David* had no guide in this but right reaſon and the religion of all the world. For ſuch things which great inſtruments of publick ends, and things of higheſt uſe, were alſo in all ſocieties of men of greateſt honour, and immured by reverence and the ſecurity of Laws. For honour and reputation is not a thing inherent in any creature, but depends upon the eſtimate of God or men, who either in diffuſion or repreſentation become fountains of a derivative honour. Thus ſome men are honourable, that is, thoſe who are fountains of honour in civil account, have commanded that they ſhall be honoured. And ſo places and things are made honourable; that as honourable perſons are to be diſtinguiſhed from others by honourable uſages and circumſtances proper to them, ſo alſo ſhould places and things (upon ſpecial reaſon ſeparate) have an uſage proper to them, when by a publick Inſtrument or Miniſter they are ſo ſeparated. No common uſage then, ſomething proper to tell what they are, and to what purpoſes they are deſigned, and to ſignifie their ſeparation and extraordinarineſſe. Such are the perſon of the Prince, the Archives and Records of a Kingdom, the wals and great defences of the Imperial City, the Eagles and Enſignes of war amongſt the Romans, and above *all things*, though not above *all perſons*, the Temples and Altars, and all the inſtruments of Religion. And there is much reaſon in it. For thus a ſervant of a King, though his employment be naturally mean, yet is more honourable, becauſe he relates to the moſt excellent perſon; and therefore much more thoſe things which relate to God. And though this be the reaſon why it ſhould be ſo, yet for this and other reaſons, they that have power, that is, they who are acknowledged to be the fountains, and the channels of honour, I mean the ſupreme power, and publick fame have made it actually to be ſo. For whatſoever all wiſe men, and all good men, and all publick ſocieties, and all ſupreme authority hath commanded to be honoured, or rever'd, that is honourable and reverend, and this honour and reverence is to be expreſſed according to the cuſtomes of the nation, and inſtruments of honour proper to the nature of the thing or perſon reſpectively. Whatſoever is eſteemed ſo, is ſo; becauſe Honour and Noble ſeparations are relative actions & terms, creatures and productions of fame, and the voice of Princes and the ſenſe of people; and they who will not honour thoſe things or thoſe perſons which are thus decreed to be honourable, have no communications with the civilities of humanity, or the guiſes of wiſe Nations: They do not *give honour to whom honour belongs*. Now that which in civil account we call [*honourable*] the ſame in religious account we call [*ſacred*] for by both theſe words we mean things or perſons made ſeparate and retired from common opinion, and vulgar uſages by reaſon of ſome excellency really inherent in them (ſuch as are excellent men) or for their relation to excellent perſons, or great ends, publick or religious (* and ſo ſervants of Princes, and Miniſters of Religion, and its Inſtruments and utenſils are made honourable or ſacred) and the expreſſions of their honour are all thoſe actions and uſages

* *Religioſum eſt quod propter ſanctitatem aliquam remotum ac ſepoſitum à nobis eſt: verbum à relinquendo dictum, tanquam ceremonia à carendo* Gel. l. 4. c. 9.

sages which are contrary to despight, and above the usage of vulgar things or places. [a] Whatsoever is sacred, that is honourable for its religious relation; and whatsoever is honourable, that also is sacred (that is, separate from the vulgar usages and account) for its civill excellency or relation. The result is this, that when publick authority, or the consent [b] of a Nation hath made any place sacred for the uses of Religion, we must esteem it sacred, just as we esteem persons honourable who are so honoured. And thus are Judges and the very places of Judicature, the Kings presence chamber, the Chair of State, the Senate-house, the royall Ensignes of a Prince, whose gold and purple in its naturall capacity hath in it no more dignity then the money of the bank, or the Cloth of the Mart: but it hath much more for its signification and relative use. And it is certain, these things whose excellency depends upon their relation must receive the degree of their honour in that proportion they have to their term and foundation; and therefore what belongs to God (as holy places of religion) must rise highest in this account: I mean higher then any other places. And this is besides the honour which God hath put upon them, by his presence and his title to them, which in all religions he hath signified to us.

[a] *Ceremonia Deorum sanctitas Regum. Iul. Cæsar apud Sueton.*

[b] *Ex lege cujusque civitatis jubentur Dii coli. Dictum S. Sapient. apud Xenophon.* Σπένδειν ἢ θύειν καθαρεύοντα ἐπιτήδεια ἐπιτρέπει. *Epict. c. 38.*

4. Indeed among the Jews, as God had confined his Church and the rites of religion to be used only in communion, and participation with the Nation, so also he had limited his presence, and was more sparing of it, then in the time of the Gospel his Son declared he would be. *It was said of old, that at Jerusalem men ought to worship*, that is, by a solemn, publick and great addresse in the capital expresses of religion, in the distinguishing rites of Liturgy, for else it had been no new thing. For *in ordinary prayers* God was then, and long before, pleased to hear *Jeremy* in the dungeon, *Manasses* in prison, *Daniel* in the Lyons den, *Jonas* in the belly of the deep, and in the offices, yet more solemn in the *Proseuchæ*, in the houses of prayer which the Jews had, not only in their dispersion, but even in Palestine for their diurnal and nocturnal offices: But when the holy Jesus had broken down the partition wall, then the most *solemn Offices* of religion were as unlimited as their *private devotions* were before; for where-ever a Temple should be built, thither God would come, if he were worshiped *spiritually*, and *in truth*, that is, according to the rites of Christ (who is grace and truth) and the dictate of *the Spirit* and analogy of the Gospel. All places were now alike to build Churches in, or *memorials* for God, Gods houses. And that our blessed Saviour discourses of places of publick worship to the woman of *Samaria* is notorious, because the whole question was concerning the great addresses of *Moses* rites, whether at *Jerusalem* or Mount *Gerizim*, which were the places of the right and the schismatical temple, the confinements of the whole religion: and in antithesis, Jesus said, nor here nor there shall be the solemnities of address to God, but in all places you may build a temple, and God will dwell in it.

5. And this hath descended from the first beginnings of religion down to the consummation of it in the perfections of the Gospel. For the Apostles of our Lord carried the offices of the Gospel into the Temple of *Jerusalem*, there they preached and prayed, and payed vows, but never that we reade of, offered sacrifice; which shews, that the offices purely Evangelical

Evangelical were proper to be done in any of Gods proper places, and that thither they went not in compliance with *Moſes* rites, but meerly for Goſpel-duties, or for ſuch offices, which were common to *Moſes* and Chriſt, ſuch as were prayers and vows. While the Temple was yet ſtanding they had peculiar places for the aſſemblies of the faithfull, where either by accident or obſervation, or religion, or choice, they met regularly. And I inſtance in the houſe of *John* ſirnamed *Mark*, which as *Alexander* reports in the life of Saint *Barnabas* was conſecrated by many actions of religion, by our bleſſed Saviours eating the Paſſeover, his Inſtitution of the holy Euchariſt, his farewell Sermon, and the Apoſtles met there in the octaves of Eaſter, whither Chriſt came again, and hallowed it with his preſence; and there to make up the relative ſanctification compleat, the holy Ghoſt deſcended upon their heads in the feaſt of Pentecoſt, and this was erected into a fair fabrick, and is mentioned as a famous Church by Saint *Jerome*, and *V. Bede*; in which, as *Adrichomius* addes, *S. Peter* preached that Sermon, which was miraculouſly proſperous in the converſion of three thouſand; there *S. James* Brother of our Lord was conſecrated firſt Biſhop of *Ieruſalem*; *S. Steven* and the other ſix were there ordained Deacons; there the Apoſtles kept their firſt Councel, and compiled their Creed, by theſe actions and their frequent conventions ſhewing the ſame reaſon, order and prudence of religion in aſſignation of ſpecial places of Divine ſervice, which were ever obſerved by all the nations, and religions, and wiſe men of the world. And it were a ſtrange imagination to fancy, that in Chriſtian Religion there is any principle contrary to that wiſedom of God, and all the world, which for order, for neceſſity, for convenience, for the ſolemnity of worſhip hath ſet apart places for God and for religion. Private prayer had alwaies an unlimited reſidence and relation, even under *Moſes* Law; but the publick ſolemn prayer of ſacrifice in the Law of *Moſes* was reſtrained to one Temple; in the Law of Nature it was not confined to one, but yet determined to publike and ſolemn places; and when the holy *Ieſus* diſparked the incloſures of *Moſes*, we all returned to the permiſſions and liberty of the Natural law, in which although the publike and ſolemn prayers were confined to a Temple, yet the Temple was not confined to a place; but they might be any where, ſo they were at all; inſtruments of order, conveniences of aſſembling, reſidences of religion; and God who alwaies loved order, and was apt to hear all holy and prudent prayers (and therefore alſo the prayers of conſecration) hath often declared that he loves ſuch places, that he will dwell in them; not that they are advantages to him, but that he is pleaſed to make them ſo to us. And therefore all Nations of the world built publike houſes for religion; and ſince all ages of the Church * did ſo too, it had need be a ſtrong and a convincing argument that muſt ſhew they were deceived. And if any man liſt to be contentious, he muſt be anſwered with *S. Pauls* reproof, *We have no ſuch cuſtome, nor the Churches of God.*

Epiſt. 27. De locis Sanct. c. 3. In deſcript. Hieroſ. n. 6.

* *Omnes ad orandum in idem loci convenite: ſit una communis precatio, una mens, una ſpes in charitate, & fide inculpata in Chriſtum Jeſum, quo nihil eſt praſtantius. Omnes velut unus quiſque ad Templum Dei concurrite, velut ad unum altare, ad unum Jeſum Chriſtum, &c.* S. Ignat. ad Magneſ.

6. Thus *S. Paul* reproved the *Corinthians* for deſpiſing the *Church of God* by ſuch uſes, which were therefore unfit for Gods, becauſe they were proper for their own, that is, for common houſes. And although they were at firſt, and in the deſcending ages ſo afflicted by the tyranny of enemies, 1 Cor. 11. 22.

that they could not build many Churches, yet ſome they did, and the Churches themſelves ſuffered part of the perſecution. For ſo *Euſebius* reports, that when under *Severus* and *Geraianus*, *Philip* and *Gallienus* the Chriſtian affairs were in a tolerable condition, they built Churches in great number and expence. But when the perſecution waxed hot under *Dioclesian*, down went the Churches upon a deſign to extinguiſh, or diſadvantage the religion. *Maximinus* gave leave to rebuild them. Upon which reſcript (ſaith the ſtory) the Chriſtians were overjoyed, and raiſed them up to an incredible height, and * incomparable beauty. This was Chriſtian Religion then, and ſo it hath continued ever ſince, and unleſs we ſhould have new reaſon and new revelation, it muſt continue ſo till our Churches are exchanged for Thrones, and our Chappels for ſeats placed before the Lamb, in the Eternall Temple of celeſtial *Jeruſalem*.

* Καὶ δὴ δι-
ήλθομεν Σι-
δηρέας τε
πύλας καὶ
χαλκέους ὕδρας,
ἀναβάθρας τ'
πλείστας περι-
κυκλωσά-
μενοι, ἐς
χρυσόροφον οἶκον ἀνήλθομεν, ὅσον Θαμυρᾶ τὸν Μεγάλον φησί. Lucian. Philopſeud. de templo Chriſtiano.

7. And to this purpoſe it is obſerved, that the holy Jeſus firſt ejected the beaſts of Sacrifice out of the Temple, and then proclaimed the place holy, and the ſcene of repreſenting prayers, which in type intimates the ſame thing which is involved in the expreſſion of the next words, My houſe *ſhall be called* the houſe of prayer *to all Nations*; now and for ever, to the Jews and to the Gentiles in all circumſtances and variety of *time* and *nation*, Gods houſes are holy in order to holy uſes; the time as unlimited as the Nations were indefinite and univerſal; which is the more obſervable, becauſe it was of the outward courts, not whither *Moſes* rites alone were admitted, but the naturall devotion of Jews, and Gentile proſelytes, that Chriſt affirmed it to be holy, to be the houſe of God, and the place of prayer: So that the Religion of publike places of Prayer, is not a rite of *Levi*, but a natural and prudent circumſtance, and advantage of religion in which all wiſe men agree, who therefore muſt have ſome common principle with influence upon all the world, which muſt be the univocal cauſe of the conſent of all men; which common principle muſt either be a dictate of natural or prime reaſon, or elſe ſome tradition from the firſt Parents of mankinde, which becauſe it had order in it, beauty, religion, and confirmation from heaven, and no reaſon to conteſt againſt it, it hath ſurpriſed the underſtanding, and practiſes of all Nations. And indeed we finde, that even in Paradiſe God had that, which is analogical to a Church, a diſtinct place, where he manifeſted himſelf preſent in proper manner: For *Adam* and *Eve*, when they had ſinned, *hid themſelves from the preſence of the Lord*, and this was the word in all deſcent of the Church, for the being of God in holy places, *the preſence of the Lord was there*. And probably when *Adam* from this intimation, or a greater direction had taught *Cain* and *Abel* to offer ſacrifice to God *in a certain place where they were obſerved of each in their ſeveral offerings*, it became one of the rules of Religion, which was derived to their poſterity by tradition, the only way they had to communicate the dictates of divine commandment.

Quod ab omnibus gentibus obſervatum eſt, id non niſi à Deo ſanctum eſt. Socrates.

Χρόνῳ κεκτῆσθαι ΘΣ γένος καὶ ἱερασάμενος ἰσχυρότερον. Nicet. Τῶν ἀνθρώπων ἀσφαλέστατα. τύτους δικαίως ἐκ τῶν παρόντων ἤθεσι, καὶ νόμοις ὡς καὶ χρῆσθαι ἤ, ἄλλοις διαφόρως πολιτεύειν. Alcibiad. apud Thucyd.

8. There

8. There is no more neceſſary to be added in behalf of holy places, and to aſſert them into the family and relatives of religion; our eſtimate and deportment towards them is matter of practiſe, and therefore of proper conſideration. To which purpoſe I conſider, that holy places being the reſidence of Gods Name upon earth, there where he hath put it, that by fiction of law it may be the * ſanctuary and the laſt reſort in all calamities and need, God hath ſent his Agents to poſſeſſe them in perſon for him. Churches and oratories are regions and courts of Angels, and they are there not only to miniſter to the Saints, but alſo they poſſeſs them in the right of God. There they are: ſo the greateſt and Prince of Spirits tels us, the holy Ghoſt. *I ſaw the Lord ſitting upon his throne, and his train filled the Temple, About it ſtood the Seraphim*; that was Gods train, and therefore holy *David* knew, that his addreſſes to God were in the preſence of Angels: *I will praiſe thee with my whole heart; before the gods will I ſing praiſe unto thee*: Before the *Angels*, ſo it is in the Septuagint. And that we might know, where or how the Kingly worſhiper would pay this adoration, he addes; *I will worſhip towards thy holy Temple*; and this was ſo known by him, that it became expreſſive of Gods manner of preſence in heaven. *The Charets of God are twenty thouſand, even thouſands of Angels, and the Lord is among them as in Sinai, in the holy place*; God in the midſt of Angels, and the Angels in the midſt of the holy place; and God in heaven in the midſt of that holy circle, as ſure as he is amongſt Angels, in the receſſes of his Sanctuary. Were the rudiments of the law worthy of an attendance of Angels, and are the memorials of the Goſpel deſtitute of ſo brave a retinue? Did the beatified Spirits wait upon the types, and do they decline the office at the miniſtration of the ſubſtance? Is the nature of man made worſe ſince the Incarnation of the Son of God, and the Angels purchaſed an exemption from their miniſtery, ſince Chriſt became our brother? We have little reaſon to think ſo: And therefore S. *Paul* ſtill makes uſe of the argument to preſſe women to modeſty and humility in Churches, *becauſe of the Angels*. And upon the ſame ſtock S. *Chryſoſtome* chides the people of his Dioceſs for walking, and laughing, and prating in Churches: *The Church is not a ſhop of manufactures, or merchandiſe, but the place of Angels and of Archangels, the Court of God, and the image or repreſentment of heaven it ſelf.*

* Pſal. 27.4, 5, 6.

Iſa. 6. 1.

Pſa. 13. 1, 2

Ἐναντίον ἀγγέλων, LXX, μαρτύρομαι ὑμῖν τὰ ἅγια καὶ τοὺς ἱερεῖς ἀγγέλους τοῦ Θεοῦ. Orat. Agrip. apud Joſeph. l. c. 16. de bello Judai.

Pſa. 68. 17.

Homi. 18. in 1 Cor. & de ſacerd. τότε καὶ ἄγγελοι παρεστήκασι τῷ ἱερεῖ, &c: S. Ambroſ. in c. 1. Lucæ, *Angeli ſi quidem circumfuſi ſacra cuſtodiunt, & divina freti potentia ſacerdoti ſubſervient.*

Non dubites aſſiſtere Angelum quando Chriſtus aſſiſtit, Chriſtus immolatur. R. Canutus in leg. Ecc. c. 4.

9. For if we conſider, that Chriſtianity is ſomething more then ordinary, that there are myſteries in our religion, and in none elſe, that *Gods Angels are miniſtring ſpirits for our good*, and eſpecially about the conveyances of our Prayers; either we muſt think very low of Chriſtianity, or that greater things are in it, then the preſence of Angels in our Churches; and yet, if there were no more, we ſhould do well to behave our ſelves there with the thoughts and apprehenſions of heaven about us; alwaies remembring, that our buſineſs there is an errand of religion, and God is the object of our worſhippings, and therefore although by our weakneſs we are fixt in the lowneſs of men, yet becauſe Gods infinity is our object, it were very happy if our actions did bear ſome few degrees of a proportionable and commenſurate addreſs.

10. Now that the Angels are there in the right of God, and are a manner, and an exhibition of the divine preſence, is therefore certain, becauſe when ever it is ſaid in the Old Teſtament, that God appeared, it was by an Angel; and the Law it ſelf, in the midſt of all the glorious terrours of its manifeſtation, *was ordained by Angels, and a word ſpoken by Angels*; and yet God is ſaid to have deſcended upon the Mount, and in the greateſt glory, that ever ſhall be revealed till the conſummation of all things; the inſtrument of the divine ſplendour is the apparition of Angels; for when the holy Jeſus ſhall come *in the glory of his Father*, it is added by way of explication, that is, *with an hoſt of Angels.*

11. The reſult is, thoſe words of God to his people, *Reverence my Sanctuary.* For what God loves in an eſpecial manner, it is moſt fit we ſhould eſteem accordingly. *God loves the gates of Sion more then all the dwellings of Jacob.* The leaſt turfe of hallowed glebe is with God himſelf of more value then all the Champaign of common poſſeſſion; It is better in all ſenſes: *The Temple is better then gold*, ſaid our bleſſed Saviour, and therefore it were well we ſhould do that which is expreſſed in the command of giving reverence to it, for we are too apt to pay undue devotions to gold. Which precept the holieſt of that nation expreſſed by worſhipping towards the Sanctuary, by * pulling off their ſhoes, when they went into it, by making it the determination of their religious addreſſes, by falling down low upon the earth in their acceſſes, by opening their windows towards it in their private devotions, by calling it *the glory of their nation:* as is certain in the inſtances of *David*, *Daniel*, and the wife of *Phinehas.* I ſhall not need to ſay, that the devouter Chriſtians in the firſt ages did worſhip God with ſolemnities of addreſs, whenever they entred into their Oratories. It was a civility Jeſus commanded his Diſciples to uſe to common houſes, *When ye enter into a houſe ſalute it.* I ſuppoſe he means the dwellers in it: and it is certain whatever thoſe devouter people did in their religious approaches, they deſigned it to God, who was the *Major domo*, the Maſter of thoſe aſſemblies; and thus did the convinced Chriſtian in S. *Pauls* diſcourſe, when he came into the Church where they were propheſying in a known language, *The ſecrets of his heart are made manifeſt, and ſo falling down on his face he will worſhip God.*

Lev. 19. 30. Pſa. 87. 2.

Mat. 23. 17.

* Αγνὰ δεῖ σέβειν καὶ σεσιγᾶν, dixit Pythagoras. Maimonides ait nefas fuiſſe Judæis calceatis ingredi ſanctuarium, aut veſtitis veſtibus opificum. Juſtin. Martyr ait Gentes in ſacris ἀπολύεσθαι. *Intramus templa compoſiti, ad ſacrificium acceſſuri vultum ſubmittimus, togam adducimus, in omne argumentum modeſtiæ fingimur*, Sen. *Extemplò illò te ducam ubi non deſpuat.* Nævius in Triphallo. *Quo ore Thuarius Chriſtianus ſi per templa tranſibit, fumantes aras deſpuet?* Tert. de Idol. c. 1. Concil. Gang. c. 5. 1 Cor. 14. 25. Ἡμεῖς δὲ τὴν ἐκκλησίαν σύναξιν μὴ μόνον ἐυσεβοῦς γνώμης καὶ συνειδήσεως ἀμώμου ἀναπλεῶ[σ]αι [σθαι] Ἀλλὰ μοι ἐναλὴς χόρδρ[ο]ν ἀγάλλεται Ερμιονῆ[ς]. τὸ ἐυτελέστατον φερόμενον τῆς πενίας πολυτελείας, ἢ τῆς δυσεβείας κακόσμησε· μόνης δὲ πένης ἀνθρώπου, καὶ ἄνευ πάντων ἑαυτὸν θεῷ φίλον ἂν πᾶσι γένοιτο. Hieroc. in Pyth.

Plebs devota veni, perque hæc commercia diſce
Terreno cenſu regna ſuperna peti. Simplicius P. in expoſitione Eccleſiæ S. Andreæ in Roma.

12. It was no unhandſome expreſſion of reverencing Gods Sanctuary, that pious people ever uſed in beſtowing coſtly and fair ornaments upon it, for ſo all the Chriſtians did; as ſoon as themſelves came from contempt and ſcorn, they raiſed Chriſtian Oratories to an equal portion of their honour; and by this way they thought they did honour to God who was the *Numen* of the place. Not that a rich houſe or coſtly offertory is better in reſpect of God, for to him all is alike, ſave that in equal abilities our devotion is diſtinguiſhed by them; and be the offering never ſo contemptible, it is a rich devotion, that gives the beſt we have, becauſe although

though if all the wealth of the *Levant* were united into a Preſent, it were ſhort of Gods infinity: yet ſuch an offertory, or any beſt we have, makes demonſtration, that if we had an offering infinitely better, we ſhould give it to expreſs our love and our belief of Gods infinite merit and perfection. And therefore let not the widows two mites become a Precedent to the inſtance, and value of our donation; and becauſe ſhe who gave no more, was accepted, think that two farthings is as fit to be caſt into the Corban as two thouſand pound. For the reaſon why our bleſſed Saviour commended the widows oblation, was for the greatneſs of it, not the ſmalneſs, *ſhe gave all ſhe had, even all her living*, therefore ſhe was accepted. And indeed ſince God gives to us more then enough, beyond our neceſſities, much for our conveniency, much for eaſe, much for repute, much for publick complyances, for variety, for content, for pleaſure, for ornament, we ſhould deal unworthily with God Almighty, if we limit and reſtrain our returns to him, by confining them within the narrow bounds of meer neceſſity. Certainly beggerly ſervices and cheapneſs is not more pleaſing to God then a rich and magnificent addreſs. To the beſt of eſſences the beſt of preſents is moſt proportionable, and although the ſervice of the ſoul and ſpirit is moſt delectable and eſteemed by God, yet becauſe our ſouls are ſerved by things periſhing and material, and we are of that conſtitution, that by the body we ſerve the ſpirit, and by both we ſerve God, as the ſpirit is chiefly to be offered to God, becauſe it is better then the body, ſo the richeſt oblation is the beſt in an equal power, and the ſame perſon; becauſe it is the beſt of things material: and although it hath not the excellency of the ſpirit, it hath an excellency that a cheap oblation hath not, and beſides the advantage of the natural value, it can no otherwiſe be ſpoiled then a meaner offering may, it is alwayes capable of the ſame commendation from the piety of the preſenters ſpirit, and may be as much purified, and made holy as the cheaper or the more contemptible. God hath nowhere expreſſed that he accepts of a cheaper offering, but when we are not able to give him better. When the people brought offerings more then enough for the tabernacle, *Moſes* reſtrained their forwardneſs by ſaying it was enough, but yet commended the diſpoſition highly, and wiſhed it might be perpetual: But God chid the people, when they let his houſe lie waſte without reparation of its decaying beauty; and therefore ſent famines upon the land, and a curſe into their eſtate, becauſe they would not by giving a portion to religion ſanctifie and ſecure all the reſt. For the way for a man to be a ſaver by his religion is to depoſite one part of his eſtate in the temple, and one in the hands of the poor, for theſe are Gods treaſury, and ſtewards reſpectively; and this is laying up treaſures in heaven; and beſides that it will procure bleſſing to other parts, it will help to ſave our ſouls, and that's good husbandry, that's worth the ſaving.

Deliſta Majorum immeritus lues Romane, donec templa refeceris, adeſq; labentes Deorum, & Fœda nigro ſimulacbra fumo. Hor. l. 3. od. 6. *Impietatis notatur Zeno quòd dixerit ἱερὰ θεῶν μὴ ἀποδεκτέα.* *Et Barbarorum Gentium mos erat aras Diis ponere in lucis, nemoribus, & montium jugis, eò quòd Deos templis includendos non eſſe dixerant.*

12. For I conſider, that thoſe riches and beauties in Churches and religious ſolemnities, which adde nothing to God, adde much devotion to us, and much honour and efficacy to devotion. For ſince impreſſion is made upon the ſoul by the intervening of corporal things, our religion and devotion of the ſoul receives the addition of many degrees by ſuch inſtruments. Inſomuch that we ſee perſons of the greateſt fancy, and ſuch who

τὰ αἰσθητὰ κρεῖττον ἐστὶ τῶν νοητῶν Philo.

are

are moſt pleaſed with outward fairneſſes are moſt religious. Great underſtandings make religion laſting and reaſonable, but great fancies make it more ſcrupulous, ſtrict, operative, and effectual: And therefore it is ſtrange, that we ſhall beſtow ſuch great expences to make our own houſes convenient and delectable, that we may entertain our ſelves with complacency and appetite, and yet think that religion is not worth the ornament, nor our fancies fit to be carried into the choice, and proſecution of religious actions with ſweetneſs, entertainments, and fair Propoſitions. If we ſay that God is not the better for a rich houſe, or a coſtly ſervice; we may alſo remember, that neither are we the better for rich clothes; and the ſheep will keep us as modeſt, as warm, and as clean, as the ſilkworm; and a gold chain, or a carkenet of Pearl does no more contribute to our happineſs then it does to the ſervice of Religion. For if we reply, that they help to the eſteem and reputation of our Perſons, and the diſtinction of them from the vulgar, from the ſervants of the lot of *Iſſachar*, and adde reverence and veneration to us; how great a ſhame is it, if we ſtudy by great expences to get reputation and accidental advantages to our ſelves, and not by the ſame means to purchaſe reverence and eſteem to religion? ſince we ſee that Religion amongſt perſons of ordinary underſtandings receives as much external accidental advantages by the acceſſion of exteriour ornaments and accommodation, as we our ſelves can, by rich clothes, and garments of wealth, ceremony and diſtinction. And as in Princes Courts the reverence to Princes is quickened and encreaſed by an outward ſtate and glory: ſo alſo it is in the ſervice of God, although the underſtandings of men are no more ſatisfied by a pompous magnificence, then by a cheap plainneſs, yet the eye is, and the fancy, and the affections. and the ſences, that is, many of our faculties are more pleaſed with religion, when religion by ſuch inſtruments and conveyances pleaſes them. And it was noted by *Sozomen* concerning *Valens* the Arrian Emperour, that when he came to *Cæſarea* in *Cappadocia* he praiſed S. *Baſil* their Biſhop, and upon more eaſie terms revoked his baniſhment: becauſe he was a grave perſon, and did his holy offices with reverent and decent addreſſes, and kept his Church-aſſemblies with much ornament & ſolemnity.

Quòd cum tanto ornatu, tamque decenter ſacerdotio fungeretur conventúſque ageret.

Ἐκκλησία ἔστιν ἐφ' ὑμῖν οὐρανὸς ἐστί. 13. But when I conſider that ſaying of S. *Gregory*, that the Church is Heaven within the Tabernacle, Heaven dwelling among the ſons of men, and remember that God hath ſtudded all the Firmament, and paved it with ſtars, becauſe he loves to have his houſe beauteous, and highly repreſentative of his glory, I ſee no reaſon we ſhould not do as *Apollinaris* ſayes God does, *In earth do the works of heaven.* For he is the God of beauties and perfections, and every excellency in the Creature is a portion of influence from the Divinity, and therefore is the beſt inſtrument of conveying honour to him, who made them for no other end but for his own honour, as the laſt reſort of all other ends for which they were created.

Ἔχειν τὸ μέγα, καὶ κρεῖττον τίμιον τῷ θεῷ τοιοῦτο ἢ θαυμαστὰ θαύματι. Ariſt.

14. But the beſt manner to reverence the Sanctuary is by the continuation of ſuch actions, which gave it the firſt title of holineſs. *Holineſs becometh thine houſe for ever*, ſaid *David*, *Sancta ſanctis*, holy perſons, and holy rites in holy places; that as it had the firſt relation of ſanctity by the conſecration of a holy and reverend Miniſter, and Preſident of religion, ſo it may be perpetuated

Gravitas honeſta, diligentia attonita, cura ſolicita, apparitio devota, & proceſſio modeſta. Tert. de præſcript. *Confluunt ad Eccleſiam caſta celebritate, honeſta utriuſque ſexus diſcretione.* S. Aug. l. 2. c. 28. de Civit. Dei.

ted in holy offices, and receive the daily consecration by the assistance of sanctified and religious persons. *Foris canes*, dogs and criminall persons are unfit for Churches; the best ornament and beauty of a Church is a holy Priest and a sanctified people. * For since Angels dwell in Churches, and God hath made his Name to dwell there too, if there also be a holy people, that there be Saints as well as Angels, it is a holy fellowship, and a blessed communion: But to see a devil there, would scare the most confident and bold fancy, and disturb the good meeting; and such is every wicked and graceless person: *Have I not chosen twelve of you, and one of you is a Devil?* An evil soul is an evil spirit, and such are no good ornaments for Temples; and it is a shame that a goodly Christian Church should be like an Egyptian Temple; without, goodly buildings; within, a Dog or a Cat for the Deity they adore: It is worse, if in our addresses to holy places and offices we bear our lusts under our garments. For dogs and Cats are of Gods making, but our lusts are not; but are Gods enemies, and therefore besides the unholiness it is an affront to God to bring them along, and it defiles the place in a great degree.

* Τὰ γὰρ κοινὰ πόλεως συστήματα τί ἕτερόν ἐστιν ἢ διδασκαλεῖα φρονήσεως καὶ ἀνδρείας, καὶ σωφροσύνης καὶ δικαιοσύνης, εὐσεβείας τε καὶ ὁσιότητος, καὶ συμπάσης ἀρετῆς; Philo. legat. ad Caium. Μόνος γὰρ ὅσιος παρὰ θεοῦ ὁ θεοφιλὴς ἱερεῖον ἑαυτὸν παρέσχηται, καὶ ἄγαλμα θεῖον τελεώτατον τῷ ἑαυτοῦ ψυχῷ, καὶ ναὸν εἰς ὑποδοχὴν, τῷ θεῷ καθαρὸν ἑαυτὸν παρασκευάζων νόμον. Hier. in Pyth. Ψυχῆς καθαρᾶς οὐδὲν οἰκειότερον ἐπὶ γῆς ἀνθρώπου σῶμα ἔχει ὅσις καὶ ὁσίου συμφορᾶς ἀπέχεται· Εὐσεβὴς γὰρ βροτοῖς γένυμαι πέλω, ὅσιον ἐλάμπω. Idem.

Quin demus id superis——
Compositum jus, fasque animis, sanctosque recessus
Mentis, & incoctum generoso pectus honesto?
Hoc cado ut admoveam templis, & farre litabo.
Pers. Sat. 2.

For there is a defiling of a Temple by *insinuation* of impurities, and another by direct and *positive profanation*, and a third by *expres* * *sacriledge*: *this defiles a Temple to the ground.* Every small sin is an unwelcome guest, and is a spot in those Feasts of charity, which entertain us often in Gods houses; but there are some (and all great crimes are such) which defecrate the place, unhallow the ground, as to our particulars, stop the ascent of our prayers, obstruct the current of Gods blessing, turn Religion into bitterness, and devotion into gall; such as are markt in Scripture with a distinguishing character, as enemies to the peculiar dispositions of religion; and such are *unchastity*, which defiles the Temples of our bodies; *covetousness*, which sets up an Idol instead of God; and *unmercifulness*, which is a direct enemy to the mercies of God, and the fair return of our prayers. He that shews not the mercies of alms, of forgiveness and comfort, is forbid to hope for comfort, relief, or forgiveness from the hands of God. A pure minde is the best manner of worship, and the impurity of a crime is the greatest contradiction to the honour and religion of holy places; and therefore let us imitate the Precedent of the most religious of Kings, *I will wash my hands in innocency O Lord, and so will I go to thine Altar*; alwaies remembring those decretory and final words of S. *Paul*, *He that defiles a Temple him will God destroy.* Psa. 26. 1 Cor. 3. 27.

* *Animadverto gratiorem existimari, qui delubris Deorum puram, castamq; mentem, quàm qui meditatum carmen intulerit.* Plin. see pan. Trajan. Ἁγνὸν ἐν ναοῖο θυσίῃσι ἔνδον ἰοῦσα Ἐμφαμένῳ. ἁγνεύειν δὲ χρεὼν ἔνδοθι σῆκος. Porphyr. de non esu animal. l. 2. Optimus animus pulcherrimus cultus. μὴ καθαρῷ καθαρῶς ἐφάπτεσθαι ὡς μὴ θεμιτόν. Hiero.

The

The PRAYER.

O Eternal GOD, who dwelleſt not in Temples made with hands, the Heaven of Heavens is not able to contain thee, and yet thou art pleaſed to manifeſt thy preſence amongſt the ſons of men by ſpecial iſſues of thy favour and benediction; make my body and ſoul to be a temple pure and holy, apt for the entertainments of the holy Jeſus, and for the habitation of the holy Spirit. Lord, be pleaſed with thy rod of paternal diſcipline to caſt out all impure luſts, all worldly affections, all covetous deſires from this thy Temple, that it may be a place of prayer and meditation, of holy appetites and chaſte thoughts, of pure intentions, and zealous deſires of pleaſing thee; that I may become alſo a Sacrifice as well as a Temple, eaten up with the zeal of thy glory, and conſumed with the fire of love, that not one thought may be entertained by me but ſuch as may be like perfume, breathing from the altar of incenſe; and not a word may paſs from me, but may have the accent of heaven upon it, and ſound pleaſantly in thy ears. O deareſt God, fill every faculty of my ſoul with impreſſes, diſpoſitions, capacities and aptneſſes of religion, and do thou hallow my ſoul, that I may be poſſeſt with zeal and religious affections, loving thee above all things in the world, worſhipping thee with the humbleſt adorations and frequent addreſſes, continually feeding upon the apprehenſions of thy divine ſweetneſs, and conſideration of thy infinite excellencies and obſervations of thy righteous commandments, and the feaſt of a holy Conſcience as an antepaſt of eternity, and conſignation to the joyes of Heaven, through Jeſus Chriſt our Lord, Amen.

SECT.

SECT. XII.

Of JESUS *departure into Galilee; his manner of life, miracles, and preaching; his calling of Diſciples; and what happened untill the ſecond Paſſeover.*

1. WHen JESUS underſtood that *John* was caſt into priſon, and that the Phariſees were envious at him for the great multitudes of people that reſorted to his Baptiſm, which he miniſtred not in his own perſon, but by the deputation of his Diſciples, they finiſhing the miniſtration which himſelf began, who, as *Evodius* Biſhop of *Antioch* reports, baptized the bleſſed Virgin his mother and *Peter* only, and *Peter* baptized *Andrew*, *James* and *John*, and they others, he left *Judea*, and came into *Galilee*; and in his paſſage he muſt touch *Sychar* a city of *Samaria*, where in the heat of the day, and the wearineſs of his journey he ſate himſelf down upon the margent of *Jacobs* well; whither, when his Diſciples were gone to buy meat, a Samaritan woman cometh to draw water, of whom JESUS asked ſome to cool his thirſt, and refreſh his wearineſs.

Euthym. c. 3. in Joan. Apud Niceph. l. 2. c. 3. boſt.

2. Little knew the woman the excellency of the perſon that asked ſo ſmall a charity; neither had ſhe been taught, that a cup of cold water given to a Diſciple ſhould be rewarded, and much rather ſuch a preſent to the Lord himſelf. But ſhe proſecuted the ſpite of her nation, and the intereſt and quarrel of the ſchiſm; and inſtead of waſhing JESUS feet, and giving him drink, demanded, why he being a Jew ſhould ask water of a Samaritan: for the Jews have no intercourſe with the Samaritans.

Non monſtra vias eadem niſi Sacra colenti, Quæſitum ad fontem ſolos deducere verpor. Juven.

3. The ground of the quarrel was this. In the ſixth year of *Hezekiah* *Salmanazar* King of *Aſſyria* ſacked *Samaria*, tranſported the Iſraelites to *Aſſyria*, and planted an Aſſyrian Colony in the Town and Countrey, who by Divine vengeance were deſtroyed by Lions, which no power of man could reſtrain or leſſen. The King thought the cauſe was their not ſerving the God of Iſrael according to the rites of *Moſes*; and therefore ſent a Jewiſh captive Prieſt to inſtruct the remanent inhabitants in the Jewiſh religion; who ſo learned and practiſed it, that they ſtill retained the ſuperſtition of the Gentile rites; till *Manaſſes* the Brother of *Jaddi* the high Prieſt at *Jeruſalem* married the daughter of *Sanballat*, who was the Governour under King *Darius*. *Manaſſes* being reproved for marrying a ſtranger, the daughter of an uncircumciſed Gentile, and admoniſhed to diſmiſs her, flies to *Samaria*, perſwades his Father in law

to

to build a Temple in Mount *Gerizim*, introduces the rites of daily Sacrifice, and makes himſelf high Prieſt, and began to pretend to be the true ſucceſſor of *Aaron*, and commences a Schiſm, in the time of *Alexander* the Great. From whence the Queſtion of religion grew ſo high, that it begat diſaffections, anger, animoſities, quarrels, bloodſhed and murders, not only in Paleſtine, but where ever a Jew and *Samaritan* had the ill fortune to meet: Such being the nature of men, that they think it the greateſt injury in the world, when other men are not of their mindes; and that they pleaſe GOD moſt when they are moſt furiouſly zealous; and no zeal better to be expreſſed then by hating all thoſe whom they are pleaſed to think GOD hates. This ſchiſm was proſecuted with the greateſt ſpite, that ever any was, becauſe both the people were much given to ſuperſtition; and this was helped forward by the conſtitution of their religion, conſiſting much in externals and ceremonials, and which they cared not much to hallow and make moral by the intertexture of ſpiritual ſenſes and charity. And therefore the Jews called the Samaritans *accurſed*; the Samaritans at the Paſchall ſolemnity would at midnight, when the Jews Temple was open, ſcatter dead mens bones to profane and deſecrate the place; and both would fight, and eternally diſpute the Queſtion, ſometimes referring it to arbitrators, and then the conquered party would decline the arbitration after ſentence, (which they did at *Alexandria* before *Ptolemæus Philometor*, when *Andronicus* had by a rare and exquiſite oration procured ſentence againſt *Theodoſius* and *Sabbæus* the Samaritan advocates.) The ſentence was given for *Jeruſalem*, and the ſchiſm increaſed, and laſted till the time of our SAVIOURS conference with this woman.

Joſe. ant l. 18. c. 3. διάφοριν ἀνδρωπείαν ὄζων ἐν τῇ σωτῆς πυθέσθαι.

4. And it was ſo implanted and woven in with every underſtanding, that when the woman perceived JESUS to be a Prophet, ſhe undertook this Queſtion with him: *Our Fathers worſhipped in this mountain, and ye ſay that Jeruſalem is the place, where men ought to worſhip.* JESUS knew the ſchiſm was great enough already, and was not willing to make the rent wider: and though he gave teſtimony to the truth by ſaying, *Salvation is of the Jews, and we know what we worſhip, ye do not*; yet becauſe the ſubject of this Queſtion was ſhortly to be taken away, JESUS takes occaſion to preach the Goſpel, to haſten an expedient, and by way of anticipation to reconcile the diſagreeing intereſts, and ſettle a revelation to be verified for ever. Neither here, nor there by way of confinement, no one Country more then another, but where ever any man ſhall call upon GOD in ſpirit and truth, there he ſhall be heard.

5. But all this while the holy JESUS was athirſt, and therefore haſtens at leaſt to diſcourſe of water, though as yet he got none. He tells her of living water of eternal ſatisfactions, of never thirſting again, of her own perſonal condition of matrimonial relation, and profeſſes himſelfe to be the *Meſſias*: And then was interrupted by the coming of his Diſciples, who wondred to ſee him alone talk with a woman, beſides his cuſtome, and uſual reſervation. But the Woman full of joy and wonder left her water-pot, and ran to the City to publiſh the Meſſias, and immediately all the City came out to ſee, and *many believed on him upon the teſtimony of the Woman*, and more when they heard his own diſcourſes. They invited him to the Town, and received him

with

with hoſpitable civilities for two days, after which he departed to his own Galilee.

6. Jeſus therefore came into the Country, where he was received with reſpect and fair entertainment, becauſe of the miracles, which the Galileans ſaw done by him at the feaſt; and being at *Cana* where he wrought the firſt miracle, a Noble perſonage, a little King ſay ſome, a Palatine ſays *S. Hierome*, a Kingly perſon certainly, came to Jeſus with much reverence and deſire, that he would be pleaſed to come to his houſe, and cure his ſon now ready to dye, which he ſeconds with much importunity, fearing leſt his ſon be dead, before he get thither. Jeſus who did not do his miracles by natural operations, cured the childe at diſtance, and diſmiſſed the Prince, telling him, his ſon lived; which by narration of his ſervants he found to be true, and that he recovered at the ſame time, when Jeſus ſpake theſe ſalutary and healing words; Upon which accident he and all his houſe became Diſciples.

7. And now Jeſus left *Nazareth*, and came to *Capernaum* a maritime town, and of great reſort, chooſing that for his ſcene of preaching, and his place of dwelling. For now the time was fulfilled, the office of the Baptiſt was expired, and the kingdom of GOD was at hand. He therefore preached the ſum of the Goſpel, Faith and Repentance, *Repent ye, and believe the Goſpel.* And what that Goſpel was, the ſum and ſeries of all his ſermons afterwards did declare.

8. The work was now grown high and pregnant, and Jeſus ſaw it convenient to chooſe Diſciples to his miniſtery and ſervice, in the work of preaching, and to be witneſſes of all, that he ſhould ſay, do or teach, for ends, which were afterwards made publick and excellent; Jeſus therefore as he walked by the ſea of Galilee called *Simon* and *Andrew*, who knew him before by the preaching of *John*, and now left all, their ſhip and their net, and followed him. And when he was gone a little farther, he calls the two ſons of *Zebedee*, *James* and *John*, and they went after him: and with this family he goes up and down the whole Galilee preaching the Goſpel of the Kingdome, healing all manner of diſeaſes, curing demoniacks, cleanſing lepers, and giving ſtrength to Paralyticks, and lame people.

9. But, when the people preſſed on him, to hear the word of GOD, he ſtood by the lake of Geneſareth, and preſently entring into *Simons* ſhip commanded him to lanch into the deep, and from thence he taught the people, and there wrought a miracle; for being LORD of the Creatures he commanded the fiſhes of the ſea, and they obeyed. For when *Simon*, who had fiſhed all night in vain, let down his net at the command of JESUS, he incloſed ſo great a multitude of fiſhes, that the net brake, and the fiſhermen were amazed, and fearful at ſo prodigious a draught. But beyond the miracle it was intended, that a repreſentation ſhould be made of the plenitude of the Catholick Church, and multitudes of believers who ſhould be taken by *Simon*, and the reſt of the Diſciples, whom by that miracle he conſign'd to become fiſhers of men; who by their artifices of prudence and holy doctrine might gain ſouls to GOD, that when the net ſhould be drawn to ſhore and ſepara-

tion made by the Angels, they and their Disciples might be differenced from the reprobate portion.

10. But the light of the Sun uses not to be confined to a Province or a Kingdome; so great a Prophet and so divine a Physitian, and so great miracles created a fame loud as thunder, but not so full of sadness and presage. Immediately the fame of Jesus went into all *Syria*, and there came to him multitudes from *Galilee*, *Decapolis*, *Jerusalem* and *Judea*. And all that had any sick with divers diseases brought them to him, and he laid his hands on every one of them and healed them. And when he cured the Lunaticks and persons possessed with evil spirits, the Devils cryed out and confessed him to be CHRIST the Son of GOD; but he suffered them not, choosing rather to work faith in the perswasions of his Disciples by moral arguments, and the placid demonstrations of the spirit, that there might in faith be an excellency in proportion to the choice; and that it might not be made violent, by the conviction and forced testimonies of accursed and unwilling spirits.

Φήμη δ' ὔπις πάμπαν ἀπόλλυ ἤστινα πολλοὶ λαοὶ φημίζωσι. Hesiod.

11. But when Jesus saw his assembly was grown full, and his audience numerous, he went up into a mountain, and when his Disciples came unto him he made that admirable Sermon, called *the Sermon upon the mount*; which is a Divine repository of such excellent truths, and mysterious dictates of secret Theology, that contains a breviary of all those precepts, which integrate the morality of Christian Religion; pressing the moral precepts given by *Moses*, and enlarging their obligation by a stricter sense, and more severe exposition, that their righteousness might exceed the righteousness of the Scribes and Pharisees; preach-
"es perfection, and the doctrines of meekness, poverty of spirit, Chri-
"stian mourning, desire of holy things, mercy and purity, peace and
"toleration of injuries, affixing a special promise of blessing to be the
"guerdon and inheritance of those graces, and spiritual excellencies.
"He explicates some parts of the Decalogue, and addes appendices and
"precepts of his own. He teaches his Disciples to pray, how to fast,
"how to give alms, contempt of the world, not to judge others, for-
"giving injuries, an indifferency and incuriousness of temporal provi-
"sions, and a seeking of the kingdome of GOD, and its appendant
"righteousness.

12. When JESUS had finished his sermon, and descended from the mountain, a poor leprous person came and worshipped, and begged to be cleansed; which JESUS soon granted, engaging him not to publish it, where he should go abroad, but sending him to the Priest to offer an oblation according to the rites of *Moses* law; and then came directly to *Capernaum*, and taught in their Synagogues upon the Sabbath days: where in his Sermons he expressed the dignity of a Prophet, and the authority of a person sent from GOD, not inviting the people by the soft arguments and insinuations of Scribes and Pharisees, but by demonstrations and issues of Divinity. There he cures a Dæmoniack in one of their Synagogues, and by and by after going abroad he heals *Peters* wives mother of a feaver; insomuch that he grew the talk of all men, and their wonder, till they flocked so to him, to see him, to hear him, to satisfie their curiosity, and their needs, that after he had healed those multi-

multitudes, which beset the house of *Simon*, where he cured his Mother of the feaver, he retired himself into a desert place very early in the morning, that he might have an opportunity to pray, free from the oppressions and noises of the multitude.

13. But neither so could he be hid, but like a light shining by the fringes of a curtain, he was soon discovered in his solitude, for the multitude found him out, imprisoning him in their circuits and undeniable attendances. But JESUS told them plainly, he must preach the Gospel to other cities also, and therefore resolved to pass to the other side of the lake of *Genezareth*, so to quit the throng. Whither as he was going, a Scribe offered himself a Disciple to his institution; till JESUS told him his condition to be worse then foxes and birds, for whom an habitation is provided, but none for him, no not a place where to bow his head and finde rest. And what became of this forward professor afterward, we finde not. Others that were probationers of this fellowship, JESUS bound to a speedy profession, not suffering one to go home to bid his Friends farewell, nor another so much as to bury his dead.

14. By the time JESUS got to the ship it was late, and he heavy to sleep, rested on a pillow, and slept soundly, as wearinesse, meekness, and innocence could make him; insomuch that a violent storm, the chiding of the winds, and waters, which then happened, could not awake him; till the ship being almost covered with broken billows, and the impetuous dashings of the waters, the men already sunk in their spirits, and the ship like enough to sink too, the Disciples awaked him, and called for help: *Master carest thou not that we perish?* JESUS arising reproved their infidelity, commanded the wind to be still and the seas peaceable, and immediately there was a great calm, and they presently arrived into the land of the *Gergesens* or *Gerasenes*.

15. In the land of *Gergesites* or, *Gergesenes*, which was the remaining name of an extinct people, being one of the nations, whom the sons of *Jacob* drave from their inheritance, there were two cities; *Gadara* from the tribe of *Gad*, to whom it fell by lot in the division of the land (which having been destroyed by the Jews, was rebuilt by *Pompey* at the request of *Demetrius Gadarensis Pompeys* freed man) and neer to it was *Gerasa*, as *Josephus* reports: which diversity of towns and names is the cause of the various recitation of this story by the Evangelists. Near the city of *Gadara* there were many sepulchres in the hollownesses of rocks, where the dead were buried, and where many superstitious persons used Memphitick and Thessalick rites, invocating evil spirits; in so much that at the instant of our Saviours arrival in the Country, there met him two possessed with Devils from these tombs, exceeding fierce, and so had been long, insomuch that no man durst pass that way.

Joseph. de bel. Jud. l. 1. c. 5. & l. 3. c. 2. & l. 5. c. 3. Epiph. contr. Eb. haeref. 30.

16. JESUS commanded the Devils out of the possessed persons; but there were certain men feeding swine, which though extremely abominated by the Jewish religion, yet for the use of the Roman armies, and quarterings of souldiers they were permitted, and divers priviledges * granted to the Masters of such herds, and because *Gadara* was a Greek City, and the company mingled of Greeks, Syrians, and Jews, these

* Cod. Theod. de Suriis.

Joseph. l. 2. de bel. Jud. c. 33.

last in all likelihood, not making the greatest number; the Devils therefore besought JESUS, he would not send them into the abysse, but permit them to enter into the swine. He gave them leave, and the swine ran violently down a steep place into the hot baths, which were at the foot of the hill, on which *Gadara* was built, (which smaller congregation of waters the Jews used to call [Sea]) or else, as others think, into the lake of *Genesareth*, and perished in the waters. But this accident so troubled the inhabitants, that they came, and intreated JESUS to depart out of their coasts. And he did so; leaving Galilee of the Gentiles, he came to the lesser Galilee, and so again to the City of *Capernaum*.

Ut Mare aneum vas templi ad aquarum receptionem.

17. But when he was come thither he was met by divers Scribes and Pharisees, who came from *Jerusalem*, and Doctors of the Law from Galilee; and while they were sitting in a house, which was encompassed with multitudes, that no business or necessity could be admitted to the door, a poor Paralytick was brought to be cured, and they were fain to uncover the tiles of the house, and let him down in his bed with cords in the midst before Jesus, sitting in conference with the Doctors. When Jesus saw their faith he said, *Man, thy sins be forgiven thee.* At which saying the Pharisees being troubled, thinking it to be blasphemy, and that none but GOD could forgive sins; JESUS was put to verifie his absolution, which he did in a just satisfaction and proportion to their understandings. For the Jews did believe, that all afflictions were punishments for sin; (*Who sinned, this man, or his Father, that he was born blind?*) and that removing of the punishment was forgiving of the sin. And therefore Jesus to prove that his sins were forgiven, removed that, which they supposed to be the effect of his sin, and by curing the Palsie prevented their farther murmur about the pardon; *that ye might know the Son of man hath power on earth to forgive sins, he saith to the sick of the Palsie, Arise, take up thy bed, and walk.* And the man arose, was healed and glorified GOD.

18. A while after Iesus went again toward the Sea, and on his way, seeing *Matthew* the Publican sitting at the receit of custome he bad him follow him. *Matthew* first feasted Iesus, and then became his Disciple. But the Pharisees that were with him, began to be troubled, that he eat with Publicans and sinners. For the office of Publican, though among the Romans it was honest, and of great account, and *the flower of the Roman Knights, the ornament of the city, the security of the common-wealth, was accounted to consist in the society of Publicans*, yet amongst both the * Iews and Greeks, the name was odious, and the persons were accursed; not only because they were strangers that were the chief of them, who took into them some of the nation, where they were imployed; but because the Iews especially, stood upon the Charter of their nation, and the priviledge of their religion, that none of them should pay tribute; and also because they exercised great injustices and [a] oppressions, having a power unlimited, and a covetousness wide as hell, and greedy as the fire or the grave. But Iesus gave so fair an account concerning his converse with

Cicero ep. famil. l. 13. & in orat. pro Plancio.

* Idē ad Quin. Fratrem de regimine præfecturæ Asiæ.

[a] *Vita Publicanorum aperta est violentia, impunita rapina, negotiatio nulla ratione constans, invereunda mercatura.* Suidas V. Publicanes. πάντες τελῶναι πάντες ἁρπαγες.

these

theſe perſons, that the Objection turned to be his Apology: for therefore he converſed with them, becauſe they were ſinners; and it was as if a Phyſitian ſhould be reproved for having ſo much to do with ſick perſons; for therefore was he ſent, not to call the righteous, but ſinners to repentance, to advance the reputation of mercy above the rites of ſacrifice.

Apud Hebræum textum D. Matthæi publicani dicti Pariſius, nomine proprio latronibus qui ſepes & macerias dirimunt, licet propriè dicti Gabaam, unde fortaſſe Gabella.

19. But as the little bubbling and gentle murmurs of the water are preſages of a ſtorm, and are more troubleſome in their prediction, then their violence: ſo were the arguings of the Phariſees ſymptomes of a ſecret diſpleaſure, and an inſuing war, though at firſt repreſented in the civilities of Queſtion and ſcholaſtical diſcourſes, yet they did but forerun vigorous objections, and bold calumnies, which were the fruits of "the next ſummer. But as yet they diſcourſed fairly, asking him why "*Johns* Diſciples faſted often, but the Diſciples of JESUS did not "faſt. JESUS told them, it was becauſe theſe were the dayes in "which the bridegroom was come in perſon to eſpouſe the Church unto "himſelf; and therefore for the children of the bride-chamber to faſt "then, was like the bringing of a dead corps to the joyes of a bride, or the pomps of coronation; the dayes ſhould come, that the bridegroom ſhould retire into his chamber, and draw the curtains, and then they ſhould faſt in thoſe days.

L. de Solom. c. 5.

20. While Jeſus was diſcourſing with the Phariſees, *Jairus* a Ruler of the *S*ynagogue came to him, deſiring he would help his daughter, who lay in the confines of death ready to depart. Whither as he was going, a woman met him who had been diſeaſed with an iſſue of blood twelve years, without hope of remedy from art or nature, and therefore ſhe runs to Jeſus, thinking, without precedent, upon the confident perſwaſions of a holy faith, that if ſhe did but touch the hem of his garment, ſhe ſhould be whole. She came trembling, and full of hope and reverence, and touched his garment, and immediately the fountain of her unnatural emanation was ſtopped, and reverted to its natural courſe and offices. *S. Ambroſe* ſays, that this woman was *Martha*. But it is not likely that ſhe was a Jeweſſe, but a Gentile, becauſe of that return, which ſhe made in memory of her cure, and honour of Jeſus according to the Gentile rites. For [a] *Euſebius* reports that himſelf ſaw at *Cæſarea Philippi* a ſtatue of braſs repreſenting a woman kneeling at the feet of a goodly perſonage, who held his hand out to her in a poſture of granting her requeſt, and doing favour to her; and the inhabitants ſaid it was erected by the care and coſt of this woman, adding (whether out of truth or eaſineſs is not certain) that at the pedeſtal of this ſtatue an uſual plant did grow, which when it was come up to that maturity and height as to arrive at the fringes of the braſs monument, it was medicinal in many dangerous diſeaſes; ſo far *Euſebius*. Concerning which ſtory I ſhall make no cenſure, but this, that ſince *S. Mark*, and *S. Luke* affirm that this woman before her cure had ſpent all her ſubſtance upon Phyſitians, it is not eaſily imaginable how ſhe ſhould become able to diſpend ſo great a ſum of mony as would purchaſe two ſo great ſtatues of braſs:

[a] Lib. 7. hiſt. c. 14. Εἰκόνων Χριστοῦ ἄγαλμα & τῷ Χριστῷ ἀνδρείκελα apud Sozomen. l. 5. c. 20. *Johan. Damaſ. de imagin. orat. 3. ex Chronico Johan. Malalæ Antioch. Epiſc. ait ſupplicem libellum oblatum Philippo Tetrarchæ Trachonitidis regionis, ut liceret ſtatuas erigere in memoriam accepti beneficii.*

Mark 5. 26. Luke 8. 43.

braſs: and if ſhe could, yet it is ſtill more unlikely that the Gentile Princes and Proconſuls who ſearched all places publick and private, and were curiouſly diligent to deſtroy all honorary monuments of Chriſtianity, ſhould let this alone; and that this ſhould eſcape not only the diligence of the perſecutors, but the fury of ſuch wars and changes as happened in Paleſtine, and that for three hundred years together, it ſhould ſtand up in defiance of all violences aud changable fate of all things. However it be, it is certain that the book againſt Images publiſhed by the command of *Charles* the great 850 years agoe, gave no credit to the ſtory: and if it had been true, it is more then probable that *Juſtin Martyr* who was born and bred in Paleſtine, and *Origen* who lived many years in *Tyre* in the neighbourhood of the place where the ſtatue is ſaid to ſtand, and were highly diligent to heap together all things of advantage and reputation to the Chriſtian cauſe, would not have omitted ſo notable an inſtance. It is therefore likely that the ſtatues which *Euſebius* ſaw, and concerning which he heard ſuch ſtories, were firſt placed there upon the ſtock of a heathen ſtory or Ceremony, and in proceſs of time for the likeneſs of the figures, and its capacity to be tranſlated to the Chriſtian ſtory, was by the Chriſtians in after-ages attributed by a fiction of fancy, and afterwards by credulity confidently applyed to the preſent narrative.

Lib. 4. de imagin. c. 15.

21. When JESUS was come to the rulers houſe, he found the minſtrels making their funeral noiſes for the death of *Jairus* daughter, and his ſervants had met him, and acquainted him of the death of the child; yet JESUS turned out the minſtrels, and entred with the parents of the child into her chamber, and taking her by the hand called her, and awakened her from her ſleep of death, and commanded them to give her to eat, and enjoyned them not to publiſh the miracle. But as flames ſuppreſſed by violent detentions break out and rage with a more impetuous and rapid motion: ſo it hapned to Jeſus, who endeavouring to make the noiſes and reports of him leſs popular, made them to be Oecumenical; for not only we do that moſt greedily, from which we are moſt reſtrained, but a great merit enamel'd with humility, and reſtrained with modeſty, grows more beauteous and florid, up to the heights of wonder and glories.

22. As he came from *Jairus* houſe he cured two blind men upon their petition and confeſſion, that they did believe in him, and caſt out a dumb Devil, ſo much to the wonder and amazement of the people, that the Phariſes could hold no longer, being ready to burſt with envie; but ſaid, *he caſt out Devils by help of the Devils*: Their malice being, as uſually it is, contradictory to its own deſign, by its being unreaſonable; nothing being more ſottiſh then for the Devil to divide his kingdome upon a plot; to ruine his certainties upon hopes future and contingent. But this was but the firſt eruption of their malice, all the year laſt paſt which was the firſt year of Jeſus preaching, all was quiet, neither the Jews, nor the Samaritans, nor the Galileans did maligne his doctrine or perſon, but he preached with much peace on all hands, for this was the year which the Prophet *Iſaiah* called in his prediction, *the acceptable year of the* LORD.

Epiphan. in Panar. lib. 2. tom. 1. hæreſ. 51.

Ad.

Ad. SECT. 12.

Conſiderations upon the entercourſe happening between the holy JESUS, *and the woman of* Samaria.

1. WHen the holy JESUS perceiving it unſafe to be at *Jeruſalem* returned to *Galilee*, where the largeſt ſcene of his Prophetical office was to be repreſented, he journeyed on foot through *Samaria*, and being weary and faint, hungry and thirſty, he ſate down by a well, and begged water of a Samaritan woman, that was a ſinner, who at firſt refuſed him with ſome incivility of language. But he, inſtead of returning anger, and paſſion to her rudeneſs, which was commenced upon the intereſt of a miſtaken * religion, preached the coming of the Meſſias to her, unlockt the ſecrets of her heart, and let in his grace, and made a fountain of living water to ſpring up in her ſoul, to extinguiſh the impure flames of luſt, which had ſet her on fire, burning like hell ever ſince the death of her [a] fifth husband, ſhe then becoming a concubine to the ſixth. Thus Jeſus tranſplanted nature into grace, his hunger and thirſt into religious appetites, the darkneſs of the Samaritan into a clear revelation, her ſin into repentance and charity, and ſo quenched his own thirſt by relieving her needs: and as it was meat to him to do his Fathers will, ſo it was drink to him to bring us to drink of the fountain of living water. For thus GOD declared it to be a delight to him to ſee us live, as if he were refreſhed by thoſe felicities, which he gives to us as communications of his grace, and inſtances of mercy and conſignations to heaven. Upon which we can look with no eye, but ſuch as ſees and admires the excellency of the Divine charity, which being an emanation from the mercies, and eſſential compaſſion of eternity, GOD cannot chooſe but rejoyce in it, and love the works of his mercy, who was ſo well pleaſed in the works of his power. He that was delighted in the creation, was highly pleaſed in the nearer conveyances of himſelf, when he ſent the holy Jeſus to bear his image, and his mercies, and his glories, and offer them to the uſe and benefit of man. For this was the chief of the works of GOD, and therefore the bleſſed Maſter could not but be highlieſt pleaſed with it, in imitation of his heavenly Father.

* *Apud ipſos fides obſtinata, miſericordia in promptu, adverſus omnes alios hoſtile odium.* Tacit.

[a] *Quæ nubit toties non nubit, adultera lege eſt, Offendor mœcha ſimpliciore minus.* Martial. ep.

2. The woman obſerving our Saviour to have come with his face from *Jeruſalem*, was angry at him upon the quarrel of the old ſchiſm. The *Jews* and the *Samaritans* had differing rites, and the zealous perſons upon each ſide did commonly diſpute themſelves into uncharitableneſs: and ſo have Chriſtians upon the ſame confidence, and zeal, and miſtake. For although *righteouſneſs hath no fellowſhip with unrighteouſneſs, nor Chriſt with Belial*; yet the conſideration of the crime of hereſy, which is a ſpiritual wickedneſs, is to be ſeparate from the perſon, who is material. That is, no ſpiritual communion is to be endured with heretical perſons, when

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it is certain they are such, when they are convinced by competent authority and sufficient argument. But the persons of the men are to be pitied, to be reproved, to be redargued, and convinced, to be wrought upon by fair complyances and the offices of civility, and invited to the family of faith by the best arguments of charity, and the instances of a holy life; 1 Pet. 1. 12. *having our conversation honest among them, that they may, beholding your good works, glorifie GOD in the day, when he shall visit them.* Indeed if there Tit. 2. 10. be danger, that is, a weak understanding may not safely converse in civil 2 Epist. Joh. 10. society with a subtile heretick; In such cases they are to be avoided, not saluted: But as this is only, when the danger is by reason of the unequal capacities, and strengths of the person; so it must be only, when the article is certainly heresy, and the person criminal, and interest is the ingredient in the perswasion, and a certain and a necessary truth destroyed Irenæ. l. 3. c. 3 Euse. l. 3. c. 13. by the opinion. We read that *S. John* spying *Cerinthus* in a bath, refused to wash there where the enemy of GOD and his holy Son had been. This is a good precedent for us, when the case is equal. *S. John* could discern the spirit of *Cerinthus*, and his heresy was notorious, fundamental and highly criminal, and the Apostle a person assisted up to infallibility. And possibly it was done by the whisper of a Prophetick spirit, and upon a miraculous design; for immediately upon his retreat the bath fell down, and crushed *Cerinthus* in the ruines. But such acts of aversation as these are not easily by us to be drawn into example, unless in the same or the parallel concourse of equally concluding accidents. We must not quickly, nor upon slight grounds, nor unworthy instances call [heretick,] there had need be a long process, and a high conviction, and a competent Judge, and a necessary article, that must be ingredients into so sad and decretory definitions, and condemnation of a person or opinion. But if such instances occurre, come not near the danger, nor the scandal. And this advice *S. Cyprian* gave to the Lay people of his Dioceſs. Let them decline their discourses, whose Sermons *creep and* lib. 1. ep. 3. *corrode like a Cancer, let there be no colloquies, no banquets, no commerce with such, who are excommunicate and justly driven from the communion of the* Serm. 5. de jejun. decimi Mensis. "*Church.* For such persons (as *S. Leo* descants, upon the Apostles ex- "pression of heretical discourses) creep in humbly, and with small and "modest beginnings, they catch with flattery, they bind gently, and kill "privily. Let therefore all persons, who are in danger, secure their persons, and perswasions by removing far from the infection. And for the scandal *S. Herminigilda* gave an heroick example, which in her perswasion, and the circumstances of the age, and action deserved the highest testimony of zeal, religious passion, and confident perswasion. For she Gregor. l. 3. dial. 3. 13. rather chose to dye by the mandate of her tyrant Father *Leonigildus* the Goth, then she would at the Paschal solemnity receive the blessed Sacrament at the hand of an Arian Bishop.

3. But excepting these cases, which are not to be judged with forwardness, nor rashly taken measure of, we finde that conversing charitably with persons of differing perswasions hath been instrumental to their conversion, and GODS glory. The believing wife may sanctify the unbelieving husband; and we finde it verified in Church story. *S. Cecily*, converted her husband *Valerianus*; *S. Theodora* converted *Sisinius*; *S. Monica* converted *Patricius*; and *Theodelinda Agilulphus*; *S. Clotilda* perswaded King *Clodoveus* to be a Christian; And *S. Natalia* perswaded

ſwaded *Adrianus* to be a Martyr. For they having their converſation honeſt, and holy, amongſt the unbelievers ſhined like virgin Tapers in the midſt of an impure priſon, and amuſed the eyes of the ſons of darkneſs with the brightneſs of the flame. For the excellency of a holy life is the beſt argument of the inhabitation of *GOD within the ſoul:* and who will not offer up his underſtanding upon that Altar, where a Deity is placed as the Preſident, and authour of religion? And this very entercourſe of the holy JESUS with the woman is abundant argument, that it were well we were not ſo forward to refuſe communion with diſſenting perſons, upon the eaſie and confident miſtakes of a too forward zeal. They that call heretick may themſelves be the miſtaken perſons, and by refuſing to communicate the civilities of hoſpitable entertainment may ſhut their doors upon truth, and their windows againſt light, and refuſe to let ſalvation in. For ſometimes ignorance is the only parent of our perſwaſions, and many times intereſt hath made an impure commixture with it, and ſo produced the iſſue.

4. The holy JESUS gently inſinuates his diſcourſes. *If thou hadſt known who it is, that askes thee water, thou wouldeſt have asked water of him.* Oftentimes we know not the perſon, that ſpeaks, and we uſually chooſe our doctrine by our affections to the man: but then if we are uncivil upon the ſtock of prejudice, we do not know, that it is CHRIST that calls our underſtandings to obedience, and our affections to duty, and complyances. The woman little thought of the glories, which ſtood right againſt her. He that ſate upon the Well had a throne placed above the heads of Cherubims. In his arms, who there reſted himſelf, was the ſanctuary of reſt, and peace, where wearied ſouls, were to lay their heads, and diſpoſe their cares, and there to turn them into joyes, and to guild their thrones with glory. That holy tongue, which was parched with heat, ſtreamed forth rivulets of holy doctrine, which were to water all the world, to turn our deſarts into Paradiſe. And though he begged water at *Jacobs* well, yet *Jacob* drank at his: For at his charge all *Jacobs* flocks and family were ſuſtained, and by him *Jacobs* poſterity were made honourable and redeemed. But becauſe this well was deep, and the woman had nothing to draw water with, and of her ſelf could not fathome ſo great a depth, therefore ſhe refuſed him, juſt as we do, when we refuſe to give drink to a thirſty Diſciple. CHRIST comes in that humble manner of addreſs, under the vail of poverty or contempt, and we cannot ſee Chriſt from under that robe, and we ſend him away without an alms, little conſidering, that when he begs an almes of us in the inſtance of any of his poor relatives, he askes of us but to give him occaſion to give a bleſſing for an almes. Thus do the Miniſters of religion aske ſupport, but when the lawes are not more juſt, then many of the people are charitable, they ſhall fare as their Maſter did; they ſhall preach, but unleſſe they can draw water themſelves, they ſhall not drink; but *ſi ſcirent* if men did but know, who it is that askes them, that it is Chriſt either in his Miniſters, or Chriſt in his poor ſervants, certainly they could not be ſo obſtructed in the iſſues of their juſtice and charity, but would remember that no honour could be greater, no love more fortunate, then to meet with an opportunity to be expreſſed in ſo noble a manner, that GOD himſelf is pleaſed to call his own relief.

5. When

5. When the Diſciples had returned from the town, whither they went to buy proviſion, they wondred to ſee *the Maſter* talking alone, with a woman. They knew he never did ſo before, they had obſerved him to be of a reſerved deportment, and not only innocent, but ſecure from the dangers of malice, and ſuſpicion in the matter of incontinence. The Jews were a jealous and froward people; and as nothing will more blaſt the reputation of a Prophet then effeminacy and wanton affections; ſo he knew no crime was ſooner objected, or harder cleared then that: Of which, becauſe commonly it is acted in privacy, men look for no probation, but pregnant circumſtances, and arguments of ſuſpect: ſo nothing can waſh it off, untill a man can prove a negative; and if he could, yet he is guilty enough in the eſtimate of the vulgar for having been accuſed. But then becauſe nothing is ſo deſtructive of the reputation of a Governour, ſo contradictory to the authority and dignity of his perſon, as the low and baſer appetites of uncleanneſs, and the conſequent ſhame and ſcorn, (inſomuch that *David* having faln into it, prayed GOD to confirm or eſtabliſh him *ſpiritu principali* with the ſpirit of a Prince, The ſpirit of luſt being uningenuous and ſlaviſh) the holy Jeſus, who was to eſtabliſh a new law in the authority of his perſon, was highly curious ſo to demean himſelf, that he might be a perſon uncapable of any ſuch ſuſpicions, and of a temper apt, not only to anſwer the calumny, but alſo to prevent the jealouſie. But yet now he had a great deſign in hand, he meant to reveal to the Samaritans the coming of the *Meſſias*, and to this, his diſcourſe with the woman was inſtrumental. And in imitation of our great Maſter, ſpiritual perſons and the guides of others, have been very prudent and reſerved in their ſocieties and entercourſe with women. Hereticks have ſerved their ends upon the impotency of the ſex, and having *led captive ſilly women*, lead them about as triumphs of luſt, and knew no ſcandal greater then the ſcandal of hereſy, and therefore ſought not to decline any, but were infamous in their unwary and luſtful mixtures; *Simon Magus* had his *Helena* partner of his luſt and hereſie; The authour of the ſect of the *Nicolaitans* (if S. *Hierom* was not miſinformed) had whole troops of women; *Marcion* ſent a woman as his emiſſary to *Rome*; *Apelles* had his *Philomene*; *Montanus*, *Priſca* and *Maximilla*; *Donatus* was ſerved by *Lucilla*, *Helpidius* by *Agape*, *Priſcillian* by *Galla*, and *Arrius* ſpreads his nets by opportunity of his converſation with the Princes ſiſter, and firſt he corrupted her, then he ſeduced the world.

6. But holy perſons preachers of true religion, and holy doctrines, although they were careful by publick homilies to inſtruct the female Diſciples, that they who are heirs together with us of the ſame hope, may be ſervants in the ſame Diſcipline, and inſtitution; yet they remitted them to their * Husbands and *Guardians* to be taught at home. And when any perſonal tranſactions concerning the needs of their ſpirit were of neceſſity to intervene between the Prieſt and a woman, the action was done moſt commonly under publick teſt: or if in private, yet with much caution and obſervation of circumſtance, which might as well prevent ſuſpicion, as preſerve their innocence. Converſation and frequent and familiar addreſs does too much riſle the ligaments and reverence of ſpiritual authority, and amongſt the beſt perſons is matter of danger.

*1 Cor. 14. 35

When

When the Cedars of Libanus have been obſerved to fall, when *David* and *Solomon* have been diſhonoured, he is a bold man, that will venture further, then he is ſent in errand by neceſſity, or invited by charity, or warranted by prudence. I deny not but ſome perſons have made holy friendſhips with women: S. *Athanaſius* with a devout and religious virgin, S. *Chryſoſtome* with *Olympia*, S. *Hierom* with *Paula Romana*, S. *John* with the elect Lady, S. *Peter* and S. *Paul* with * *Petronilla* and *Tecla*. And therefore it were a jealouſie beyond the ſuſpicion of Monks and Eunuchs to think it impoſſible to have a chaſt converſation with a diſtinct ſex. 1. A pure, and right intention; 2. An entercourſe not extended beyond neceſſity, or holy ends; 3. A ſhort ſtay; 4. Great modeſty: 5. And the buſineſs of religion, will by GODS grace hallow the viſit, and preſerve the friendſhip in its being ſpiritual, that it may not degenerate into carnal affection: And yet theſe are only adviſes uſeful, when there is danger in either of the perſons, or ſome ſcandal incident to the profeſſion, that to ſome perſons, and in the conjunction of many circumſtances are oftentimes not conſiderable.

* *Quam B. Petri filiam naturalem non fuiſſe recte probat Baronius.*

7. When JESUS had reſolved to reveal himſelf to the woman, he firſt gives her occaſion to reveal her ſelf to him, fairly inſinuating an opportunity to confeſs her ſins, that having purged her ſelf from her impurity ſhe might be apt to entertain the article of the revelation of the Meſſias; And indeed a crime in our manners is the greateſt indiſpoſition of our underſtanding to entertain the truth and doctrine of the Goſpel; eſpecially when the revelation conteſts againſt the ſin, and profeſſes open hoſtility to the luſt. For faith being the gift of GOD, and an illumination, the Spirit of GOD will not give this light to them, that prefer their darkneſs before it; either the will muſt open the windows, or the light of faith will not ſhine into the chamber of the ſoul. *How can ye believe* (ſaid our bleſſed Saviour) *that receive honour one of another?* Ambition, and Faith; believing GOD, and ſeeking of our ſelves, are incompetent and totally incompoſſible. And therefore *Serapion* Biſhop of *Thmuis* ſpake like an Angel (ſaith *Socrates*) ſaying, *that the minde, which feedeth upon ſpiritual knowledge, muſt throughly be cleanſed. The iraſcible faculty muſt firſt be cured with brotherly love and charity, and the concupiſcible, muſt be ſuppreſſed with continency and mortification.* Then may the underſtanding apprehend the myſterioufneſs of Chriſtianity. For ſince Chriſtianity is a holy Doctrine, if there be any remanent affections to a ſin, there is in the ſoul a party diſaffected to the entertainment of the inſtitution, and we uſually believe, what we have a minde to; Our underſtandings, if a crime be lodged in the will, being like icterical eys, tranſmitting the ſpecies to the ſoul with prejudice, diſaffection, and colours of their own framing. If a Preacher ſhould diſcourſe, that there ought to be a parity amongſt Chriſtians, and that their goods ought to be in common, all men will apprehend, that not Princes and rich perſons, but the poor and the ſervants would ſooneſt become Diſciples, and believe the Doctrines, becauſe they are the only perſons likely to get by them, and it concerns the other not to believe him, the Doctrine being deſtructive of their intereſts. Juſt ſuch a perſwaſion is every perſevering love to a vitious habit, it having poſſeſſed the underſtanding with fair opinions of it, and ſurpriſed the will with paſſion, and

John 5. 44.

L. 4. hiſt. c. 23.

Lurida praterea fiunt quæcunque tuentur
Arquati ——— ———
Multáque ſunt oculis in rerum denique miſta
Quæ contage ſua palloribus omnia pingunt.
Lucret. lib. 4.

and deſires, whatſoever Doctrine is its enemy, will with infinite difficulty be entertained. And we know a great experience of it in the article of the Meſſias dying on the Croſſe, which though infinitely true, yet becauſe to the Jews it was a ſcandal, and to the Greeks fooliſhneſſe, it could not be believed, they remaining in that indiſpoſition; that is, unleſſe the will were firſt ſet right and they willing to believe any truth, though for it they muſt diſclaim their intereſt: Their underſtanding was blinde, becauſe the heart was hardened and could not receive the impreſſion of the greateſt moral demonſtration in the world.

8. The holy JESUS asked water of the woman, unſatisfying water, but promiſed that himſelf to them that aske him, would give waters of life, and ſatisfaction infinite; ſo diſtinguiſhing the pleaſures, and appetites of this world from the deſires and complacencies ſpiritual. Here we labour, but receive no benefit; we ſow many times, and reap not; or reap, and do not gather in; or gather in, and do not poſſeſs; or poſſeſs, but do not enjoy; or if we enjoy, we are ſtill unſatisfied, it is with anguiſh of ſpirit and circumſtances of vexation. A great heap of riches make neither our cloaths warm, nor our meat more nutritive, nor our beaverage more pleaſant, and it feeds the eye, but never fills it, but like drink to an hydropick perſon increaſes the thirſt and promotes the torment. But the grace of GOD, though but like a grain of muſtard ſeed, fills the furrows of the heart; and as the capacity increaſes, it ſelf grows up in equal degrees, and never ſuffers any emptineſs or diſſatisfaction, but carries content and fulneſs all the way, and the degrees of augmentation are not ſteps and near approaches to ſanctification, but increaſings of the capacity; the ſoul is ſatisfied all the way, and receives more, not becauſe it wanted any, but that it can now hold more, is more receptive of felicities; and in every minute of ſatisfaction, there is ſo excellent a condition of joy, and high ſatisfaction, that the very calamities, the afflictions and perſecutions of the world are turned into felicities by the activity of the prevailing ingredient, like a drop of water falling into a tun of wine, it is aſcribed into a new family, loſing its own nature by a converſion into the more noble. For now that all paſſionate deſires are dead, and there is nothing remanent that is vexatious, the peace, the ſerenity, the quiet ſleeps, the evenneſſe of ſpirit and contempt of things below, remove the ſoul from all neighbourhood of diſpleaſure, and place it at the foot of the throne, whither when it is aſcended, it is poſſeſſed of felicities eternal. Theſe were the waters, which were given to us to drink, when with the rod of GOD the rock CHRIST JESUS was ſmitten: the Spirit of GOD moves for ever upon theſe waters, and when the Angel of the Covenant had ſtirred the pool, who ever deſcends hither ſhall finde health and peace, joyes ſpiritual and the ſatisfaction of eternity.

The

The PRAYER.

O Holy JESUS, Fountain of eternal life, thou ſpring of joy and ſpiritual ſatisfactions, let the holy ſtream of blood and water iſſuing from thy ſacred ſide cool the thirſt, ſoften the hardneſs, and refreſh the barrenneſs of my deſert ſoul; that I thirſting after thee, as the wearied Hart after the cool ſtream, may deſpiſe all the vainer complacencies of this world, refuſe all ſocieties, but ſuch as are ſafe, pious, and charitable, mortifie all ſottiſh appetites, and may deſire nothing but thee, ſeek none but thee, and reſt in thee with intire derelliction of my own captive inclinations; that the deſires of nature may paſs into deſires of grace, and my thirſt and my hunger may be ſpiritual, and my hopes placed in thee, and the expreſſes of my charity upon thy relatives; and all the parts of my life may ſpeak thy love, and obedience to thy Commandements, that thou poſſeſſing my ſoul, and all its faculties during my whole life, I may poſſeſſe thy glories in the fruition of a bleſſed eternity; by the light of thy Goſpel here, and the ſtreams of thy grace being guided to thee the fountain of life, and glory, there to be inebriated with the waters of Paradiſe, with joy and love and contemplation, adoring and admiring the beauties of the LORD for ever and ever, Amen.

Ad SECT. 12.

Conſiderations of Chriſts firſt Preaching, and the accidents happening about that time.

1. WHen *John* was caſt into priſon, then began JESUS to preach; not only becauſe the miniſtery of *John* by order of divine deſignation was to precede the publication of JESUS, but alſo upon prudent conſiderations, and deſignes of providence, leſt two great perſonages at once upon the theatre of Paleſtine might have been occaſion of divided thoughts, and theſe have determined upon a ſchiſm, ſome profeſſing themſelves to be of CHRIST, ſome of *John*. For once an offer was made of a dividing Queſtion by the ſpite of the Phariſees, *Why do the Diſciples of John faſt often, and thy Diſciples faſt not?* But when *John* went off from the ſcene, then JESUS appeared like the Sun in ſucceſſion to the morning Star, and there were no divided intereſts upon miſtake, or the fond adherencies of the followers: and although the holy JESUS would certainly have cured all accidental inconveniences, which might have happened in ſuch accidents, yet this may become a precedent to all Prelates to be prudent in avoiding all occaſions of a ſchiſm, and rather then divide a people, ſubmit and relinquiſh an opportunity of preaching to their inferiours, as knowing that GOD is better ſerved by charity, then a homily, and if my modeſty made me reſign to my inferiour, the advantages of honour

to GOD by the cession of humility are of greater consideration, then the smaller and accidental advantages of better penned and more accurate discourses. But our blessed Lord designing to gather Disciples did it in the manner of the more extraordinary persons and Doctors of the Jews, and particularly of the Baptist, he initiated them into the institution by the solemnity of a Baptism; but yet he was pleased not to minister it in his own person. His Apostles were baptized in *Johns* baptism, said *Tertullian*; or else, S. *Peter* was only baptized by his Lord, and he baptized the rest. However, the Lord was pleased to depute the ministery of his servants, that so he might constitute a Ministery; that he might reserve it to himself as a specialty to baptize with the Spirit, as his servants did with water; that he might declare that the efficacy of the Rite did not depend upon the Dignity of the Minister, but his own institution, and the holy Covenant; and lastly, lest they who were baptized by him in person, might please themselves above their brethren whose needs were served by a lower ministery.

Lib. de Baptis.

2. The holy JESUS, the great Physician of our souls, now entring upon his cure, and the Diocese of *Palestine*, which was afterwards enlarged to the pale of the Catholick Church, was curious to observe all advantages of prudence for the benefit of souls, by the choice of place, by quitting the place of his education, (which because it had been poor and humble was apt to procure contempt to his doctrine, and despite to his person) by fixing in *Capernaum*, which had the advantage of popularity, and the opportunity of extending the benefit, yet had not the honour, and ambition of *Jerusalem*; that the Ministers of religion might be taught to seek and desire imployment in such circumstances, which may serve the end of GOD, but not of ambition; to promote the interest of souls, but not the inordination of lower appetites. JESUS quitted his natural and civil interests, when they were less consistent with the end of God, and his Prophetical office, and considered not his Mothers house, and the voicinage in the accounts of religion beyond those other places, in which he might better do his Fathers work; In which a forward piety might behold the insinuation of a duty to such persons, who by rights of law and custome were so far instrumental to the cure of souls, as to design the persons; they might do but duty if they first considered the interests of souls before the advantages of their kindred, and relatives, and although if all things else be alike, they may in equal dispositions prefer their own before strangers; yet it were but reason, that they should first consider sadly, if the men be equal, before they remember that they are of the kindred, and not let this consideration be ingredient into the former judgment. And, another degree of liberty yet there is, if our kindred be persons apt and holy, and without exceptions either of law, or prudence, or religion, we may do them advantages before others, who have some degrees of learning and improvement beyond the other; or else no man might lawfully prefer his kindred, unless they were absolutely the ablest in a Diocese or Kingdome; which doctrine were a snare apt to produce scruples to the Consciences rather then advantages to the cure. But then also Patrons should be careful, that they do not account their Clerks by an estimate taken from comparison with unworthy Candidates, set up on purpose, that when we choose our kindred we may abuse our consciences by saying, We have fulfilled our trust, and made election of the more worthy.

thy. In theſe and the like caſes, let every man who is concerned, deal with juſtice, nobleneſſe, and ſincerity, with the ſimplicity of a Chriſtian, and the wiſdome of a man, without tricks and ſtratagems to diſadvantage the Church by doing temporal advantages to his friend or family.

3. The bleſſed Maſter began his office with a Sermon of repentance, as his Deceſſor *John* the Baptiſt did in his miniſtration, to tell the world that the new Covenant, which was to be eſtabliſhed by the mediation and office of the holy JESUS, was a Covenant of grace and favour, not eſtabliſhed upon works but upon promiſes, and remiſſion of right on Gods part, and remiſſion of ſins on our part. The law was a Covenant of works, and who ever prevaricated any of its ſanctions in a conſiderable degree, he ſtood ſentenced by it without any hopes of reſtitution ſupplyed by the Law. And therefore it was the *Covenant of works*; not becauſe good works were then required more then now, or becauſe they had more efficacy then now, but becauſe all our hopes did rely upon the perfection of works and innocence without the ſuppletories of grace, pardon, and repentance. But the Goſpel is therefore *a Covenant of grace*, not that works are excluded from our duty, or from cooperating to heaven; but that becauſe there is in it ſo much mercy, that the imperfections of the works are made up by the grace of JESUS, and the defects of innocence are ſupplied by the ſubſtitution of repentance. Abatements are made for the infirmities and miſeries of humanity; and if we do our endeavour now after the manner of men, the faith of JESUS CHRIST, that is, conformity to his laws, and ſubmiſſion to his doctrine, entitles us to the grace he hath purchaſed for us, that is, our ſins for his ſake ſhall be pardoned. So that the Law and the Goſpel are not oppoſed barely upon the title of *faith* and *works*, but as *the Covenant of faith*, and *the Covenant of works*. In the faith of a Chriſtian works are the great ingredient, and the chief of the conſtitution, but the Goſpel is not *a Covenant of works*, that is, it is not an agreement upon the ſtock of innocence without allowances of repentance, requiring obedience in rigour, and ſtricteſt eſtimate. But the Goſpel requires the holineſs of a Chriſtian, and yet after the manner of a man; for, alwayes provided, that we do not allow to our ſelves a liberty, but endeavour with all our ſtrength, and love with all our ſoul; that, which if it were upon our allowance would be required at our hands, now that it is againſt our will, and highly conteſted againſt, is put upon the ſtock of CHRIST, and allowed to us by GOD in the accounts of pardon, by the merits of JESUS, by the Covenant of the Goſpel. And this is the repentance and remiſſion of ſins, which *John* firſt preached upon the approximation of the Kingdome, and CHRIST at the firſt manifeſtation of it, and the Apoſtles afterward in the Name of JESUS.

4. JESUS now having begun his preaching, began alſo to gather his family; and firſt called *Simon* and *Andrew*, then *James* and *John*, at whoſe vocation he wrought a miracle, which was a ſignification of their office, and the ſucceſs of it; a draught of fiſhes ſo great and prodigious, that it convinc'd them that he was a perſon very extraordinary, whoſe voice the Fiſhes heard, and came at his call; and ſince he deſigned them to become fiſhers of men, although themſelves were as unlikely inſtru-

ments to perſwade men, as the voice of the Son of man to command fiſhes, yet they ſhould prevail in ſo great numbers, that the whole world ſhould run after them, and upon their Summons come into the net of the Goſpel; becoming Diſciples of the glorious *Nazarene*. *S. Peter* the firſt time that he threw his net, at the deſcent of the holy Ghoſt in *Pentecoſt*, catched three thouſand men; and at one Sermon ſometimes the Princes of a Nation have been converted, and the whole land preſently baptized; and the multitudes ſo great, that the Apoſtles were forced to deſign ſome men to the miniſtration of baptiſm by way of peculiar office; and it grew to be work enough, the eaſineſs of the miniſtery being made buſie, and full of imployment, where a whole Nation became Diſciple. And indeed the Doctrine is ſo holy, the principle ſo divine, the inſtruments ſo ſupernatural, the promiſes ſo glorious, the revelations ſo admirable, the rites ſo myſterious, the whole fabrick of the Diſcipline ſo full of wiſdome, perſwaſion and energy, that the infinite number of the firſt converſions were not ſo great a wonder, as that there are ſo few now: Every man calling himſelf *Chriſtian*, but few having that *power of godlineſs*, which diſtinguiſhes *Chriſtian* from a word, and an empty name. And the Word is now the ſame, and the arguments greater, for ſome have been growing ever ſince, as the prophecies have been fulfilled, and the Sermons more, and the Spirit the ſame, and yet ſuch diverſity of operations, that we hear and read the Sermons and dictates Evangelical, as we do a Romance, but that it is with leſs paſſion, but altogether as much unconcerned, as with a ſtory of *Salmanaſſer*, or *Ibrahim Baſſa*; For we do not leave one vice, nor reject one luſt, nor deny one impetuous temptation the more for the four Goſpels ſake, and all *S. Pauls* Epiſtles mingled in the argument. And yet all think themſelves fiſhes within CHRISTS net, and the prey of the Goſpel; and it is true they are ſo; for the Kingdome is like unto a net, which incloſed fiſhes good and bad, but this ſhall be of ſmall advantage, when the net ſhall be drawn to the ſhore, and the ſeparation made.

5. When JESUS called thoſe Diſciples, they had been fiſhing all night, and caught nothing; but when CHRIST bade them let down the net, they took multitudes: to ſhew to us, that the ſucceſſe of our endeavours is not in proportion to our labours, but the Divine aſſiſtance, and benediction. It is not the excellency of the inſtrument, but the capacity of the Subject, nor yet this alone, but the aptneſſe of the application, nor that without an influence from heaven, can produce the fruits of a holy perſwaſion, and converſion. *Paul may plant, and Apollo may water, but GOD gives the increaſe.* Indeed when we let down the nets at the Divine appointment, the ſucceſs is the more probable, and certainly GOD will bring benefit to the place, or honour to himſelf, or ſalvation to them that will obey, or conviction to them that will not: But what ever the fruit be in reſpect of others, the reward ſhall be great to themſelves. And therefore S. *Paul* did not ſay he had profited, *but he had laboured more then they all*, as knowing the Divine acceptance would take its account in proportion to our endeavours and intendments, not by commenſuration to the effect, which being without us, depending upon GODS bleſſing, and the cooperation of the recipients can be no ingredients into our account. But this alſo may help to ſupport the wearineſs of our hopes, and the protraction and deferring of our expectation, if a laborious

laborious Prelate, and an aſſiduous Preacher have but few returns to his many cares and greater labours. A whole night a man may labour (the longeſt life is no other) and yet catch nothing, and then the Lord may viſit us with his ſpecial preſence, and more forward aſſiſtances, and the harveſt may grow up with the ſwiftneſs of a gourd, and the fruitfulneſs of Olives, and the plaiſance of the vine, and the ſtrength of wheat. And whole troops of penitents may ariſe from the darkneſs of their graves, at the call of one Sermon, even when he pleaſe: and till then we muſt be content that we do our duty, and lay the conſideration of the effect at the feet of Jeſus.

6. In the dayes of the Patriarchs, the governours of the Lords people were called *Shepherds*; ſo was *Moſes*, and ſo was *David*. In the days of the Goſpel they are Shepherds ſtill, but with the addition of a new appellative, for now they are called *Fiſhers*; both the callings were honeſt, humble, and laborious, watchfull and full of trouble, but now that both the titles are conjunct we may obſerve the ſymbol of an implicit and folded duty. There is much ſimplicity and care in the Shepherds Trade: There is much craft and labour in the Fiſhers; and a Prelate is to be both full of piety to his flock, carefull of their welfare; yet becauſe in the political and ſpiritual ſenſe too, *feeding* and *governing* are the ſame duty, it concerns them that have cure of ſouls to be diſcreet and wary, obſervant of advantages, laying ſuch baits for the people, as may entice them into the nets of JESUS Diſcipline. *But being crafty I caught you* (ſaith S. *Paul*) For he was a fiſher too, and ſo muſt ſpiritual perſons be fiſhers to all ſpiritual ſenſes of watchfulneſs and care and prudence; only they muſt not fiſh for preferment and ambitious purpoſes, but muſt ſay with the King of *Sodom*, *Date nobis animas, cætera vobis tollite*, which S. *Paul* renders, *We ſeek not yours, but you*. And in order to ſuch acquiſt, the purchaſe of ſouls, let them have the diligence, and the craft of fiſhers, the watchfulneſs and care of ſhepherds, the prudence of politicks, the tenderneſs of parents, the ſpirit of Government, the warineſs of obſervation, great knowledge of the diſpoſitions of their people, and experience of ſuch advantages, by means of which they may ſerve the ends of God, and of ſalvation upon their ſoul.

7. When *Peter* had received the fruits of a rich miracle in the prodigious and proſperous draught of fiſhes, he inſtantly fals down at the feet of Jeſus, and confeſſes himſelf a ſinner, and unworthy of the preſence of Chriſt. In which confeſſion I not only conſider the conviction of his underſtanding by the teſtimony of the miracle, but the modeſty of his ſpirit, who in his exaltation, and the joy of a ſudden and a happy ſucceſs, retired into humility and conſideration of his own unworthineſs, leſt as it happens in ſudden joys, the laviſhneſs of his ſpirit ſhould tranſport him to intemperance, to looſer affections, to vanity, and gariſhneſs, leſs becoming the ſeverity and government of a Diſciple of ſo great a Maſter. For in ſuch great and ſudden accidents men uſually are diſſolved and melted into joy and inconſideration, and let fly all their ſevere principles and diſcipline of manners, till as *Peter* here did, though to another purpoſe, they ſay to Chriſt, *Depart from me O Lord*, as if ſuch excellencies of joyes like the leſſer ſtars did diſappear at the preſence of him, who is the fountain of all joyes regular and juſt. When the ſpirits of

the body have been bound up by the cold winter ayr, the warmth of the Spring makes ſo great an aperture of the paſſages, and by conſequence ſuch diſſolution of ſpirits in the preſence of the Sun, that it becomes the occaſion of feavers and violent diſeaſes. Juſt ſuch a thing is a ſudden joy, in which the ſpirits leap out from their cels of auſterity and ſobriety, and are warmed into feavers and wildneſſes, and forfeiture of all judgement and rigorous underſtanding. In theſe accidents the beſt advice is to temper and allay our joyes with ſome inſtant conſideration of the vileſt of our ſins, the ſhamefulleſt of our diſgraces, the moſt dolorous accident of our lives, the worſt of our fears, with meditation of Death, or the terrours of Dooms-day, or the unimaginable miſeries of damned and accurſed ſpirits. For ſuch conſiderations as theſe are good Inſtruments of Sobriety, and are correctives to the malignity of exceſſive joyes, or temporal proſperities, which like Minerals, unleſs allayed by art, prey upon the ſpirits, and become the union of a contradiction, being turned into mortal medicines.

Simul & quod gaudes & quod times contrahe. Seneca.

8. At this time Jeſus preached to the people from the Ship, which in the fancies and tropical diſcourſings of the old Doctors ſignifies the Church, and declares that the Homilies of order and authority muſt be delivered from the Oracle; they that preach muſt be ſent, and God hath appointed Tutors and Inſtructors of our Conſciences by ſpecial deſignation and peculiar appointment; if they that preach do not make their Sermons from the Ship, their diſcourſes either are the falſe murmurs of hereticks, and falſe Shepherds, or elſe of theeves and invaders of Authority, or corrupters of Diſcipline and Order. For God that loves to hear us in ſpecial places, will alſo be heard himſelf by ſpecial perſons; and ſince he ſent his Angels Miniſters to convey his purpoſes of old then when the Law was ordained by Angels, as by the hands of a Mediatour, now alſo he will ſend his ſervants the ſons of men, ſince the new Law was ordained by the Son of man, who is the Mediatour between God and man in the New Covenant. And therefore in the Ship Jeſus preacht, but he had firſt cauſed it to put off from land, to repreſent to us, that the Ship in which we preach muſt be put off from the vulgar communities of men, * ſeparate from the people, by the deſignation of ſpecial appointment, and of ſpeciall holineſs, that is, they neither muſt be common men, nor of common lives, but conſecrated by order, and hallowed by holy living, leſt the perſon want authority in deſtitution of a Divine Character, and his Doctrine loſe its energy and power, when the life is vulgar, and hath nothing in it holy and extraordinary.

* χωρεῖν γὰρ τὸ ἄμοιον πρὸς τὸ ὅμοιον, ὅταν ἡ μὲν ἱερεὺς ὁ σοφὸς λέγηται, μὴ δὲ δημοτικὸς μηδὲ ἰδιώτης ἔνδον εἶναι μηδὲ γὰρ οἷόν τε, ὁ τιμῆς ἀξίαν μὴ συγχέων τῶν τιμωμένων, ἡ ὁ πεφημισμένως βίωσιν ἑαυτὸν παρασχών, Hieroc. in Pythag.

9. The holy Jeſus in the choice of his Apoſtles was reſolute and determined to make election of perſons bold and confident (for ſo the *Galileans* were obſerved naturally to be, and *Peter* was the boldeſt of the twelve, and a good Sword-man, till the Spirit of his Maſter had faſtned his ſword within the ſcabberd, and charmed his ſpirit into quietneſs) but he never choſe any of the Scribes and Phariſees, none of the Doctors of the Law, but perſons ignorant and unlearned; which in deſign and inſtitutions, whoſe divinity is not demonſtrated from other Arguments, would ſeem an art of concealment and diſtruſt. But in this, which derives

rives its rays from the fountain of wiſedom, moſt openly and infallibly, it is a conteſtation againſt the powers of the world upon the intereſts of God, that he who does all the work, might have all the glory, and in the productions in which he is fain to make the inſtruments themſelves, and give them capacity and activity, every part of the operation, and cauſality, and effect, may give to God the ſame honour he had from the Creation, for his being the only workman; with the addition of thoſe degrees of excellency, which in the works of redemption of man are beyond that of his Creation and firſt being.

The PRAYER.

O *Eternal* JESU, *Lord of the Creatures, and Prince of the Catholique Church, to whom all Creatures obey in acknowledgement of thy ſupreme Dominion, and all according to thy diſpoſition cooperate to the advancement of thy Kingdom; be pleaſed to order the affairs and accidents of the world, that all things in their capacity may do the work of the Goſpel, and cooperate to the good of the Elect, and retrench the growth of vice, and advance the intereſts of vertue. Make all the ſtates and orders of men Diſciples of thy holy inſtitution: Let Princes worſhip thee and defend Religion; let thy Clergy do thee honour by perſonal zeal, and vigilancy over their flocks; let all the world ſubmit to thy Scepter, and praiſe thy righteouſneſſe, and adore thy judgements, and revere thy laws, and in the multitudes of thy people within the encloſure of thy nets, let me alſo communicate in the offices of a ſtrict and religious duty, that I may know thy voice, and obey thy call, and entertain thy holy Spirit, and improve my talents; that I may alſo communicate in the bleſſings of the Church; and when the nets ſhall be drawn to the ſhore and the Angels ſhall make ſeparation of the good Fiſhes from the bad, I may not be rejected, or thrown into thoſe Seas of fire which ſhall afflict the enemies of thy Kingdom, but be admitted into the Societies of Saints, and the everlaſting communion of thy bleſſings and glories, O Bleſſed and eternal* JESU. Amen.

DISCOURSE IX.

Of Repentance.

Act. 20. 21. 1. THE whole Doctrine of the Gospel is comprehended by the *Holy Ghost* in these two Summaries, *Faith* and *Repentance*, that those two potent and imperious faculties, which command our lower powers, which are the fountain of actions, the occasion and capacity of Laws, and the title to reward or punishment, the *will* and the *understanding*, that is, the whole man considered in his superiour faculties, may become subjects of the Kingdom, servants of Jesus, and heirs of glory. Faith supplies our imperfect conceptions, and corrects our ignorance, making us to distinguish good from evil, not only by the proportions of reason and custome, and old laws, but by the new standard of the Gospel; It teaches us all those duties, which were enjoyned us in order to a participation of mighty glories; it brings our understanding into subjection, making us apt to receive the Spirit for our guide, Christ for our Master, the Gospel for our rule, the laws of Christianity for our measure of good and evil: And it supposes us naturally ignorant, and comes to supply those defects, which in our understandings were left after spoils the of innocence and wisedom made in Paradise upon *Adams* prevarication, and continued and encreased by our neglect, evil customes, voluntary deceptions, and infinite prejudices. And as Faith presupposes our ignorance, so Repentance presupposes our malice and iniquity; the whole design of Christs coming, and the doctrines of the Gospel being to recover us from a miserable condition, from ignorance to spiritual wisedom, by the conduct of Faith; and from a vitious habitually depraved life, and ungodly manners to the purity of the Sons of God, by the instrument of Repentance.

2. And this is a loud publication of the excellency and glories of the Gospel, and the felicities of man over all the other instances of creation. The Angels, who were more excellent Spirits then humane souls, were not comprehended and made safer within a Covenant and Provisions of Repentance. Their first act of volition was their whole capacity of a blissful or a miserable Eternity: they made their own sentence when they made their first Election, and having such excellent knowledge, and no weaknesses to prejudge and trouble their choice, what they first did, was not capable of repentance, because they had at first in their intuition and sight all, which could afterward bring them to repentance. But weak man, who knows first by elements, and after long study learns a syllable, and in good time gets a word, could not at first know all those things which were sufficient or apt to determine his choice, but as he grew to understand more, saw more reasons to rescind his first Elections. The Angels had a full peremptory will, and a satisfied understanding at first, and therefore were not to mend their first act by a second contradictory. But poor man hath a will alwaies strongest, when his understanding is weakest, and chooseth most, when he is least able to determine,

determine, and therefore is moſt paſſionate in his deſires, and follows his object with greateſt earneſtneſs, when he is blindeſt, and hath the leaſt reaſon ſo to do. And therefore God pitying man, begins to reckon his choices to be criminal, juſt in the ſame degree, as he gives him underſtanding. The violences and unreaſonable actions of childehood are no more remembred by God then they are underſtood by the childe. The levities and paſſions of youth are not aggravated by the imputation of malice, but are ſins of a lighter dye, becauſe reaſon is not yet impreſſed, and marked upon them with characters, and tincture in grain: but he, who, when he may chooſe becauſe he underſtands, ſhall chooſe the evil and reject the good, ſtands marked with a deep guilt; and hath no excuſe left to him, but as his degrees of ignorance left his choice the more imperfect. And becauſe every *ſinner* in the ſtile of Scripture is a *fool*, and hath an election as imperfect, as is the action; that is, as great a declenſion from prudence, as it is from piety, and the man underſtands as imperfectly as he practiſes; therefore God ſent his Son to take upon him not the nature of Angels, but the ſeed of *Abraham*, and to propound ſalvation upon ſuch terms, as were poſſible; that is, upon ſuch a piety, which relies upon experience, and triall of good and evil; and hath given us leave, if we chooſe amiſs at firſt, to chooſe again, and chooſe better: Chriſt having undertaken to pay for the iſſues of their firſt follies, to make up the breach made by our firſt weakneſſes, and abuſed underſtandings.

3. But as God gave us this mercy by Chriſt, ſo he alſo revealed it by him. He firſt uſed the authority of a Lord, and a Creator and a Lawgiver, he required obedience indeed upon reaſonable terms, upon the inſtance of but a few Commandments at firſt, which when he afterwards multiplyed, he alſo appointed waies to expiate the ſmaller irregularities; But left them eternally bound without remedy, who ſhould do any great violence or a crime. But then he bound them but to a temporal death. Only this, as an eternal death was alſo tacitely implyed, ſo alſo a remedy was ſecretly miniſtred, and repentance particularly preached by Homilies diſtinct from the Covenant of *Moſes* Law. The law allowed no repentance for greater crimes, *he that was convicted of adultery was to dye without mercy*; but God pitied the miſeries of man, and the inconveniencies of the Law, and ſent Chriſt to ſuffer for the one and remedy the other, *for ſo it behoved Chriſt to ſuffer, and to riſe from the dead, and that repentance, and remiſſion of ſins ſhould be preached in his name among all Nations.* And now this is the laſt and only hope of man; who in his natural condition is imperfect, in his cuſtomes vitious, in his habits impotent and criminal. Becauſe man did not remain innocent, it became neceſſary he ſhould be penitent, and that this penitence ſhould by ſome means be made acceptable, that is, become the inſtrument of his pardon, and reſtitution of his hope. Which becauſe it is an act of favour, and depends wholly upon the divine dignation, and was revealed to us by Jeſus Chriſt, who was made not only the Prophet and Preacher, but the Mediatour of this new Covenant and mercy, it was neceſſary we ſhould become Diſ-

Lnk. 24. 26.

Rom. 3. 23.

Parcus Deorum cultor & infrequens,
Inſanientis dum ſapientiæ
Conſultus erro; nunc retrorſum
Vela dare, atque iterare curſus
Cogor relictos. Hor. l. 1. Od. 34.

ciples

ciples of the holy JESUS, and ſervants of his Inſtitution; that is, run to him to be made partakers of the mercies of this new Covenant, and accept of him ſuch conditions as he ſhould require of us.

4. This Covenant is then conſigned to us, when we firſt come to Chriſt, that is, when we firſt profeſſe our ſelves his Diſciples, and his ſervants, Diſciples of his Doctrine, and ſervants of his inſtitution; that is, in Baptiſm, in which Chriſt who died for our ſins makes us partakers of his death. *For we are buried by Baptiſm into his death,* ſaith S. *Paul.* Which was alſo repreſented in ceremony by the immerſion appointed to be the rite of that Sacrament. And then it is that God powrs forth together with the Sacramental waters a ſalutary and holy fountain of grace to waſh the ſoul from all its ſtains and impure adherencies. And therefore this firſt acceſs to Chriſt is in the ſtile of Scripture called *regeneration,* the *new birth, redemption, renovation, expiation,* or *atonement with God,* and *juſtification.* And theſe words in the New Teſtament relate principally, and properly to the abolition of ſins committed before Baptiſm. *For we are juſtified freely by his grace through the redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation to declare his Righteouſneſs for the remiſſion of ſins that are paſt, To declare I ſay at this time his righteouſneſs.* And this is that which S. *Paul* cals *Juſtification by faith,* that boaſting might be excluded, and the grace of God by Jeſus made exceeding glorious. For this being the proper work of Chriſt, the firſt entertainment of a Diſciple, and manifeſtation of that ſtate which is firſt given him as a favour, and next intended as a duty, is a total abolition of the precedent guilt of ſin, and leaves nothing remaining that can condemn; we then freely receive the intire and perfect effect of that atonement, which Chriſt made for us; we are put into a condition of innocence and favour. And this I ſay is done regularly in Baptiſm; and S. *Paul* expreſſes it to this ſenſe, after he had enumerated a *ſeries* of vices ſubjected in many, he addes, *and ſuch were ſome of you, but ye are waſhed, but ye are ſanctified,* There is nothing of the old guilt remanent, when *ye were waſhed ye were ſanctified,* or as the Scripture cals it in another place, *Ye were redeemed from your vain converſation.*

Rom. 6. 4.
1 Pet. 3. 21.
Rom. 5. 1.
Tit. 3. 5. 3. 17.
Rom. 3. 26.
Gal. 2. 16.
Rom. 3. 24, 25
Ver. 27.
1 Cor. 6. 11.
1 Pet. 1. 18.

5. For this grace was the formality of the Covenant: *Repent and beleeve the Goſpel. Repent and be converted* (ſo it is in S. *Peters* Sermon,) *and your ſins ſhall be done away,* that was the Covenant. But that Chriſt choſe Baptiſm for its ſignature appears in the Parallel; *Repent and be baptized, and waſh away your ſins; For Chriſt loved his Church, and gave himſelf for it, that he might ſanctifie and cleanſe it with the waſhing of water by the Word, that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and without blemiſh.* The ſanctification is integral, the pardon is univerſal and immediate.

Mar. 1. 15.
Act. 3. 3. 19.
Act. 2. 38.
Mar. 16. 16.
Eph. 5. 26.

6. But here the proceſs is ſhort, no more at firſt but this, *Repent and be baptized, and waſh away your ſins,* which baptiſm becauſe it was ſpeedily adminiſtred, and yet not without the preparatives of Faith and Repentance, it is certain thoſe prediſpoſitions were but inſtruments of reception, actions of great facility, of ſmall employment, and ſuch as ſuppoſing the perſon

perſon not unapt did confeſſe the infiniteneſs of the Divine mercy, and fulneſs of the redemption; and is called by the Apoſtle, *a being juſtified freely.*

φαίνεταί μοι ὁ καλὸς ἄνθρωπον ζωὴν λέγειν, ἀλλὰ καλὸν Ἰησοῦν Χριστὸν τὸν δι' ἡμᾶς ἀποθανόντα, ἵνα πιστεύσαντες εἰς τὸν θάνατον αὐτοῦ διὰ τῆς βαπτίσματος κοινωνοὶ τῆς ἀναστάσεως αὐτοῦ γένωνται. Ignat. ad Trall. Εἶπον δὲ ὅτι ὕδατος, καὶ πίστεως, καὶ ξύλου οἱ πρὸ ἡμῶν ὡδηγημένοι καὶ μεταποιήσεως ἧς ἡμεῖς, ἀφαιρεθῆναι τὴν μέλλουσαν ἐπέρχεσθαι τοῦ Θεοῦ χάριν, Just. Marc. Dial. cum. Tryph. Act. 8. 37. & 10. 47. & 16. 25, 33. Rom. 3. 24.

7. Upon this ground it is, that by the Doctrine of the Church, heathen perſons, *ſtrangers from the Covenant of grace*, were invited to a confeſſion of faith, and dereliction of falſe religions, with a promiſe, that at the very firſt reſignation of their perſons to the ſervice of Jeſus, they ſhould obtain full pardon. It was S. *Cyprians* counſell to old *Demetrianus*, *Now in the evening of thy days, when thy ſoul is almoſt expiring, repent of thy ſins, beleeve in Jeſus, and turn Chriſtian; and although thou art almoſt in the embraces of death, yet thou ſhalt be comprehended of immortality. Baptizatus ad horam ſecurus hinc exit*, ſaith S. *Auſtin*. A baptized perſon dying immediatly ſhall live eternally and gloriouſly. And this was the caſe of the Thief upon the Croſs, he confeſſed Chriſt, and repented of his ſins, and begged pardon, and did acts enough to facilitate his firſt acceſs to Chriſt, and but to remove the hindrances of Gods favour; then he was redeemed and recouciled to God by the death of JESUS, that is, he was pardoned with a full, inſtantaneous, integral and clear pardon: With ſuch a pardon, which declared the glory of Gods mercies, and the infiniteneſſe of Chriſts merit, and ſuch as required a meer reception, and entertainment on mans part.

Eadem eſt ratio laborantium in vinea; quos Dominus in Parabola, Matth. 20. *undecima demum hora conduxerat, omnes aequalem ſortem promerebantur. Ratio autem eſt, quia antea vocati non erant.* Nemo nos conduxerat, verſ. 7. Θέλει διαμαρτύρασθαι ὁ λῃστὴς, ἀλλὰ παραλαμβάνει ὁ Σωτήρ. Cui reſpondet Chriſtus, Οὐ τὸ ἔργον ἀφεμένῳ μόνον ἀλλὰ τὴν πίστιν ἀποδεξάμενον. Cyril. Hieroſ.

8. But then we having received ſo great a favour, enter into Covenant to correſpond with a proportionable endeavour; the benefit of abſolute pardon, that is, ſalvation of our ſouls, being not to be received *till the times of refreſhing ſhall come from the preſence of the LORD*: all the intervall we have promiſed to live a holy life in obedience to the whole Diſcipline of Jeſus. That's the condition on our part: And if we prevaricate that, the mercy ſhewn to the bleſſed Thief is no argument of hope to us, becauſe he was ſaved by the mercies of the firſt acceſs, which correſponds to the remiſſion of ſins, we receive in Baptiſm; and we ſhall periſh by breaking our own promiſes and obligations, which Chriſt paſſed upon us, when he made with us the Covenant of an intire and gracious pardon. Act. 3. 19.

Licet latro veniam meruiſſet in fine de omni ſuo crimine, non tamen de illa baptizatis peccandi, & perſeverandi authoritatem. Tunc enim baptizatus eſt, qui tunc primum Chriſtum in cruce confeſſus eſt. Poenitentia enim ſi in extremo vitae hiatu adveneris, ſanat & liberat in ablutione baptiſmi. Illi autem, cum potuerunt, nunquam converti voluerunt, confitentes cum jam peccare nequeunt, non ſic facilè acquirunt, quod volunt. S. Aug. cap. nullus. de poenit. diſt. 7.

9. For in the preciſe Covenant there is nothing elſe deſcribed, but pardon ſo given, and aſcertained upon an obedience perſevering to the end. And this is clear in all thoſe places of Scripture, which expreſs a holy and innocent life to have been the purpoſe and deſign of Chriſts death for us, and redemption of us from the former eſtate. *CHRIST bare our ſinnes in his own body on the tree, that we being dead unto ſins, ſhould live unto righteouſneſs, by whoſe ſtripes ye are healed.* [*Exinde*] from our being healed, *Vide part. 3. Conſid. of Crucifix. of Jeſus.* 1 Pet. 2. 24.

healed, from our dying unto ſinne, from our being buried with Chriſt, from our being baptized into his death; the end of Chriſts dying for us is, that we ſhould live unto righteouſneſſe: which was alſo highly and
Luk. 1.73. prophetically expreſſed by S. *Zachary* in his divine extaſie. *This was the oath which he ſware to our Fore-father Abraham, that he would grant unto us, that we being delivered out of the hands of our Enemies might ſerve him without fear, in holineſſe and righteouſneſſe before him, all the dayes of our life.* And
Tit. 2, 11. S. *Paul* diſcourſes to this purpoſe pertinently and largely. *For the grace of God, that bringeth ſalvation hath appeared to all men, teaching us that denying ungodlineſſe and worldly luſts* [*hi ſunt Angeli, quibus in lavacro renuntiavimus*, ſaith *Tertullian*, thoſe are the evil Angels, the Devil and his works, which we deny or renounce in Baptiſm] *we ſhould live ſoberly, righteouſly, and godly in this preſent world*, that is, leade a whole life in the purſuit of univerſal *holineſs* [ſobriety, juſtice and godlineſſe being the proper language to ſignifie our religion, and reſpects to God, to our neighbours, and to our ſelves] and that this was the very end of our dying in Baptiſm, and the deſign of Chriſts manifeſtation of our redemption he addes [*looking for that bleſſed hope, and glorious appearing of the great God and our* SAVIOUR JESUS, *who gave himſelf for us*] To this very purpoſe [*that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people zealous of good works:*] purifying a people peculiar to himſelf is cleanſing it in the laver of regeneration, and appropriating it to himſelf in the rites of admiſſion and profeſſion. Which plainly deſigns the firſt conſignation of our redemption to be in Baptiſm, and that Chriſt there cleanſing his Church from every ſpot or wrinkle, made a Covenant with us, that we ſhould renounce all our ſins, and he ſhould cleanſe them all, and then that we ſhould abide in that ſtate. Which is alſo very explicitely ſet down by the ſame Apoſtle in
Rom. 6. 3, 4. that divine and myſterious Epiſtle to the *Romans*; *How ſhall we that are dead to ſin live any longer therein? Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?* Well, what then? *Therefore we are buried with him by Baptiſm into his death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſſe of life.* That's the end, and myſteriouſneſs of Baptiſm, it is a conſignation into the death of Chriſt, and we dye with him that once, that is, dye to ſinne, that we may for ever after live the life of righteouſneſs.
Ver. 6. *Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſinne.* That is, from the day of our Baptiſm to the day of our death. And therefore God who knows the weakneſſes of our part, and yet the ſtrictneſs and neceſſity of conſerving baptiſmal grace by the Covenant Evangelical, hath appointed the auxiliaries of the holy Spirit to be miniſtred to all baptized people in the holy rite of Confirmation, that it might be made poſſible to be done by Divine aids, which is neceſſary to be done by the Divine Commandments.

10. And this might not be improperly ſaid to be the meaning of thoſe words of our bleſſed Saviour, *He that ſpeaks a word againſt the Sonne of man, it ſhall be forgiven him, but he that ſpeaks a word againſt the holy Ghoſt it ſhall not be forgiven him.* That is, thoſe ſins, which were committed in infidelity, before we became Diſciples of the holy Jeſus, are to be remitted in Baptiſm, and our firſt profeſſion of the Religion: but the ſinnes commit-

committed after baptiſm and confirmation, in which we receive the holy Ghoſt, and by which the holy Spirit is grieved, are to be accounted for with more ſeverity. And therefore the * Primitive Church, underſtanding our obligations according to this diſcourſe admitted not any to holy Orders, who had lapſed and fallen into any ſin, of which ſhe could take cogniſance, that is, ſuch who had not kept the integrity of their Baptiſm, but ſins committed before baptiſm were no impediments to the ſuſception of orders, becauſe they were abſolutely extinguiſhed in baptiſme. This is the nature of the Covenant we made in baptiſm, that's the grace of the Goſpel, and the effect of faith and repentance, and it is expected we ſhould ſo remain. For it is no where expreſſed to be the mercy and intention of the Covenant Evangelical, that this redemption ſhould be any more then once, or that repentance which is in order to it, can be renewed to the ſame or ſo great purpoſes, and preſent effects.

* *Vita Catechumeno non imputatur fideli, imo & polygamia ante baptiſmum ſacerdotio non penebat obicem.* S. Hieron. in fin. apol. 1. contra Ruffin. S. Aug. de bono conjugali, *De Sacramento enim agitur, non de peccato. Nam in baptiſmo omnia peccata dimittuntur.* Can. Apoſt. 17. Concil. Eliber. c. 30, 31. *Mundus poſt diluvium rurſus delinquens igni deſtinatur: ſicut & homo qui poſt baptiſmum delicta reſtaurat.* Tertul. de baptiſ.

11. But after we are once reconciled in baptiſm and put intirely into Gods favour, when we have once been redeemed, if we then fall away into ſinne, we muſt expect Gods dealing with us in another manner, and to other purpoſes. Never muſt we expect to be ſo again juſtified; and upon ſuch terms as formerly: the beſt dayes of our repentance are interrupted; not that God will never forgive them that ſin after baptiſm, and recover by repentance; but that reſtitution by repentance after baptiſm, is another thing then the firſt redemption. No ſuch intire, clear, and integral, determinate, and preſential effects of repentance; but an imperfect, little, growing, uncertain, and hazardous reconciliation. A repentance, that is alwayes in production, a renovation by parts, a pardon that is revocable, a *ſalvation* to be wrought by *fear* and *trembling*; all our remanent life muſt be in bitterneſs, our hopes allayed with fears, our meat attempered with Colloquintida, and death is in the pot: as our beſt actions are imperfect, ſo our greateſt graces are but poſſibilities, and aptneſſes to a reconcilement, and all our life we are working our ſelves into that condition, we had in Baptiſm, and loſt by our relapſe. As the habit leſſens, ſo does the guilt; as our vertues are imperfect, ſo is the pardon; and becauſe our piety may be interrupted, our ſtate is uncertain, till our poſſibilities of ſinne are ceaſed, till our fight is finiſhed, and the victory therefore made ſure, becauſe there is no more fight. And it is remarkable, that S. *Peter* gives counſell to live holily in purſuance of our *redemption*, of our *calling*, and of our *eſcaping from that corruption, that is in the world through luſt*, leſt we loſe the benefit of our purgation, to which by way of antitheſis he oppoſes this. *Wherefore the rather give diligence to make your calling and election ſure.* And *if ye do theſe things ye ſhall never fall.* Meaning, by the perpetuating our ſtate of Baptiſme and firſt repentance we ſhall never fall, but be in a ſure eſtate; *our calling and election ſhall be ſure.* But not, if we fall; *if we forget we were purged from our old ſins*; if we forfeit our calling, we have alſo made our election unſure, moveable, and diſputable.

Nunc hic dies aliam vitam adfert, alios mores poſtulat.

Ante obitum nemo ſupremaque funera felix.

2 Pet. 1. 9. ver. 4. ver. 10.

Vide etiam Col. 1. 21, 22, 23.

12. So that now the hopes of lapſed ſinners relies upon another bottome. And as in *Moſes* Law there was no revelation of repentance, but yet the Jews had hopes in God, and were taught the ſuccours of repentance by the homilies of the Prophets, and other acceſſory notices: ſo in the Goſpel the Covenant was eſtabliſhed upon faith and repentance, but it was conſigned in Baptiſme, and was verifiable onely in the integrity of a following holy life, according to the meaſures of a man; not perfect, but ſincere; not faultleſſe, but heartily endeavoured: but yet the mercies of God in pardoning ſinners lapſed after Baptiſm was declared to us by collateral and indirect occaſions; by the Sermons of the Apoſtles, and the Commentaries of Apoſtolical perſons, who underſtood the meaning of the Spirit, and the purpoſes of the divine mercy, and thoſe other ſignifications of his will, which the bleſſed JESUS left upon records in other parts of his Teſtament, as in Codicils annexed, beſides the preciſe Teſtament it ſelf. And it is certain, if in the Covenant of grace there be the ſame involution of an after-repentance, as there is of preſent pardon upon paſt repentance, and future ſanctity, it is impoſſible to juſtifie that a holy life, and a perſevering ſanctity is enjoyned by the Covenant of the Goſpel: If I ſay, in its firſt intention it be declared, that we may as well, and upon the ſame terms hope for pardon upon a recovery hereafter, as upon the perſeverance in the preſent condition.

13. From theſe premiſes we may ſoon underſtand what is the duty of a Chriſtian in all his life, even to purſue his own undertaking made in Baptiſm, or his firſt acceſs to Chriſt, and redemption of his perſon from the guilt and puniſhment of ſinnes. The ſtate of a Chriſtian is called in Scripture, *Regeneration, ſpiritual life, walking after the Spirit, walking in newneſs of life*, that is, a bringing forth fruits meet for repentance. That repentance which tied up in the ſame ligament with faith, was the diſpoſition of a Chriſtian to his regeneration and atonement, muſt have holy life in perpetual ſucceſſion; for that is the apt and proper fruit of the firſt repentance, which *John* the Baptiſt preached as an introduction to Chriſtianity, and as an entertaining the redemption by the bloud of the Covenant. And all that is ſpoken in the New Teſtament is nothing but a calling upon us to do what we promiſed in our regeneration, to perform that which was the deſign of Chriſt, who therefore redeemed us, *and bare our ſins in his own body, that we might dye unto ſinne, and live unto righteouſneſſe.*

Heb. 12. 14. 14. This is that ſaying of S. *Paul*; *Follow peace with all men, and holineſs, without which no man ſhall ſee the* LORD, *looking diligently, leſt any men faile of the grace of* GOD, *leſt any root of bitterneſs ſpringing up trouble you.* Plainly ſaying, that unleſs we purſue the ſtate of holineſs, and Chriſtian communion, into which we were baptized, when we *received the grace of GOD*, we ſhall *fail* of the ſtate of grace, and never come to ſee the glories of the LORD. And a little before, *Let us draw neer with a true heart,* Heb. 10. 22. *in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.* That's the firſt ſtate of our redemption, that's *the Covenant* GOD *made with us, to remember our ſins no more,* Verſ. 16. *and to put his laws in our hearts and mindes.* And this was done, *when our bodies were waſhed with water, and our hearts ſprinkled from an evil conſcience,*

that

that is, in Baptiſm. It remains then, that we perſiſt in the condition, that we may continue our title to the covenant, for ſo it follows: *Let us hold faſt the profeſſion of our faith without wavering; For if we ſin wilfully after the profeſſion, there remains no more ſacrifice*: that is, If we hold not faſt the profeſſion of our Faith, and continue not the condition of the Covenant, but fall into a contrary ſtate, we have forfeited the mercies of the Covenant. So that all our hopes of bleſſedneſs, relying upon the Covenant made with GOD in JESUS CHRIST, are aſcertained upon us *by holding faſt that profeſſion*: by retaining *our hearts ſtill ſprinkled from an evil conſcience; by following peace with all men and holineſs*: *For by not failing of the grace of GOD*, we ſhall not fail of our hopes, *the mighty price of our high calling*; but without all this, we ſhall never ſee the face of GOD. Verſe 23. 25.

15. To the ſame purpoſe are all thoſe places of Scripture, which intitle us to *CHRIST* and *the Spirit* upon no other condition, but a holy life, and a prevailing, habitual, victorious grace. *Know you not your own ſelves, Brethren, how that JESUS CHRIST is in you except ye be reprobates?* There are but two ſtates of being in order to eternity, either a ſtate of the inhabitation of CHRIST, or the ſtate of reprobation. Either CHRIST is in us, or we are *reprobates*. But what does that ſignifie, to have *CHRIST dwelling in us*? that alſo we learn at the feet of the ſame Doctor; *If CHRIST be in you, the body is dead by reaſon of ſin, but the ſpirit is life becauſe of righteouſneſs*. The body of ſin is mortified, and the life of grace is active, buſie, and ſpiritual in all them, who are not in the ſtate of reprobation. The Parallel with that other expreſſion of his; *They that are CHRISTS have crucified the fleſh with the affections and luſts*. If ſin be vigorous, if it be habitual, if it be beloved, if it be not dead or dying in us, we are not of CHRISTS portion, we belong not to him, nor he to us. *For whoever is born of GOD doth not commit ſin, for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of GOD*; that is, every regenerate perſon is in a condition, whoſe very being is a contradiction, and an oppoſite deſign to ſin. When he was regenerate and *born anew of water*, and the ſpirit; *the ſeed of GOD*, the original of piety was put into him and bidden to encreaſe and multiply. The ſeed of GOD (in S. *John*) is the ſame *with the word of GOD* (in S. *James*) *by which he begat us*, and as long as this remains, a regenerate perſon cannot be given up to ſin; for when he is, he quits his Baptiſm, he renounces the Covenant, he alters his relation to GOD in the ſame degree as he enters into a ſtate of ſin. 2 Cor. 13. 5. Rom. 8. 10. Gal. 5. 24. 1 John 3. 9. Jam. 1. 18.

16. And yet this diſcourſe is no otherwiſe to be underſtood then according to the deſign of the thing it ſelf, and the purpoſe of GOD, that is, that it be a deep engagement, and an effectual conſideration for the neceſſity of a holy life: but at no hand let it be made an inſtrument of deſpair, nor an argument to leſſen the influences of the divine mercy. For although the nicety and limits of the Covenant being conſigned in Baptiſm, are fixed upon the condition of a holy, and perſevering, uninterrupted ſanctity; and our redemption is wrought but once, compleated but once, we are but once abſolutely, intirely, and preſentially forgiven, and reconciled to GOD, this reconciliation being in vertue of the ſacrifice, and this ſacrifice applyed in Baptiſm is one, as Baptiſm

is one, and as the ſacrifice is one: yet the mercies of GOD beſides this great feaſt hath fragments, which the Apoſtles and Miniſters ſpiritual are to gather up in baskets, and miniſter to the after needs of indigent and neceſſitous Diſciples.

17. And this we gather, as fragments are gathered by reſperſed ſayings, inſtances, and examples of the Divine mercy recorded in holy Scripture. The holy JESUS commands us to forgive our brother ſeventy times, ſeven times when he askes our pardon, and implores our mercy; and ſince the divine mercy is the pattern of ours, and is ſo procured by ours, the one being made the meaſure of ours by way of precedent, and by way of reward, GOD will certainly forgive us as we forgive our brother; and it cannot be imagined GOD ſhould oblige us to give pardon oftner then he will give it himſelf, eſpecially ſince he hath expreſſed ours to be a title of a proportionable reception of his; and hath alſo commanded us to aske pardon all dayes of our life, even in our daily offices, and to beg it in the meaſure, and rule of our own charity, and forgiveneſs to our brother. And therefore GOD in his infinite wiſdome foreſeeing our frequent relapſes, and conſidering our infinite infirmities, appointed in his Church an ordinary miniſtery of pardon; deſigning the Miniſter to pray for ſinners, and promiſing to accept him in that his advocation, or that he would open or ſhut heaven reſpectively to his act on earth, that is, he would hear his prayers, and verifie his miniſtery, to whom he hath *committed the word of reconciliation.* This became a duty to Chriſtian Miniſters, ſpiritual perſons, [that they ſhould *reſtore a perſon overtaken in a fault*] that is, reduce him to the condition he begins to loſe,

Gal. 6. 1. James 5.

[that they ſhould *pray over ſick perſons, who* are alſo *commanded to confeſs their ſins*, and GOD hath promiſed, that *the ſins they have committed ſhall be forgiven them.* Thus Saint *Paul* abſolved the inceſtuous excommunicate Corinthian, *In the perſon of Chriſt he forgave him.* And this alſo is the confidence S. *John* taught the Chriſtian Church, upon the ſtock of the excellent mercy of GOD, and propitiation of JESUS: *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* Which diſcourſe he directs to them, who were Chriſtians already initiated into the inſtitution of JESUS. And the Epiſtles, which the Spirit ſent to the ſeven *Aſian* Churches, and were particularly addreſſed to the Biſhops, the Angels of thoſe Churches, are exhortations, ſome to perſeverance, ſome to repentance, that *they may return from whence they are fallen.* And the caſe is ſo with us, That it is impoſſible we ſhould be actually and perpetually free from ſin in the long ſucceſſion of a buſie, an impotent, and a tempted converſation. And without theſe reſerves of the Divine grace, and after emanations from the Mercy ſeat, no man could be ſaved; and the death of CHRIST would become inconſiderable to moſt of his greateſt purpoſes; for none ſhould have received advantages, but newly baptized perſons, whoſe albes of baptiſm ſerved them alſo for a winding ſheet. And therefore our Baptiſm although it does conſign the work of GOD preſently to the baptized perſon in great, certain and intire effect in order to the remiſſion of what is paſt, in caſe the Catechumen be rightly diſpoſed, or hinders not; yet it hath alſo influence upon the following periods of

Εἴ τις ὀθόσιος, ἢ πρεσβύτερος τὸν ἐπιτρέψαντα ὑπὸ ἁμαρτίας ἢ πεσόντα, ἀλλὰ ἀποβάλλεται, καθαιρείσθω, ὅτι λυτεῖ χειρὸν τὸν ἐπόντα, χαρὰ γίνεται ἐν τῷ ὐρανῷ ὅταν ἐπὶ ἁμαρτωλῷ μετανοοῦντι, Can. Apoſtol. 51.

Ὁ πιστεύσας πρὸς Θεὸν λύειν καὶ δεσμεῖν, εἰ φιλανθρωπότερος γένοιτο, ἐκ ἔστι καθαιρώσεως ἄξιος. S. Baſil. Can. pœnit.

1 John 1. 9.

Apocal. 2.

of our life, and hath admitted us into a laſting ſtate of pardon, to be renewed and actually applyed by the Sacrament of the Lords Supper, and all other Miniſteries Evangelical, and ſo long as our repentance is timely, active, and affective. See diſcourſe 6. of Baptiſ,

18. But now although it is infinitely certain, that the gates of mercy ſtand open to ſinners after baptiſm; yet it is with ſome variety, and greater difficulty. He that renounces Chriſtianity, and becomes Apoſtate from his religion, not by a ſeeming abjuration under a ſtorm, but by a voluntary and hearty derelict̃ion, he ſeems to have quitted all that grace, which he had received, when he was illuminated, and to have loſt the benefits of his redemption, and former expiation. And I conceive this is the full meaning of thoſe words of S. *Paul*, which are of higheſt difficulty, and latent ſenſe. *For it is impoſſible for thoſe, who were once enlightned, &c. if they ſhall fall away, to renew them again unto repentance.* The reaſon is there ſubjoyned, and more clearly explicated a little after: *For if we ſin wilfully after we have received the knowledge of the truth, there remains no more ſacrifice for ſins, for he hath counted the bloud of the Covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite to the ſpirit of grace.* The meaning is divers according to the degrees of apoſtaſie or relapſe; they who fall away after they were once enlightned in Baptiſm, and felt all thoſe bleſſed effects of the ſanctification, and the emanations of the Spirit; if it be into a contradictory ſtate of ſin and mancipation, and obſtinate purpoſes to ſerve *Chriſts* enemies, then there remains *nothing, but a fearful expectation of judgment:* but if the backſliding be but the interruption of the firſt ſanctity by a ſingle act, or an unconformed, unreſolved, unmalicious habite, then alſo it is impoſſible to renew them unto repentance, *viz.* as formerly, that is, they can never be reconciled as before, integrally, fully, & at once, during this life. For that redemption, and expiation was by Baptiſm into Chriſts death, & there are no more deaths of Chriſt, nor any more ſacramental conſignations of the benefit of it, *there is no more ſacrifice for ſins*, but the redemption is one as the ſacrifice is one, in whoſe virtue the redemption does operate. And therefore the Novatians, who were zealous men, denyed to the firſt ſort of perſons the peace of the Church, and remitted them to the divine judgement. The * Church her ſelfe was ſometimes almoſt as zealous againſt the ſecond ſort of perſons lapſed into capital crimes, granting to them repentance but once; by ſuch diſciplines conſigning this truth, that every receſſion from the ſtate of grace, in which by Baptiſm we were eſtabliſhed and conſigned, is a further ſtep from the poſſibilities of heaven, and ſo neer a ruine, that the Church thought them perſons fit to be tranſmitted to a judicature immediately Divine, as ſuppoſing either her power to be too little, or the others malice too great, or elſe the danger too violent, or the ſcandal inſupportable. For concerning ſuch perſons, who once were pious, holy, and forgiven, (for ſo is every perſon worthily and aptly baptized) and afterwards fell into diſſolution of manners, extinguiſhing the holy Ghoſt, *doing deſpite to the ſpirit of grace, crucifying again the Lord of life*, that is, returning to ſuch a condition, from which they were once, and could not otherwiſe be recovered, but by the death of

Heb. 6. 6.

Heb. 10. 26.

Quid igitur rejecta eſt pœnitentia? Haud quaquam. Sed renovatio per novum baptiſma rejecta eſt. Renovatio namque ſolius lavacri eſt; ex hac cauſa ab Apoſtolo dicitur lavacrum regenerationis & renovationis ſpiritus ſancti. Theophyl. in hunc locum. Idem aiunt, S. Chryſoſt. Ambroſ. Anſelm. in 10. Heb.

* *Collocavit in veſtibulo pœnitentiam ſecundam qua pulſantibus pateſaciat, ſed jam ſemel, quia jam ſecundo, ſed amplius nunquam, quia proximè fruſtra.* Tertul. lib. de pœnit. c. 7. Hujus igitur pœnitentiæ ſecundæ & unius &c. c. 9.

of our deareſt Lord; I ſay, concerning ſuch perſons the Scripture ſpeaks very ſuſpiciouſly, and to the ſenſe and ſignification of an infinite danger. For if the ſpeaking a word againſt the Holy Ghoſt, be not to be pardoned here nor hereafter, what can we imagine to be the end of ſuch an impiety, which *crucifies the Lord of Life, and puts him to an open ſhame, which quenches the ſpirit, doing deſpite to the ſpirit of Grace?* Certainly that is worſe then ſpeaking againſt him. And ſuch is every perſon, who falls into wilful Apoſtaſie from the faith, or does that violence to holineſs, which the other does to faith: that is, extinguiſhes the ſparks of illumination, quenches the ſpirit, and is habitually and obſtinately criminal in any kinde. For the ſame thing that Atheiſm was in the firſt period of the world, and Idolatry in the ſecond; the ſame is Apoſtaſie in the laſt; it is a ſtate wholly contradictory to all our religious relation to God according to the nature and manner of the preſent communication. Only this laſt, becauſe it is more malicious and a declenſion from a greater grace, is ſomething like the fall of Angels. And of this the Emperour *Julian* was a ſad example.

19. But as theſe are degrees immediately next, and a little leſs: ſo the hopes of pardon are the more viſible. *Simon Magus* ſpake a word, or at leaſt thought againſt the holy Ghoſt, he thought he was to be bought
Act. 8. 22. with money. Concerning him S. *Peter* pronounced: *thou art in the gall of bitterneſs, and in the bond of iniquity, yet repent and pray GOD, if perhaps the thought of thine heart may be forgiven thee.* Here the matter was of great difficulty; but yet there was a poſſibility left, at leaſt no impoſſibility of
verſe 22. 23. recovery declared. And therefore S. *Jude* bids us, *of ſome to have compaſſion making a difference: and others ſave with fear, pulling them out of the fire;* meaning that their condition is onely not deſperate. And ſtill in deſcent retaining the ſame proportion, every leſſer ſin is eaſier pardoned, as better conſiſting with the ſtate of grace: the whole ſpirit is not deſtroyed, and the body of ſin is not introduced: CHRIST is not quite ejected out of poſſeſſion, but like an oppreſſed Prince ſtill continues his claim; and ſuch is his mercy, that he will ſtill do ſo, till all be loſt, or that he is provoked by too much violence, or that antichriſt is put in ſubſtitution, and ſin reigns in our mortal body. So that I may uſe the words of Saint
1 Joh. 2, 1, 2. *John, Theſe things I write unto you, that you ſin not. But if any man ſin, we have an advocate with the Father, JESUS CHRIST the Righteous, and he is a propitiation for our ſins, and not for ours only, but for the ſins of the whole world.* That is plainly [although the deſign of the Goſpel be, that we ſhould erect a Throne for Chriſt to reign in our ſpirits, and this doctrine of innocence be therefore preached, that ye ſin not, yet if one be overtaken in a fault, deſpair not, Chriſt is our Advocate, and he is the propitiation; he did propitiate *the Father* by his death, and the benefit of that we receive at our firſt acceſs to him, but then he is *our Advocate* too, and prays perpetually for our perſeverance, or reſtitution reſpectively. But his purpoſe is, and he is able ſo to do, *to keep you from falling, and to preſent you faultleſs before the preſence of his Glory.*

20. This conſideration I intend, ſhould relate to all Chriſtians of the world; and although by the preſent cuſtome of the Church we are baptized in our infancy, and do not actually reap that fruit of preſent pardon, which perſons of a mature age in the primitive Church did (for

we

we yet need it not, as we ſhall, when we have paſt the calentures of youth, which was the time in which the wiſeſt of our Fathers in Chriſt choſe for their baptiſm, as appears in the inſtance of *S. Ambroſe*, *S. Auſtin*, and divers others) yet we muſt remember, that there is a Baptiſm of the Spirit as well as of water, and when ever this happens, whether it be together with that baptiſm of water, as uſually it was, when only men and women of years of diſcretion were baptized: or whether it be miniſtred in the right of Confirmation, which is an admirable ſuppletory of an early baptiſm, and intended by the holy Ghoſt for a corroborative of baptiſmal grace, and a defenſative againſt danger: or that laſtly it be performed by an internal, and meerly ſpiritual Miniſtery, when we by acts of our own election verifie the promiſe made in Baptiſm, and to bring back the rite, by receiving the effect of Baptiſm, that is, when ever the filth of our *fleſh is waſht away*, and that we have *the anſwer of a pure conſcience towards God*, which *S. Peter* affirms to be the true Baptiſm, and which by the purpoſe and deſign of God it is expected we ſhould not defer longer then a great reaſon, or a great neceſſity enforces; when our ſins are firſt expiated, and the ſacrifice and death of CHRIST is made ours, and we made GODS by a more immediate title, (which at ſome time or other happens to all Chriſtians, that pretend to any hopes of heaven) then let us look to our ſtanding, and *take heed leſt we fall. When we once have taſted of the heavenly gift, and are made partakers of the holy Ghoſt, and have taſted the good word of GOD, and the powers of the world to come*, that is, when we are redeemed by an actual mercy and preſential application, which every Chriſtian that belongs to GOD is at ſome time or other of his life, then a fall into a deadly crime is highly dangerous, but a relapſe into a contrary eſtate is next to deſperate.

21. I repreſent this ſad but moſt true doctrine in the words of *S. Peter*, *If after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour JESUS CHRIST, they are again entangled therein, and overcome, the latter end is worſe with them then the beginning. For it had been better for them not to have known the way of righteouſneſs, then after they have known it to turn from the holy Commandment delivered unto them.* So that a relapſe after a ſtate of grace into a ſtate of ſin, into confirmed habits, is to us a great ſign, and poſſibly in it ſelf it is more then a ſign, even a ſtate of reprobation, and final abſciſſion. 2 Pet. 2. 20, 21

—Neq; amiſſos colores Lana refert medicata fuco: Nec vera virtus, cum ſemel excidit, Curat reponi deterioribus. Hor.

22. The ſumme of all is this, there are two ſtates of like oppoſite terms. Firſt CHRIST redeems us from our vain converſation, and reconciles us to GOD, putting us into an intire condition of pardon, favour, innocence, and acceptance, and becomes our Lord and King, his Spirit dwelling and reigning in us. The oppoſite ſtate to this is that, which in Scripture is called, a *crucifying the Lord of Life, a doing deſpite to the ſpirit of grace, a being entangled in the pollutions of the world*, the Apoſtaſie or falling away, an impotency or diſability to do good, *viz. of ſuch who cannot ceaſe from ſin*, who are ſlaves of ſin, and in whom *ſin reigns in their bodies*. This condition is a full and integral deletery of the firſt, it is ſuch a condition, which as it hath no holineſs, or remanent affections to virtue; ſo it hath no hope or revelation of a mercy, becauſe all that benefit is loſt, which they received by the death of CHRIST; and the firſt being loſt, *there remains no more ſacrifice for ſins*, but a certain fearful expectation of judgement, 2 Pet. 2. 14.

ment. But between theſe two ſtates, ſtand all thoſe imperfections, and ſingle delinquencies, thoſe ſlips and falls, thoſe parts of receſſion and apoſtaſie, thoſe grievings of the Spirit: and ſo long as any thing of the firſt ſtate is left, ſo long we are within the Covenant of grace, ſo long we are within the ordinary limits of mercy, and the Divine compaſſion, we are in poſſibilities of recovery, and the ſame ſacrifice of CHRIST hath its power over us. CHRIST is in his poſſeſſion, though he be diſturbed, but then our reſtitution conſiſts upon the only condition of a renovation of our integrity; as are the degrees of our innocence, ſo are our degrees of confidence.

23. Now becauſe the intermedial ſtate is diviſible, various, ſucceſſive, and alterable, ſo alſo is our condition of pardon. Our fleſh ſhall no more return as that of a little child, our wounds ſhall never be perfectly cured; but a ſcar, and pain and danger of a relapſe ſhall for ever afflict us, our ſins ſhall be pardoned by parts and degrees, to uncertain purpoſes, but with certain danger of being recalled again; and the pardon ſhall never be conſummate till that day, in which all things have their conſummation.

24. And this is evident to have been GODS uſual dealing with all thoſe, upon whom his Name is called. GOD pardoned *Davids* ſins of adultery and murder. But the pardon was but to a certain degree, and in a limited expreſſion, *GOD hath taken away thy ſin, thou ſhalt not dye*; but this pardon was as imperfect, as his condition was, *Neverthelеſs the child, that is born unto thee, that ſhall dye.* Thus GOD pardoned the Iſraelites at the importunity of *Moſes*, and yet threatned to viſit that ſin upon them in the day of viſitation. And ſo it is in Chriſtianity, when once we have broke and diſcompoſed the golden chain of Vocation, Election and Juſtification, which are intire links, and methodical periods of our happineſs, when we firſt give up our names to CHRIST, for ever after, our condition is imperfect, we have broken our Covenant, and we muſt be ſaved by the excreſcencies and overflowings of mercy. Our whole endeavour muſt be to be reduced to the ſtate of our baptiſmal innocence and integrity, becauſe in that, the Covenant was eſtabliſhed. And ſince our life is full of defailancies, and all our endeavours can never make us ſuch as CHRIST made us, and yet upon that condition our hopes of happineſſe were eſtabliſhed, I mean, of remaining ſuch as he had made us; as are the degrees of our reſtitution and acceſſe to the firſt federal condition, ſo alſo are the degrees of our pardon; but as it is alwayes in imperfection during this life, and ſubject to change and defailance, ſo alſo are the hopes of our felicity, never certain till we are taken from all danger; never perfect, till all that is imperfect in us, is done away.

Μήπω μέγαν ὄντως πεῖν πλοῦτον ὅλβος Sophocl. Tyro.

25. And therefore in the preſent condition of things our pardon was properly expreſſed by *David*, and S. *Paul*, by *a covering*, and *a not imputing*. For becauſe the body of ſin dyes diviſibly, and fights perpetually, and diſputes with hopes of victory and may alſo prevail, all this life is a condition of ſuſpenſe: our ſin is rather covered then properly pardoned. GODS wrath is ſuſpended, not ſatisfied; the ſin is not to all purpoſes of anger imputed, but yet is in ſome ſenſe remanent, or at leaſt

Pſal. 33. 2. Rom. 4. 7.

lyes

lyes ready at the door. Our condition is a ſtate of imperfection; and and every degree of imperfection brings a degree of receſſion from the ſtate CHRIST put us in; and every receſſion from our innocence is alſo an abatement of our confidence, the anger of GOD hovers over our head; and breaks out into temporal judgments, and he retracts them again, and threatens worſe, according as we approach to, or retire from that firſt innocence, which was the firſt entertainment of a Chriſtian, and the Crown of the Evangelical Covenant. Upon that we entertained the mercies of redemption, and GOD eſtabliſhed it upon ſuch an obedience, which is conſtant, perpetual, and univerſal; and as we perform our part, ſo GOD verifies his, and not onely gives a great aſſiſtance by the perpetual influences of his holy Spirit, by which we are conſigned to the day of redemption; but alſo takes an account of obedience, not according to the ſtandard of the Law, and an exact ſcrutiny, but by an Evangelical proportion, in which we are on one ſide looked upon as perſons already redeemed and aſſiſted, and therefore highly engaged: and on the other ſide as compaſſed about with infirmities and enemies, and therefore much pitied. So that at firſt our Calling and Election is preſently good, and ſhall remain ſo, if we make it *ſure*; ſo if we once prevaricate it, we are rendred then full of hazard, difficulty and uncertainty, and we muſt with pains and ſedulity work out our ſalvation with fear and trembling: firſt by preventing a fall, or afterwards by returning to that excellent condition, from whence we have departed.

26. But although the pardon of ſins after Baptiſm be, during this life, difficult, imperfect, and revocable, yet becauſe it is to great effects for the preſent, and in order to a compleat pardon in the day of judgement, we are next to enquire, what are the parts of duty, to which we are obliged after ſuch prevarications, which uſually interrupt the ſtate of Baptiſmal innocence, and the life of the Spirit. S. *John* gives this account. *If we ſay we have fellowſhip with GOD, and walk in darkneſs, we lye, and do not the truth. But if we walk in the light, as he is in the light, we have communion one with another, and the bloud of JESUS cleanſeth us from all ſin.* This ſtate of duty S. *Paul* calls *a caſting off the works of darkneſs, a putting on the armour of light, a walking honeſtly, a putting on the LORD JESUS CHRIST.* And to it he confronts, *making proviſion for the fleſh to fulfil the luſts thereof.* S. *Peter* deſcribing the duty of a Chriſtian relates the proportion of it as high as the firſt precedent, even GOD himſelf. *As he, which hath called you, is holy, ſo be ye holy in all manner of converſation, not faſhioning your ſelves according to the former luſts.* And again, *ſeeing then that all theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſs?* And S. *John* with the ſame ſeverity and perfection: *Every one, that hath this hope* (that is, every one who either does not, or hath no reaſon to deſpair) *purifieth himſelf even as GOD is pure*; meaning that he is pure by a Divine purity, which GOD hath preſcribed as an imitation of his holineſs, according to our capacities and poſſibilities. That purity muſt needs be a *laying aſide all malice, and guile and hypocriſies, and envies and evil ſpeakings*; ſo S. *Peter* expreſſes it: *a laying aſide every weight, and the ſin that does ſo eaſily beſet us*; ſo S. *Paul*; this is, to *walk in the light, as he is in the light, for in him is no darkneſs at all*, which we have then imitated, when we have *eſcaped the corruption that is in the world through luſts*, that

1 Joh. 1.6.

Rom. 13. 13, 14.

1 Pet. 1. 15; 2 Pet. 3. 11;

1 Joh. 3. 3.

1 Pet. 2. 1.

Heb. 12. 1.

1 John 1. 5; 2 Pet. 1. 4.

that is, *ſo as we are not held by them*, that we take them for our enemies, for the object and party of our conteſtation and ſpiritual fight, *when we contend earneſtly againſt them, and reſiſt them unto bloud if* need be, that's being *pure as he is pure.* But beſides this poſitive rejection of all evil, and perpetually conteſting againſt ſin, we muſt purſue the intereſts of vertue, and an active religion.

Ibidem. *Veri boni evidentia tuta eſt. Quid ſit iſtud interrogas? aut unde ſubeat? dicam: ex bona conſcientia, ex honeſtis conſiliis ex rectis actionibus, ex contemptu fortuitorum, ex placido vitæ & continuo tenore unam per mentis viam.* Sen. ep. 23.

24. *And beſides this*, ſaith S. *Peter*, *giving all diligence, adde to your faith vertue, to your vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly kindneſs, and to brotherly kindneſs charity.* All this is an evident proſecution of the firſt deſigne, the holineſs and righteouſneſs of a whole life, the being cleer from all ſpots and blemiſhes, a being pure and ſo preſented unto Chriſt; for upon this the Covenant being founded, to this all induſtries muſt endeavour, and arrive in their proportions: *For if theſe things be in you, and abound, they ſhall make that you be neither barren nor unfruitful in the knowledge of our Lord* JESUS CHRIST. *But he that lacketh theſe things is blinde, and hath forgotten he was purged from his old ſins*; that is, he hath loſt his baptiſmal grace, and is put from the firſt ſtate of his redemption towards that ſtate which is contradictory and deſtructive of it.

25. Now becauſe all theſe things are in latitude, diſtance and diviſibility, and only enjoyn a ſedulity, and great endeavour, all that we can dwell upon, is this, that he who endeavours moſt, is moſt ſecure, and every degree of negligence is a degree of danger, and although in the intermedial condition between the two ſtates of *Chriſtianity* and a *full* impiety, there is a ſtate of recovery and poſſibility, yet there is danger in every part of it, and it increaſes according as the deflexion and irregularity comes to its height, poſition, ſtate and finality. So that we muſt give all diligence to *work out our ſalvation*, and it would ever be *with fear and trembling*; with fear, that we do not loſe our innocence; and with trembling, if we have loſt it, for fear we never recover, or never be accepted. But holineſs of life and uninterrupted ſanctity being the condition of our ſalvation, the ingredient of the Covenant, we muſt proportion our degrees of hope, and confidence of heaven, according as we have obtained degrees of innocence, or perſeverance, or reſtitution. Onely this, As it is certain he is in a ſtate of reprobation, who lives unto ſin, that is, whoſe actions are habitually criminal, who gives more of his conſent to wickedneſs then to vertue: ſo it is alſo certain he is not in the ſtate of GODS favour, and ſanctification, unleſs he lives unto righteouſneſs, that is, whoſe deſires, and purpoſes, and endeavours, and actions, and cuſtomes are ſpiritual, holy, ſanctified, and obedient. When ſin is dead and the ſpirit is life, when the luſts of the fleſh are mortified, and the heart is purged from an evil conſcience, and we abound in a whole Syſteme of Chriſtian vertues, when our hearts are right to GOD, and with our affections and our wils we love GOD and keep his Commandments, when we do not only *cry LORD, LORD*, but alſo *doe his will*, then CHRIST dwells in us, and we in CHRIST. Now let all this be taken in the loweſt ſenſe that can be imagined, all I ſay which out of Scripture I have tranſcribed; [*caſting away every weight, laying aſide all malice, mortifying the deeds of the fleſh, crucifying the old man with all his affections*

affections and luſts, and then having eſcaped the corruption that is in the world through luſt, beſides this, *adding vertue to vertue till all righteouſneſs be fulfilled in us, walking in the light, putting on the* LORD JESUS, *purifying our ſelves as* GOD *is pure, following peace with all men and holineſs, reſiſting unto bloud, living in the ſpirit, being holy in all manner of converſation, as he is holy, being careful and excellent in all converſation and godlineſs,*] all this being a firſt deſigne of CHRISTS death and our reconcilement, can mean no leſs but that, 1. We ſhould have in us no affection to a ſin; of which we can beſt judge; when we never chuſe it, and never fall under it but by ſurpriſe, and never lye under it at all, but inſtantly recover, judging our ſelves ſeverely, and 2. That we ſhould chooſe vertue with great freedome of ſpirit and alacrity, and purſue it earneſtly, [a] integrally, and make it the buſineſs of our [b] lives, and that, 3. The effect of this be, that ſin be crucified in us, and the deſires to it dead, flat, and uſeleſſe, and that our deſines of ſerving CHRIST be quick-ſpirited, active, and effective; inquiſitive for opportunities, apprehenſive of the offer, cheerfull in the action, and perſevering in the employment.

[a] *Bonum ex integra cauſa, malum ex quolibet defectu peculiari.*

[b] Χείρων δ' κακὸν ἀνδρὸς δείκνυσιν μόνον. Καλὸν δ' κ' ἀνὲρ ἡμέρᾳ γνοίης μιᾷ.

26. Now let a prudent perſon imagine what infirmities and overſights can conſiſt with a ſtate thus deſcribed, and all that does no violence to the Covenant; God pities us and calls us not to an account for what morally cannot, or certainly will not with great induſtry be prevented, [c] But whatſoever is conſiſtent with this condition, is an abatement from our hopes, as it is a retiring from our duty, and is with greater or leſs difficulty cured, as are the degrees of its diſtance from that condition, which Chriſt ſtipulated with us, when we became his Diſciples. For we are juſt ſo reſtored to our ſtate of grace and favour, as we are reſtored to our ſtate of purity and holineſs. Now this redintegration or renewing of us into the firſt condition is alſo called *Repentance*, and is permitted to all perſons, who ſtill remain within the powers and poſſibilities of the Covenant, that is, who are not in a ſtate contradictory to the ſtate and portion of grace; but with a difficulty increaſed by all circumſtances, and incidencies of the crime, and perſon. And this I ſhall beſt repreſent in repeating theſe conſiderations. 1. Some ſins are paſt hopes of pardon in this life. 2. All that are pardoned are pardoned by parts, revocable and imperfectly during this life, not quickly, yet manifeſtly. 3. Repentance contains in it many operations, parts and imployments, its termes and purpoſe being to redintegrate our loſt condition, that is, in a ſecond and leſs perfect ſenſe, but as much as in ſuch circumſtances we can, to verifie our firſt obligations of innocence and holineſs in all manner of converſation and godlineſs.

[c] *Illud n. eſſet,* (*quod apud* Diodorum Siculum) Τῆς ἀνθρωπίνης χ' κοινῆς ἀσθενείας ὀλιγωρήσειεν, ἕως ἂν τις ἀναμαρτήτως χολάζῃ, τὸ μίσγον ὑποβαίνει τῆς κατὰ φύσιν ἐπανορθώσεως. *Sapater dixit diſſimulanda* τὰ μικρὰ χ' συνήθη τῶν ἁμαρτημάτων. *Malè hoc; niſi in quantum vitari non poſſunt.*

27. Concerning the firſt, it is too ſad a conſideration to be too dogmatical and concluſive in it, and therefore I ſhall only recall thoſe expreſſes of Scripture, which may without envy decree the article, ſuch as are thoſe of S. *Paul*, that there is a certain ſort of men, whom he twice deſcribes, *whom it is impoſſible to renew again unto repentance:* or thoſe of S. Peter, *Such whoſe later end is worſe then the beginning, becauſe after they once had eſcaped the pollutions of the world they are intangled therein*; ſuch who

who as our bleſſed Saviour threatens *ſhall never be forgiven in this world, nor in the world to come.* For there is an unpardonable eſtate by reaſon of its malice, and oppoſition to the Covenant of grace; and there is a ſtate unpardonable, becauſe the time of repentance is paſt. There are dayes and periods of grace: *If thou haaſt known at leaſt in this thy day,* ſaid the weeping Saviour of the world to *foreknown* and *determined* Jeruſalem. When GOD S decrees are gone out, they are not alwayes revocable: and therefore it was a great caution of the Apoſtle, *that we ſhould follow peace and holineſs, and look diligently that we fall not from the grace of GOD, leſt any of us become like Eſau, to whoſe repentance there was no place left though he ſought it carefully with tears*: meaning that we alſo may put our ſelves into a condition, when it ſhall be impoſſible we ſhould be renewed unto repentance; and thoſe are they, *who ſin a ſin unto death, for whom* we have from the Apoſtle no encouragement *to pray.* And theſe are in ſo general and concluſive termes deſcribed in Scripture, that every perſevering ſinner hath great reaſon to ſuſpect himſelf to be in the number; if he endeavours, as ſoon as he thinks of it, to recover, it is the beſt ſigne he was not arrived ſo far; but he that lived long in a violent and habitual courſe of ſin, is at the margin and brim of that ſtate of final reprobation, and ſome men are in it before they be aware, and to ſome GOD reckons their dayes ſwifter, and their periods ſhorter. The uſe I make of this conſideration is, that if any man hath reaſon to ſuſpect, or to be certain that his time of repentance is paſt, it muſt needs be a death-bed penitent after a vitious life; for he hath provoked GOD, as long as he could, and rejected the offers of grace as long as he lived, and refuſed vertue till he could not entertain her, and hath done all thoſe things, which a perſon rejected from hopes of repentance can eaſily be imagined to have done. And if there be any time of rejection, although it may be earlier, yet it is alſo certainly the laſt.

Heb. 12.16.

1 Joh. 5.16.

28. Concerning the ſecond I ſhall alſo adde this to the former diſcourſe of it, that pardon of ſins is not in this world at all after the firſt emiſſion and great effluxe of it in our firſt regeneration. During this life we are in imperfection, minority and under conditions, which we have prevaricated, and our recovery is in perpetual flux, in heightnings and declenſions, and we are highly uncertain of our acceptation, becauſe we are not certain of our reſtitution, and innocence; we know not whether we have done all that is ſufficient to repair the breach made in the firſt ſtate of favour and baptiſmal grace. *But he that is dead,* ſaith *S. Paul, is juſtified from ſin*; not till then. And therefore in the doctrine of the moſt learned Jews it is affirmed: "He that is guilty of the profanation of the name "of GOD, he ſhall not interrupt the apparent malignity of it by his "preſent repentance, nor make attonement in the day of expiation, nor "waſh the ſtains away by chaſtiſing of himſelf, *but during his life it re-* "*mains wholly in ſuſpence, and* before death is not extinguiſhed, according "to the ſaying of the Prophet Eſay; *This iniquity ſhall not be blotted out till* "*ye dye,* ſaith the LORD of Hoſts; and ſome wiſe perſons have affirmed, that *Jacob* related to this in his expreſſion, and appellatives of GOD; whom he called *the GOD of Abraham, and the fear of his father Iſaack,* becauſe (as the Doctors of the Jews tell us) *Abraham* being dead was aſcribed into the final condition of GODS family; but *Iſaack* being living had apprehenſions of GOD, not only of a pious, but alſo of a tremulous fear:

Rom. 6.7.

Eſay 22.14.

Gen. 31.42.

fear: he was not ſure of his own condition, much leſs of the degrees of his reconciliation, how far GOD had forgiven his ſins, and how far he had retained them. And it is certain, that if every degree of the divine favour be not aſſured by a holy life, thoſe ſins, of whoſe pardon we were moſt hopeful, return in as full vigour, and clamorous importunity as ever, and are made more vocal by the appendant ingratitude, and other accidental degrees. And this CHRIST taught us by a parable; for as the Lord made his uncharitable ſervant pay all that debt, which he had formerly forgiven him, *even ſo will GOD do to us, if we from our hearts forgive not one another their treſpaſſes.* Matth. 18. 35. *Behold the goodneſs, and ſeverito of GOD,* ſaith S. Paul, *on them which fell ſeverity; but on thee, goodneſs, if thou continue in that goodneſs, otherwiſe thou ſhalt be cut off.* Rom. 11. 22. *For this is my Covenant which I ſhall make with them, when I ſhall take away their ſins.* Verſe 27. And if this be true in thoſe ſins, which GOD certainly hath forgiven, ſuch as were all thoſe, which were committed before our illumination; much rather is it true in thoſe, which we committed after, concerning whoſe actual and full pardon we cannot be certain without a revelation. So that our pardon of ſins, when it is granted after the breach of our Covenant, is juſt ſo ſecure as our perſeverance is: concerning which becauſe we muſt aſcertain it as well as we can, but ever with fear and trembling, ſo alſo is the eſtate of our pardon, hazardous, conditional, revocable and uncertain; and therefore the beſt of men do all their lives aske pardon even of thoſe ſins, for which they have wept bitterly, and done the ſharpeſt and ſevereſt penance. And if it be neceſſary we pray, that we may not enter into temptation, becauſe temptation is full of danger, and the danger may bring a ſin, and the ſin may ruine us: it is alſo neceſſary, that we underſtand the condition of our pardon to be, as is the condition of our perſon, variable as will, ſuddain as affections, alterable as our purpoſes, revocable as our own good intentions, and then made as ineffective as our inclinations to good actions. And there is no way to ſecure our confidence and our hope, but by being perfect, and holy, and pure, as our heavenly Father is, that is, in the ſenſe of humane capacity, free from the habits of all ſin; and active, and induſtrious, and continuing in the wayes of godlineſs. For upon this only the promiſe is built, and by our proportion to this ſtate we muſt proportion our confidence, we have no other revelation; Chriſt reconciled us to his Father upon no other conditions, and made the Covenant upon no other articles, but of a holy life, in obedience univerſal and perpetual: and the abatements of the rigorous ſenſe of the words, as they are ſuch as may infinitely teſtifie and prove his mercy, ſo they are ſuch as muſt ſecure our duty and habitual graces; an induſtry manly, conſtant and Chriſtian; and becauſe theſe have ſo great latitude (and to what degrees GOD will accept our returnes he hath no where punctually deſcribed) he that is moſt ſevere in his determination does beſt ſecure himſelf, and by exacting the ſtricteſt account of himſelf ſhall obtain the eaſier ſcrutiny at the hands of GOD. The uſe I make of this conſideration is to the ſame purpoſe with the former: for if every day of ſin, and every criminal act is a degree of receſs from the poſſibilities of heaven, it would be conſidered at how great diſtance a death-bed penitent after a vitious life may apprehend himſelfe to ſtand for mercy, and pardon: and ſince the terms of reſtitution muſt in labour, and in extention of time, or intention of degrees be of value great enough to reſtore him to ſome propor-

tion, or equivalence with that ſtate of grace from whence he is fallen, and upon which the Covenant was made with him, how impoſſible it will appear to him to go ſo far, and do ſo much in that ſtate, and in thoſe circumſtances of diſability.

29. Concerning the third particular, I conſidered, that Repentance, as it is deſcribed in Scripture, is a ſyſteme of holy duties, not of one kind, not properly conſiſting of parts as if it were a ſingle grace, but it is the reparation of that eſtate, into which CHRIST firſt puts us, *a renewing us in the ſpirit of our minde*, ſo the Apoſtle calls it, and the holy Ghoſt hath taught this truth to us, by the implication of many appellatives, and alſo by expreſſe diſcourſes. For there is in Scripture, [a] *a repentance to be repented of*, and [b] *a repentance never to be repented of*. The firſt is meer ſorrow for what is paſt, an ineffective trouble producing nothing good; ſuch as was the repentance of *Judas*, *he repented and hanged himſelf*, and ſuch was that of *Eſau*, when it was too late, and ſo was the repentance of the five fooliſh virgins; which examples tell us alſo, when ours is an impertinent, and ineffectual repentance. To this repentance, pardon is no where promiſed in Scripture. But there is a repentance, which is called *converſion*, or *amendment of life*, a repentance productive of holy fruits, ſuch as the Baptiſt and our bleſſed Saviour preached, ſuch as himſelf alſo propounded in the example of the Ninivites, they repented at the preaching of *Jonah*, that is, *they faſted, they covered them in ſackcloth; they cryed mightily unto GOD, yea, they turned every one from his evil way, and from the violence that was in their hands.* And this was it, that appeaſed GOD in that inſtance. *GOD ſaw their works, that they turned from their evil way, and GOD repented of the evil, and did it not.*

[a] Μεταμέλεια
[b] Μετάνοια. μεταμελητὸς ἀπόστασις, cui in Act. Apoſt. opponitur μετανοήσατε ἵνα ἐπιστρέψατε. Act. 3.19. *Huic enim promittitur peccatorum remiſſio* in ſeq. εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας. Mat. 12.41. Ionah 3.8.10. Ezek. 18.27. Ezek. 33.14.

30. The ſame Character of repentance we finde in the Prophet *Ezekiel: When the wicked man turneth away from his wickedneſs, that he hath committed, and doeth that which is lawful and right; If the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life without committing iniquity, he hath done that which is lawful and right, he ſhall ſurely live, he ſhall not dye.* And in the Goſpel, repentance is deſcribed with as full and intire comprehenſions, as in the old Prophets. For faith and Repentance are the whole duty of the Goſpel, Faith when it is in conjunction with a practical grace, ſignifies an intellectual. Faith ſignifies the ſubmiſſion of the underſtanding to the inſtitution, and Repentance includes all that whole practiſe which is the intire duty of a Chriſtian, after he hath been overtaken in a fault. And therefore repentance firſt includes a renunciation, and abolition of all evil, and then alſo enjoynes a purſuit of every virtue, and that till they arrive at an habitual confirmation.

Διόπερ ὐκ ἀποστατέον ὑλικὸς ἧς χρησίμων διὰ τὰς φερομένας δυσχερείας, φεκτέον ὃ τλὼ ἕξιν, ἢ πάντα τὰ καλὰ γίνεται διεφθαρμένα τοῖς ἀνθρώποις.

Polybius. Vide etiam Clem. Alex. ſtrom. l. 2. *Ubi ad eundem ſenſum definit panitentiam.*

32. Of the firſt ſenſe are all thoſe expreſſions of Scripture, which imply repentance to be the deletery of ſins. *Repentance from dead works S. Paul* affirms to be the prime fundamental of the religion, that is, converſion or returning from dead works: for unleſſe repentance be ſo conſtrued, it is not good ſenſe. And this is therefore highly verified, becauſe repentance

Μετάνοια ἀπὸ νεκρῶν ἔργων. Heb. 6.1.

pentance is intended to ſet us into the condition of our firſt undertaking, and articles covenanted with GOD. And therefore it is *a redemption of the time*, that is, a recovering what we loſt, and making it up by our doubled induſtry. *Remember whence thou art fallen, repent*, that is, return, *and do thy firſt works*, ſaid the Spirit to the Angel of the Church of *Epheſus*, or elſe *I will remove thy Candleſtick, except thou repent.* It is a reſtitution; If a man be overtaken in a fault, *reſtore ſuch a one*, that is, put him where he was. And then, that repentance alſo implies a doing all good, is certain by the Sermon of the Baptiſt, *bring forth fruits meet for repentance*: *Do thy firſt works*, was the Sermon of the Spirit; *laying aſide every weight, and the ſin that eaſily encircles us, let us run with patience the race that is ſet before us*, ſo S. *Paul* taught. And S. *Peter* gives charge, that when we have eſcaped the corruptions of the world, and of luſts, beſides this, give all diligence to acquire the roſary and conjugation of Chriſtian virtues. And they are proper effects, or rather conſtituent parts of a holy repentance. *For godly ſorrow worketh repentance* (ſaith S. *Paul*) *not to be repented of*: and that ye may know what is ſignified by repentance, behold the product was, *carefulneſs, clearing of themſelves, indignation, fear, vehement deſires, zeal and revenge*, to which if we adde the Epithet of holy (for theſe were the reſults of a godly ſorrow, and the members of a repentance not to be repented of) we are taught, that repentance, beſides the purging out the malice of iniquity, is alſo a ſanctification of the whole man, a turning nature into grace, paſſions into reaſon, and the fleſh into ſpirit.

Apoc. 2. 5. Gal. 6. 1. Matth. 3. 8. 2 Cor. 7. 10.

32. To this purpoſe I reckon thoſe Phraſes of Scripture, calling it, *a renewing of our mindes, a renewing of the holy Ghoſt, a cleanſing of our hands, and purifying our hearts*, that is, a becoming holy in our affections, and righteous in our actions, *a transformation* or utter change, *a crucifying the fleſh with the affections and luſts, a mortified ſtate, a purging all the old leaven, and becoming a new conſperſion, a waking out of ſleep, and walking honeſtly as in the day; a being born again, and being born from above, a new life.* and I conſider that theſe preparative actions of repentance, ſuch as are, ſorrow, and confeſſion of ſins, and faſting, and exteriour mortifications and ſeverities, are but forerunners of repentance, ſome of the retinue, and they are of the family, but they no more compleat the duty of repentance, then the harbingers are the whole Court, or then the fingers are all the body. There *is more joy in heaven*, ſaid our bleſſed SAVIOUR, *over one ſinner that repenteth, then over ninty nine juſt perſons, who need no repentance.* There is no man but needs a tear, and a ſorrow even for his daily weakneſſes, and poſſibly they are the inſtrumental expiations of our ſudden and frequent and leſſer ſurpriſes of imperfection; but the juſt perſons *need no repentance*, that is, need no inverſion of ſtate, no transformation from condition to condition, but from the leſs to the more perfect the beſt man hath. And therefore thoſe are vain perſons who when they owe GOD a hundred will write foureſcore, or a thouſand, and will write fifty. It was the ſaying "of an excellent perſon, that repentance is the beginning of Philoſophy,

Tit. 3. 5. Rom. 12. 2. & 13. 11. James 4. 8. Gal. 5. 24. Epheſ. 5. 14.

——*Scelerum ſi bene pœnitet*
Eradenda Cupidinis
Pravi ſunt elementa; & teneræ nimis
Mentes aſperioribus
Formandæ ſtudiis— Hor. l. 3. od. 24.

Ἡ δὲ μετάνοια αὐτὴ φιλοσοφίας ἀρχὴ γίνεται, καὶ ἥ τε ἀκούειν ἕτοιμον τε καὶ λόγων φυγὴ καὶ τῆς ἀμεταμελήτου ζωῆς ἡ πρώτη παρασκευή—διὸ ὅτι σωφροσύνης ἥ τε λογισμὸν ἀγαθῶν τὸ ὄντως ἀγαθὸν ἀγαπᾶν, ὅτε φόζῳ ἥ ἐναντίον τὸν τῆς κακῆ ἕξιν αἱρήσεται, ἴσμεν ὃ τῇ γνώμῃ ἀφ' ἧς ἀνθρώπους κρίνας τὸν ἑαυτῆς βίον ἀπενέμει, Hierocl. in Pythag.

"a flight and renunciation of evil works and words, and the first pre-
"paration and entrance into a life which is never to be repented of;
"And therefore a penitent is not taken with umbrages and appearances,
"nor quits a reall good for an imaginary, or chooses evil for fear of E-
"nemies and adverse accidents, but peremptorily conforms his sentence
"to the divine Laws, and submits his whole life in a conformity with
them. He that said those excellent words had not been taught the Chri-
stian Institution, but it was admirable reason and deep philosophy, and
most consonant to the reasonableness of vertue, and the proportions and
designs of repentance, and no other then the doctrine of Christian phi-
losophy.

33. And it is considerable since in Scripture there is a repentance men-
tioned, which is impertinent, and ineffectual as to the obtaining pardon,
a repentance implyed which is to be repented of, and another expressed,
which is never to be repented of, and this is described to be a new state
of life, a whole conversion and transformation of the man, it follows
that whatsoever in any sense can be called repentance, and yet is lesse
then this new life, must be that ineffective repentance: a sorrow is a re-
pentance, and all the acts of dolorous expression are but the same sorrow
in other characters, and they are good, when they are parts or instru-
ments of the true repentance: but when they are the whole repentance,
that repentance is no better then that of *Judas*, nor more prosperous then
that of *Esau*. Every sorrow is not a godly sorrow, and that which is,
is but instrumental, and in order to repentance. *Godly sorrow worketh repen-
tance*, saith S. *Paul*, that is, it does its share towards it, as every grace does
towards the pardon, as every degree of pardon does toward heaven. By
godly sorrow it is probable S. *Paul* means the same thing, which the School
hath since called Contrition; a grief proceeding from a holy principle,
from our *love of God* and *anger*, that we have offended him: and yet this
it a great way off from that repentance, without the performance of
which we shall certainly perish; But no contrition alone is remissive of
sins, but as it cooperates towards the integrity of our duty. *Cum conver-
sus ingemuerit*, is the Prophets expression; When a man *mourns and turns
from all his evil way*, that's a godly sorrow, and that's repentance too;
but the tears of a dolorous person, though running over with great effu-
sions, and shed in great bitterness, and expressed in actions of punitive
justice, all being but the same sense in louder language, being nothing
but the expressions of sorrow, are good only, as they tend further; and
if they do, they may by degrees bring us to repentance, and that repen-
tance will bring us to heaven; but of themselves they may as well make
the Sea swell beyond its margent, or water and refresh the Sun-burnt
earth, as move God to mercy and pierce the heavens. But then to the
consideration we may adde, that a sorrow upon a death-bed after a vi-
tious life is such as cannot easily be understood to be ordinarily so much
as the beginning of vertue, or the first instance towards a holy life. For
he that till then retained his sins, and now when he is certain, and be-
leeves he shall die, or is fearfull lest he should, is sorrowfull, that he
hath sinned, is only sorrowfull, because he is like to perish: and such a
sorrow may perfectly consist with as great an affection to sin, as ever the
man had in the highest caresses, and invitation of his lust. For even then
in certain circumstances he would have refused to have acted his greatest

tempta-

Μετανοήσαι καὶ ἐπιστρέψαι. Act. 3. 19.

Ὡς δὲ χρονίσας ἥκιστα τὸν λυπεῖν ἐπὶ τοῖς πεπραγμένοις, παύσασθαι τῆς ὀργῆς. Arist. 2. Rhetor.—

Ἀλλὰ δὶ ἐλεεινὰ δάκρυα χεῦαν ἄνδρες. Hom. Il. 1.

Ὁ μετανοῶν ὑφ' ὧν ἁμαρτάνει, ἢ ἐναντίαν τῷ ἁμαρτεῖν πρᾶξιν αἱρήσεται. Hierocl.

temptation. The boldeſt and moſt pungent luſt would refuſe to be ſatisfied in the market-place, or with a dagger at his heart. And the greateſt intemperance would refuſe a pleaſant meal, if he beleeved the meat to be mixt with poyſon; and yet this reſtraint of appetite is no abatement of the affection, any more then the violent fears, which by being incumbent upon the death-bed Penitent make him grieve for the evil conſequents more then to hate the malice and irregularity. He that did not grieve till his greateſt fear preſſed him hard, and damnation trod upon his heels, feels indeed the effects of fear, but can have no preſent benefit of his ſorrow, becauſe it had no natural principle but a violent, unnaturall, and intolerable cauſe, inconſiſtent with a free, placid, and moral election.

34. The ſame alſo I conſider concerning *the purpoſe of a new life*, which that any man ſhould judge to be repentance, that duty which reſtores us, is more unreaſonable then to think ſorrow will do it: For as a man may ſorrow, and yet never be reſtored (and he may ſorrow ſo much the more becauſe he ſhall never be reſtored, as *Eſau* did, as the five fooliſh Virgins did, and as many more do) ſo he that purpoſes to leade a new life hath convinced himſelf that the Duty is undone, and therefore his pardon not granted, nor his condition reſtored: As a letter is not a word, nor a word an action, as an Embryo is not a man, nor the ſeed the fruit; ſo is a purpoſe of obedience, but the element of repentance, the firſt imaginations of it differing from the grace it ſelf, as a diſpoſition from a habit, or (becauſe it ſelf will beſt expreſſe it ſelf) as the purpoſe does from the act. For either a holy life is neceſſary, or it is not neceſſary; If it be not, why does any man hope to eſcape the wrath to come by reſolving to do an unneceſſary thing, or if he does not purpoſe it, when he pretends he does, that is a mocking of God, and that is a great way from being an inſtrument of his reſtitution. But if a holy life be neceſſary, as it is certain by infinite teſtimonies of Scriptures, it is the *unum neceſſarium*, the one great neceſſary, it cannot reaſonably be thought, that any thing leſs then doing it ſhall ſerve our turns. That which is only in purpoſe is not yet done, and yet it is neceſſary it ſhould be done, becauſe it is neceſſary we ſhould purpoſe it. And in this we are ſufficiently concluded by that ingeminate expreſſion uſed by *S. Paul*; *In Jeſus Chriſt nothing can avail but a New Creature. Nothing but faith working by charity, nothing but a keeping the Commandments of God. And as many as walk according to this rule, peace be on them, and mercy, they are the Iſrael of God.*

Nam illi qui ex aliis propoſitis in alia tranſiliunt, aut ne tranſiliunt quidem, ſed caſu quodam tranſmittuntur, quomodo habere quicquam certum, manſurumve poſſunt, ſuſpenſi & vagi? Seneca ep. 23.

Gal. 6. 15. 5, 6. 1 Cor. 7. 19.

35. This conſideration I intended to oppoſe againſt the carnal ſecurity of Death-bed penitents, who have ſpent a vitious life, who have therefore mocked themſelves, becauſe they meant to mock God, they would reap what they ſowed not. *But be not deceived*, ſaith the Apoſtle, *he that ſoweth to the fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.* Only this, *let us not be weary of well-doing, for in due ſeaſon we ſhall reap if we faint not*; meaning that by a perſevering induſtry, and a long work, and a ſucceſſion of religious times we muſt ſow to the Spirit; a work of ſuch length, that the greateſt danger is of fainting and interciſion. But he that ſows to the ſpirit, not being weary of well-doing, not fainting in the long proceſſe,

Gal. 6. 7.

Mutatus——
Dices, heu (quoties te in speculo viderit alterum)
Quæ mens est hodie, cur eadem non puero fuit?
Vel cur his animis incolumes non redeunt genæ?
Hor. lib. 4. Od. 10.

ceſſe, he, and he only ſhall reap life everlaſting. But a purpoſe is none of all this. If it comes to act, and be productive of a holy life, then it is uſefull, and it was like the Eve of a Holiday, feſtivall in the midſt of its abſtinence and vigils, it was the beginnings of a repentance. But if it never come to act, it was to no purpoſe, a mocking of God, an act of direct hypocriſie, a provocation of God, and a deceiving our own ſelves; you are unhappy, you began not early, or that your earlier dayes return not together with your good purpoſes.

36. And neither can this have any other ſentence, though the purpoſe be made upon our death-bed. For God hath made no Covenant with us on our death-bed, diſtinct from that he made with us in our life and health. And ſince in our life and preſent abilities good purpoſes, and reſolutions, and vows (for they are but the ſame thing in differing degrees) did ſignifie nothing till they came to act, and no man was reconciled to God by good intentions, but by doing the will of God, can we imagine that ſuch purpoſes can more prevail at the end of a wicked life, then at the beginning? that leſſe piety will ſerve our turns after 50 or 60 years impiety, then after but 5 or 10? that a wicked and ſinfull life ſhould by leſs pains be expiated then an unhappy year? For it is not in the ſtate of grace as in other *exteriour* actions of religion or charity, where God will accept the will for the deed, when the external act is inculpably out of our powers, and may alſo be ſupplyed by the internal; as bendings of the body by the proſtration of the ſoul; almes, by charity; preaching, by praying for converſion. Theſe things are neceſſary, becauſe they are precepts, and obligatory only in certain circumſtances, which may fail, and we be innocent and diſobliged. But it is otherwiſe in the eſſential parts of our duty, which God hath made the immediate, and next condition of our ſalvation, ſuch which are never out of our power, but by our own fault. Such are charity, forgiveneſſe, repentance, and faith; ſuch to which we are aſſiſted by GOD, ſuch which are alwaies put, by Gods grace, into our power, therefore becauſe God indiſpenſably demands them. In theſe caſes, as there is no revelation God will accept the will for the deed, the purpoſe for the act, ſo it is unreaſonable to expect it; becauſe God did once put it into our powers, and if we put it out, we muſt not complain of want of fire, which our ſelves have quench'd, nor complain we cannot ſee, when we have put our own lights out; and hope God will accept the will for the deed, ſince we had no will to it, when God put it into our powers. Theſe are but fig-leaves to cover our nakedneſs, which our ſin hath introduced.

Εἰς πόσον ἔτι χρόνον ἀναβάλλῃ, τὸ ἧττον βελτίων ἀξιῶν σαυτὸν, καὶ ἐν μηδενὶ παραβαίνων τὰ διαῤῥήματα τοῦ λόγου; παρέλκουσι τὰ διωρήματα οὓς ἤδει σε συμβάλλειν, καὶ συμβάλλοντας; ποῖον οὖν ἕτι διδάσκαλον προσδοκᾷς; ἢ οὐκ ἐνόησας ἀσεβῆς τῷ ὄντι ἐπανόρθωσιν ποιῆσαι τῷ σαυτοῦ; οὐκ ἔτι οὐ μικρὸν ἀλλ' ἀνὴρ ἤδη πλήθῃ. ἐν πόνῳ ἀμελήσῃς, καὶ ῥαθυμήσῃς, καὶ ἀεὶ ὑφ' ἡσσόνων ἧττον ἡσσόνων ποιῇς, προσθήσεις ἐπὶ προσθήσεσιν, καὶ ἡμέρας ἄλλας ἐπ' ἄλλαις ὁρίζῃς, μθ' ἃς προσθήσεις σαυτῷ, λήσεις σαυτὸν οὐ προβήσας, ἀλλ' ἰδιώτης διατελήσεις καὶ ζῶν καὶ ἀποθνήσκων. Epict. c. 75.

37. For either the reducing ſuch vows and purpoſes to act is the duty, without which the purpoſe is ineffectual, or elſe that practiſe is but the ſign and teſtimony of a ſincere intention, and that very ſincere intention was of it ſelf accepted by God in the firſt ſpring. If it was nothing but a ſign, then the Covenant which God made with man in Jeſus Chriſt was

was faith and good meaning, not faith and repentance, and a man is juſtified as ſoon as ever he purpoſes well, before any endeavours are commenced, or any act produced, or habit ratified; and the duties of a holy life are but ſhadows, and ſignifications of a grace, no part of the Covenant, not ſo much as ſmoke is of fire, but a meer ſign of a perſon juſtified as ſoon as he made his vow; but then alſo a man may be juſtified five hundred times in a year, as often as he makes a new vow and confident reſolution, which is then done moſt heartily, when the luſt is newly ſatisfied and the pleaſure diſappears for the inſtant, though the purpoſe diſbands upon the next temptation: yea, but unleſſe it be *a ſincere purpoſe* it will do no good, and although we cannot diſcern it, nor the man himſelf, yet God knows the heart, and if he ſees it would have been reduced to act, then he accepts it, and this is the hopes of a dying man. But faint they are and dying, as the man himſelf.

38. For it is impoſſible for us to know, but that what a man intends (as himſelf thinks) heartily, is ſincerely meant, and if that may be inſincere, and is to be judged only by a never following event (in caſe the man dies) it cannot become to any man the ground of hope, nay, even to thoſe perſons who do mean ſincerely it is ſtill an inſtrument of diſtruſt and fears infinite, ſince his own ſincere meaning hath nothing in the nature of the thing, no diſtinct formality, no principle, no ſign to diſtinguiſh it from the unſincere vows of ſorrowful, but not truly penitent perſons. 2. A purpoſe acted and not acted differ not in the principle, but in the effect, which is extrinſecal and accidental to the purpoſe, and each might be without the other: a man might live holily, though he had not made that vow, and when he hath made the vow he may fail of living holily. * And as we ſhould think it hard meaſure to have a damnation encreaſed upon us for thoſe ſins, which we would have committed if we had lived; ſo it cannot be reaſonable to build our hopes of heaven upon an imaginary piety, which we never did, and if we had lived, God knows, whether we would or not. 3. *God takes away the godly leſt malice ſhould corrupt their underſtandings*, and *for the Elects ſake thoſe dayes are ſhortned, which if they ſhould continue, no fleſh ſhould eſcape*, but now ſhall *all that* be laid upon their ſcore, which if God had not ſo prevented by their death, God knows they would have done? And God deals with *the wicked in a proportionable manner*, to the *contrary purpoſe, he ſhortens their dayes, and takes away their poſſibilities, and opportunities*, when the time of repentance is paſt, *becauſe he will not doe violence to their wils, and this leſt they ſhould return, and be converted, and I ſhould heal them*; ſo that it is evident, ſome perſons are by ſome acts of God after a vitious life and the frequent rejection of the Divine grace at laſt *prevented from mercy, who without ſuch courſes* and in contrary circumſtances might poſſibly *do acts of repentance, and return, and then God would heal them*. 4. Let their purpoſes and vows be never ſo ſincere in the principle, yet ſince a man who is in the ſtate of grace may again fail of it, and forget he was purged from his old ſins (and every dying ſinner did ſo, if ever he was waſhed in the laver of regeneration, and ſanctified in his ſpirit) then much more may ſuch a ſincere purpoſe fail, and then

* *Et quis tandem eſt noſtrum qui quod ad ſeſe attinet æquùm cenſeat quenquam pœnas dare ob eam rem quod arguatur male facere voluiſſe? Nemo opinor——Sed ſi honorem non æquum eſt haberi ob eam rem quod bene facere voluiſſe quis dicit, neque fecit tamen, Rhodienſibus tale erit, non quod male fecerunt, ſed quia voluiſſe dicuntur facere.* Orat. M. Catonis pro Rhodienſ. apud A. Gellium, l. 7. c. 3.

Nunquam creſcit ex poſt facto præteriti æſtimatio. D. de reg. Jur.

Mat. 13. 15. ex Iſa. 6. 9. Mar. 4. 12. Luk. 8. 10. Joh. 12. 40. Act. 28. 29. Rom. 11. 8.

then it would be known to what distance of time or state from his purpose, will God give his final sentence? Whether will he quit him, because in the first stage he will correspond with his intention, and act his purposes, or condemn him, because in his second stage he would prevaricate? And when a man does fail, it is not because his first principle was not good; for the holy Spirit, which is certainly the best principle of spiritual actions, may be extinguished in a man, and a sincere, or hearty purpose may be lost, or it may again be recovered, and be lost again; so that it is as unreasonable as it is unrevealed, that a sincere purpose on a death-bed shall obtain pardon or passe for a new state of life. Few men are at those instants, and in such pressures, hypocritical and vain; and yet to perform such purposes is a new work and a labour; it comes in upon a new stock differing from that principle, and will meet with temptations, difficulties and impediments; and an honest heart is not sure to remain so, but may split upon a rock of a violent invitation. A promise is made to be faithfull or unfaithfull *ex post facto* by the event, but it was sincere or insincere in the principle, only if the person promising did, or did not respectively at that time mean what he said. A sincere promise many times is not truly performed.

39. Concerning all the other acts, which it is to be supposed a dying person can do, I have only this consideration, if they can make up a new Creature, become a new state, be in any sense a holy life, a keeping the Commandments of God, a following of peace and holinesse, a becoming holy in all conversation, if they can arrive to the lowest sense of that excellent condition Christ intended to all his Disciples, when he made *keeping the Commandments* to be the condition of *entring into life*, and not *crying Lord, Lord, but doing the will of God:* if he that hath served the lusts of the flesh, and taken pay under all Gods enemies, during a long and malicious life, can for any thing a dying person can do, be said in any sense to have lived holily, then his hopes are fairly built; if not, they rely upon a sand; and the storm of death, and the Divine displeasure will beat too violently upon them. There are no suppletories of the Evangelical Covenant; *If we walk according to the rule*, then *shall peace and righteousness kiss each other*; if we have sinned and prevaricated the rule, repentance must bring us into the wayes of righteousness, and then we must go on upon the old stock; but the *deeds of the flesh must be mortified*, and *Christ must dwell in us*, and *the Spirit must reign in us*, and vertue must be habitual, and the habits must be confirmed, and this as we do by the Spirit of Christ, so it is hallowed and accepted by the grace of God, and we put into a condition of favour, and redeemed from sin, and reconciled to God. But this will not be put off with single acts, nor divided parts, nor newly commenced purposes, nor fruitless sorrow; it is a great folly to venture eternity upon dreams; so that now let me represent the condition of a dying person after a vitious life.

Audies plerosque dicentes; ad quinquagesimo in otium secedam; sexagesimus annus ab officiis me dimittet. Et quem tandem longioris vitæ pradem accipis? Senec.

40. First, He that considers the frailty of humane bodies, their incidences and aptness to sickness, casualties, death, sudden or expected, the condition of several diseases, that some are of too quick a sense, and are intolerable, some are dull, stupid, and Lethargical: then addes the prodigious judgements which fall upon many sinners in the act of sin, and

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are marks of our dangers and Gods essential justice and severity; and that security, which possesses such persons, whose lives are vicious, and habitual carelesness, and groundless confidence, or an absolute inconsideration, which is generally the condition and constitution of such mindes; every one whereof is likely enough to confound a persevering sinner in miseries eternal, will soon apprehend the danger of a delayed repentance to be infinite and unmeasurable.

Παχέῖαι δ' ἐν τῇς συνῆσι μὴ ἀναζάλλεσθ τὸ ἀγαθὸν μὴ ῥᾳθύμεδ.

Οὐ γὰρ πω πολλὰς πόδῃ ἀφυσικὰς ἐπιζυμίας ἐφλὰς ἢ, παπυρᾶς ὡς ἀπ' ἐλαίων ἀρξομένης τῆ μὴ ῥᾳθύμεδ, Luci. Nigr.

41. Secondly, But suppose such a person having escaped the antecedent circumstances of the danger, is set fairly upon his death-bed with the just apprehension of his sins about him and his addresses to repentance; consider then the strength of his lusts, that the sins he is to mortifie are inveterate, habituall, and confirmed, having had the growth and stability of a whole life; that the liberty of his will is impaired (the Scripture saying of such persons, *whose eyes are full of lust and that cannot cease from sin*; and that *his servants they are whom they obey*, that they are slaves to sin, and so not *sui juris*, not at their own dispose) that his understanding is blinded, his appetite is mutinous, and of a long time used to rebell and prevail; that all the inferiour faculties are in disorder; that he wants the helps of grace, proportionable to his necessities (for the longer he hath continued in sin, the weaker the grace of God is in him; so that in effect, at that time the more need he hath, the lesse he shall receive, it being Gods rule to *give to him that hath, and from him that hath not to take even what he hath*) then adde the innumerable parts and great burdens of repentance, that it is, not a sorrow, nor a purpose, because both these suppose that to be undone, which is the only necessary support of all our hopes in Christ when it is done: the innumerable difficult cases of conscience that may then occurre, particularly in the point of restitution, (which among many other necessary parts of repentance is indispensably required of all persons that are able, and in every degree in which they are able) the many temptations of the devil, the strength of passions, the impotency of the Flesh, the illusions of the spirit of darkness, the tremblings of the heart, the incogitancy of the minde, the implication and intanglings of ten thousand thoughts, and the impertinences of a disturbed fancy, and the great hindrances of a sick body *, and a sad and weary spirit; all these represent a death-bed to be but an ill station for a penitent; If the person be suddenly snatched away, he is not left so much as to dispute; if he be permitted to languish in his sickness, he is either stupid, and apprehends nothing, or else miserable, and hath reason to apprehend too much. However, all these difficulties are to be passed and overcome before the man be put into a saveable condition. From this consideration (though perhaps it may infer more) yet we cannot but conclude this difficulty to be as great as the former danger, that is vast, and ponderous, and insupportable.

2 Pet. 2. 14.

Ἐπειδὴ τις ἐγγὺς ἦ τῆ ὀίκαδε πλεύσεως ἀσχόλια αὐτῷ φόβος, καὶ φοιτᾷ, περὶ ὧν ἐν τῷ ἔμπροσθεν ἐκ εἰρήκει. Plato de repub.

* *Nequit sanè fieri ut homo intelligat aut cognoscat quicquam ex cognitione creatoris, si adversâ valetudine contabescat.* Maimon. Can. Eth. cap 4.

Ante senectutem curandum est ut homo bene vivat, in senectute autem ut bene moriatur. Seneca.

42. Thirdly,

42. Thirdly, Suppoſe the Clinick or death-bed Penitent to be as forward in theſe employments, and as ſucceſsfull in the maſtering many of the Objections as reaſonably can be thought, yet it is conſiderable, that there is a repentance which is to be repented of, and that is, a repentance which is not productive of fruits of amendment of life, that there is a period ſet down by GOD in his judgement, and that many who have been profane as *Eſau* was, are reduced into the condition of *Eſau*, and *there is no place left for their repentance though they ſeek it carefully with tears*: that they, who have long refuſed to hear GOD calling them to repentance, GOD will refuſe to hear them calling for grace and mercy; that *he will laugh* at ſome men, *when their calamity comes*; that the five fooliſh virgins addreſſed themſelves at the noiſe of the Bridegrooms coming, and begg'd oyle, and went out to buy oyl, and yet for want of ſome more time, and an early diligence came too late, and were ſhut out for ever; that it is no where revealed that ſuch late endeavours and imperfect practiſes ſhall be accepted; that GOD hath made but one covenant with us in JESUS CHRIST, which is faith and repentance conſigned in Baptiſm; and the ſignification of them and the purpoſe of CHRIST is, that we ſhould *henceforth no more ſerve ſinne*, but mortifie and kill him perpetually, and deſtroy his kingdom, and extinguiſh as much as in us lies his very title; that we ſhould *live holily, juſtly, and ſoberly in this preſent world, in all holy converſation and godlineſſe*; and that either we muſt be continued or reduced to this ſtate of holy living, and habitual ſanctity, or we have no title to the promiſes; that every degree of receſſion from the ſtate Chriſt firſt put us in, is a receſſion from our hopes, and an inſecuring our condition; and we adde to our confidence only as our obedience is reſtored; all this is but a ſad ſtory to a dying perſon, who ſold himſelf to work wickedneſſe in an habitual iniquity, and averſation from the conditions of the holy Covenant, in which he was ſanctified.

O ſi compunctas humana ſuperbia mentes
Ante obitum mutare, nec expellare ſuprema
Fata velit ———
Pœnitet ambiguè quem ſerò pœnitet, ergo
Præſentis ſpatium nobis dum creditur ævi,
Dum patulam cuncſis Chriſti clementia ſeſe
Præbet, præterita plangamus crimina vitæ,
Dum licet, & ſano ingenioque animoque valemus.
Alcimus Avit.

Bis jampene tibi conſul trigeſimus inſtat,
Et numerat paucos vix tua vita dies.
Mart. l. 1. ep. 16.

Vide S. Ambroſ. l. 2. de pœnit. c. 1. & 11. S. Aug. in l. homil. hom. 41. S. Baſil. orat. 4. S. Bernard. in parvis ſerm. ſer. 38.

43. And certainly it is unreaſonable to plant all our hopes of heaven upon a doctrine that is deſtructive of all piety, which ſuppoſes us in ſuch a condition, that GOD hath been offended at us all our life long, and yet that we can never return our duties to him, unleſs he will unravell the purpoſes of his predeſtination, or call back time again and begin a new computation of years for us; and if he did, it would be ſtill as uncertain. For what hope is there to that man, who hath fullfilled all iniquity, and hath not fullfilled righteouſneſs? Can a man live to the Devil and dye to God? ſow to the fleſh, and reap to the ſpirit? hope God will in mercy reward him, who hath ſerved his enemy? ſure it is, the Doctrine of the avail of a death-bed repentance cannot be reconciled with Gods purpoſes and intentions to have us live a good life, for it would reconcile us to the hopes of heaven for a few thoughts or words or ſingle actions, when our life is done. It takes away the benefit of many graces, and the uſe of more, and the neceſſity of all.

44. For

44. For let it be ſeriouſly weighed. To what purpoſe is the variety of GODS grace? What uſe is there of preventing, reſtraining, concomitant, ſubſequent, and perſevering grace, unleſs it be in order to a religious converſation? And by deferring repentance to the laſt we deſpoil our ſouls, and rob the holy Ghoſt of the glory of many rayes, and holy influences, with which the Church is watered and refreſhed, that it may grow from grace to grace, till it be conſummate in glory. It takes away the very being of chaſtity, and temperance, no ſuch virtues according to this doctrine need to be named among Chriſtians. For the dying perſon is not in capacity to exerciſe theſe, and then either they are troubleſome, without which we may do well enough, or elſe the condition of the unchaſt and intemperate Clinick is ſad and deplorable. For how can he eject thoſe Devils of luſt and drunkenneſs and gluttony, from whom the diſeaſe hath taken all powers of election and variety of choice, unleſs it be poſſible to root out long contracted habits in a moment, or acquire the habits of chaſtity, ſobriety and temperance, thoſe ſelf-denying and laborious graces, without doing a ſingle act of the reſpective virtues in order to obtaining of habits? unleſs it be ſo, that GOD will infuſe habits into us more immediately then he creates our reaſonable ſouls, in an inſtant, and without the cooperation of the ſuſcipient, without *the working out our ſalvation with fear*, and *without giving all diligence*, and *running with patience*, and *reſiſting unto bloud*, and *ſtriving to the laſt*, and *enduring unto the end* in a long fight, and a long race? If GOD infuſes ſuch habits, why have we laws given us, and are commanded to work, and to do our duty with ſuch a ſucceſſion and laſting diligence, as if the habits were to be acquired, to which indeed GOD promiſes, and miniſters his aids, ſtill leaving us the perſons obliged to the law, and the labour, as we are capable of the reward? I need not inſtance any more. But this doctrine of a Death-bed repentance is inconſiſtent with the duties of mortification, with all the vindictive and punitive parts of repentance in exteriour inſtances; with the precepts of *waiting* and *watchfulneſs*, and *preparation*, and ſtanding in a readineſs againſt *the coming of the Bridegroom*; with *the patience of welldoing*, with exemplary living, with the imitation of the life of CHRIST, and conformities to his paſſion, with the kingdome, and dominion and growth of grace. And laſtly, it goes about to defeat one of GODS great purpoſes, for GOD therefore concealed the time of our death, that we might alwayes ſtand upon our guard. The holy JESUS told us ſo; *Watch, for ye know not what hour the LORD will come*; but this makes men ſeem more crafty in their late-begun piety, then GOD was provident and myſterious in concealing the time of our diſſolution.

Prudens futuri temporis exitum
Caliginoſa nocte premit Deus.
Horat.

Vita data eſt utenda, data eſt ſine fœnore nobis
Mutua, nec certa perſolvenda die.
Quæris quod ſit longiſſimum vitæ ſpatium?
Uſque ad ſapientiam pervenire. Qui ad illam pervenit, attingit non longiſſimum finem, ſed maximum. Senec. ep. 94.

45. And now if it be demanded, How long time muſt our repentance, and holy living take up? what is the laſt period of commencement of our piety, after which it will be unaccepted or ineffectual? will a moneth or a year, or three years or ſeven ſuffice? For ſince every man fails of his firſt condition, and makes violent receſſions from the ſtate of his redemption,

Malè vivunt qui ſemper vivere incipiunt. Non poteſt ſtare paratus ad mortem, qui modò incipit vivere. Quidam vivere tunc incipiunt cum definendum eſt; quidam antè vivere deſerunt quàm inciperent. Senec. ep. 23.

ption, and his baptiſmal grace, how long may he lye in that ſtate of receſſion with hopes of ſalvation? To this I anſwer, He cannot lye in ſin a moment without hazarding his eternity, every inſtant is a danger, and all the parts of its duration do increaſe it, and there is no anſwer to be given antecedently, and by way of rule, but all the hopes of our reſtitution depends upon the event. It is juſt as if we ſhould aske, how long will it be before an Infant comes to the perfect uſe of reaſon, or before a fool will become wiſe, or an ignorant perſon become excellently learned? The anſwer to ſuch queſtions muſt be given according to the capacity of the man, to the induſtry of his perſon, to his opportunities or hinderances, to his life and health, and to GODS bleſſing upon him. Only this; every day of deferring it, leſſens our hopes and increaſes the difficulty; and when this encreaſing, diviſible difficulty comes to the laſt period of impoſſibility, GOD only knows, becauſe he meaſures the thoughts of man, and comprehends his powers in a ſpan, and himſelf only can tell how he will correſpond in thoſe aſſiſtances, without which we can never be reſtored. Agree with thy adverſary quickly, while thou art in the way: *Quickly.* And therefore Scripture ſets down no other time then *to day*, while it is yet called to day. But becauſe it will every day be called to day, we muſt remember, that our duty is ſuch as requires a time, a duration, it is a courſe, *a race that is ſet before us*, a duty requiring patience, and longanimity, and perſeverance, and great care and diligence, *that we faint not.* And ſuppoſing we could gather probably by circumſtances, when the laſt period of our hopes begins, yet he that ſtands out as long as he can, gives probation, that he came not in of good will or choice, that he loves not the preſent ſervice, that his body is preſent, but his heart is eſtranged from the yoke of his preſent imployment; and then all that he can do is odious to GOD, being a ſacrifice without a heart, an offertory of ſhells and husks, while the Divel and the mans luſts have devoured the kernels.

Hic eſt locus ſolvendi æris alieni. Seneca. *Mortem venientem nemo hilaris excipit, niſi qui ſe ad eam diu compoſuerat.* Idem ep. 30.

—Qui peccatum moriens dimittere, & ipſa
In ſerum tempus differt admiſſa fateri,
Non tam dimittit, quàm dimittatur ab illis.
Alcim. Avitus.

Non poteſt ſtare paratus ad mortem qui modo incipit vivere. Id agendum eſt ut ſatis vixerimus. Quidam vivere tunc incipiunt cum definendum eſt; ſi hoc judicos mirum, adijciam quod magis admireris. Quidam ante vivere deſerunt quàm inciperent. Seneca ep. 23.

Cras te victurum, cras dicis, Poſthume, ſemper;
Dic mihi cras iſtud, Poſthume, quando venit.
Cras vives? hodie jam vivere, Poſthume, ſerum eſt:
Ille ſapit, quisquis, Poſthume, vixit heri.
Martial. l. 5. ep. 59. & lib. 2. ep. 90.

Non bene diſtuleris videas quæ poſſe negari,
Et ſolum hoc ducas quod fuit eſſe tuum.
Non eſt, crede mihi, ſapientis dicere, Vivam.
Sera nimis vita eſt craſtina, vive hodie.
l. 1. ep. 16.

46. So that this queſtion is not to be asked beforehand, but after a man hath done much of the work, and in ſome ſenſe lived holily, then he may enquire into his condition, whether if he perſevere in that, he may hope for the mercies of JESUS; But he that enquires before hand, as commonly he means ill, ſo he can be anſwered by none but GOD, becauſe the ſatisfaction of ſuch a vain queſtion depends upon future contingencies, and accidents depending upon Gods ſecret pleaſure and predeſtination. He that repents but to day, repents late enough, that he put it off from yeſterday. It may be that ſome may begin to day, and finde mercy, and to another perſon it may be too late, but no man is ſafe or wiſe that puts it off till to morrow. And that it may appear how neceſſary it is to begin early, and that the work is of difficulty and continuance, and that time ſtill encreaſes the objections, it is certain that all the time

that

that is loſt, muſt be redeemed by ſomething in the ſequel equivalent, or in ſome degree commenſurate to the duties omitted, and the time miſpent, to ſomething that GOD hath declared he will accept inſtead of it: the intention of the following actions, and the frequent repetition muſt make up the defect in the extenſion, and coexiſtence with a longer time. It was an act of an heroical repentance, and great deteſtation of the crime, which *Thomas Cantipratanus* relates of a young Gentleman condemned to dye for robberies, who endeavouring to teſtifie his repentance, and as farre as was then permitted him, to expiate the crime, begged of the Judge that tormentors might be appointed him, that he might be long a dying, and be cut in ſmall pieces, that the ſeverity of the execution might be proportionable to the immenſity of his ſorrow, and greatneſs of the iniquity: ſuch great acts do facilitate our pardon, and haſten the reſtitution, and in a few dayes compriſe the elapſed duty of many moneths; but to rely upon ſuch acts is the laſt remedy, and like unlikely phyſick to a deſpairing perſon, if it does well, it is well, if it happen otherwiſe, he muſt thank himſelf, it is but what in reaſon he could expect. The Romans ſacrificed a dog to *Mana Geneta*, and prayed *Nequis domi natorum bonus fiat*; that none of their domeſticks might be good; that is, that they might not dye (ſaith *Plutarch*) becauſe dead people are called good. But if they be ſo only when they dye, they will hardly finde the reward of goodneſs in the reckonings of eternity, when to kill and to make good is all one, (as *Ariſtotle* obſerved it to be in the *Spartan* Covenant with the *Tegeatæ*, and as it is in the caſe of penitents never mending their lives till their lives be done) that goodneſs is fatal and the prologue of an eternal death.

Τελεθῶντες χρηστοί. Ρωμαικ. κεφ. ρβ.

μηδένα χρηστὸν ποιεῖν i.e. ἀποκτιννύναι. Plutar. ibid. ex Ariſtotele.

47. I conclude this point with the words of S. *Paul*, GOD will render to every man according to his deeds, To them *who by patient continu-* "*ance in well doing* ſeek for glory and honour and immortality, [to them] "eternal life. But to them, *that are contentious*, and *do not obey the truth*, "*but obey unrighteouſneſs*, [to them] *indignation and wrath, Tribulation and* "*anguiſh upon every ſoul of man that doth evil.* Rom. 2.7,8.

48. Having now diſcourſed of repentance upon diſtinct principles, I ſhall not need to conſider upon thoſe particulars which are uſually reckoned parts or inſtances of repentance, ſuch as are Contrition, Confeſſion, and Satisfaction. Repentance is the fulfilling all righteouſneſs, and includes in it, whatſoever matter of Chriſtian duty, and is expreſſely commanded; ſuch as is contrition or godly ſorrow, and confeſſion to GOD, both which are declared in Scripture to be in order to pardon, and purgation of our ſins. *A contrite and a broken heart, O GOD, thou wilt not deſpiſe*; and *If we confeſs our ſins, GOD is juſt and righteous to forgive us our ſins, and to cleanſe us from all iniquity.* To which adde concerning ſatisfaction, that it is a judging and puniſhing of our ſelves; that it alſo is an inſtrument of repentance and a fruit of godly ſorrow, and of good advantage for obtaining mercy of GOD. For *indignation and revenge* are reckoned by S. *Paul* effects of *a godly ſorrow*, and the bleſſing, which encourages its practiſe, is inſtanced by the ſame Saint, *When we are judged we are chaſtened of the LORD*, but *if we would judge our ſelves we ſhould not be judged*: Where he expounds *judged* by *chaſtened*; if we were ſeverer to our ſelves, GOD would be gentle and remiſſe. And there

Τὰς μὲν δὴ ἀρνουμένους καὶ ἀντιλέγοντας μᾶλλον χολάζουσι· τοὺς δὲ ὁμολογοῦντας δικαίως χολάζειν συμβαίνει. Arist. Rhet. 2.

are only these two cautions to be annexed, and then the direction is sufficient. 1. That when promise of pardon is annexed to any of these or another grace, or any good action, it is not to be understood, as if alone it were effectual, either to the abolition or pardon of sins, but the promise is made to it as to a member of the whole body of piety. In the coadunation, and conjunction of parts the title is firme, but not at all in distinction and separation. For it is certain if we faill in one, we are guilty of all, and therefore cannot be repaired by any one grace, or one action, or one habite. And therefore *charity hides a multitude of sins* with men and GOD too; *Almes deliver from death*; *humility pierceth the clouds and will not depart before its answer* be gracious; and *hope purifieth, and makes not ashamed*; and patience, and faith, and piety to parents, and prayer, and the eight beatitudes have promises of *this life, and of that which is to come respectively*, and yet nothing will obtain these promises, but the harmony and uniting of these graces in a holy and habitual confederation. And when we consider the promise as singularly relating to that one grace, it is to be understood comparatively; that is, such persons are happy if compared with those, who have contrary dispositions. For such a capacity does its portion of the work towards complete felicity, from which the contrary quality does estrange and disintitle us. 2. The special and minute actions and instances of these three preparatives of repentance are not under any command in the particulars, but are to be disposed of by Christian prudence in order to those ends, to which they are most aptly instrumental and designed; such as are fasting, and corporal severities in satisfaction or the punitive parts of repentance, they are either vindictive of what is past, and so are proper acts or effects of contrition and godly sorrow; or else they relate to the present and future estate, and are intended for correction or emendation, and so are of good use as they are medicinal, and in that proportion not to be omitted; and so is confession to a spiritual person, an excellent instrument of Discipline, a bridle of intemperate passions, an opportunity of restitution; *Ye which are spiritual restore such a person overtaken in a fault* (saith the Apostle) it is the application of a remedy, the consulting with a guide, and the best security to a weak, or lapsed, or an ignorant person; in all which cases he is unfit to judge his own questions, and in these he is also committed to the care, and conduct of another. But these special instances of repentance are capable of suppletories, and are like the corporal works of mercy, necessary only in time and place, and in accidental obligations. He that relieves the poor, or visits the sick, choosing it for the instance of his charity, though he do not redeem captives, is charitable, and hath done his almes. And he that cures his sin by any instruments, by external, or interiour and spiritual remedies, is penitent, though his diet be not ascetick, and afflictive, or his lodging hard, or his sorrow bursting out into tears, or his expressions passionate and dolorous. I only adde this, that acts of *publick* repentance must be by using the instruments of the Church, such as she hath appointed; of *private* such as by experience, or by reason, or by the counsel we can get, we shall learn to be most effective of our penitential purposes. And yet it is a great argument, that the exteriour expressions of corporal severities are of good benefit, because in all ages wise men, and severe penitents, have chosen them for their instruments.

2 Cor. 7. 10.

1 Cor. 11. 31.

Gal. 6. 1.

Vide disc. of Mortification, part. 1. Et disc. of fasting, part. 2.

The

The PRAYER.

O Eternal GOD, who wert pleased in mercy to look upon us, when we were in our bloud; to reconcile us, when we were enemies; to forgive us in the midst of our provocations of thy infinite and eternal Majesty, finding out a remedy for us, which mankinde could never aske; even making an atonement for us by the death of thy Son, sanctifying us by the bloud of the everlasting Covenant, and thy all-hallowing and Divinest Spirit; let thy graces so perpetually assist and encourage my endeavours, conduct my will, and fortifie my intentions, that I may persevere in that holy condition, which thou hast put me in by the grace of the Covenant, and the mercies of the holy JESU. Oh let me never fall into those sins, and retire to that vain conversation, from which the eternal and mercifull Saviour of the world hath redeemed me; but let me grow in grace, adding virtue to virtue, reducing my purposes to act, and increasing my acts till they grow into habits, and my habits till they be confirmed, and still confirming them till they be consummate in a blessed and holy perseverance. Let thy preventing grace dash all temptations in their approach; let thy concomitant grace enable me to resist them in the assault, and overcome them in the fight, that my hopes be never discomposed, nor my faith weakned, nor my confidence made remiss, or my title and proportion in the Covenant be lessened; or if thou permittest me at any time to fall (which holy JESU avert for thy mercy and compassion sake) yet let me not sleep in sin, but recall me instantly by the clamours of a nice and tender conscience, and the quickning Sermons of the Spirit, that I may never pass from sin to sin, from one degree to another, lest sin should get the dominion over me, lest thou be angry with me, and reject me from the Covenant, and I perish. Purifie me from all uncleanness, sanctifie my spirit, that I may be holy as thou art, and let me never provoke thy jealousie, nor presume upon thy goodness, nor distrust thy mercies, nor deferre my repentance, nor rely upon vain confidences; but that I may by a constant, sedulous, and timely endeavour make my calling and election sure, living to thee, and dying to thee, that having sowed to the Spirit, I may from thy mercies reap in the Spirit, blisse, an eternal sanctity, and everlasting life, through JESUS CHRIST our Saviour, our hope, and our mighty and ever-glorious Redeemer. Amen.

Ad. SECT. 12.

Upon CHRIST S Sermon on the Mount, and of the eight Beatitudes.

1. THe holy JESUS being entred upon his Prophetical office in the first Solemn Sermon gave testimony, that he was not only an Interpreter of Laws then in being, but also a Law-giver, and an Angel of the new and everlasting Covenant, which because GOD meant to establish with mankinde by the mediation of his Son, by his

ſon alſo he now began to publiſh the conditions of it; and that the publication of the Chriſtian Law might retain ſome proportion at leaſt, and analogy of circumſtance with the promulgation of the Law of *Moſes*, CHRIST went up into a Mountain, and from thence gave the Oracle. And here he taught all the Diſciples; for what he was now to ſpeak was to become a Law, a part of the condition, on which he eſtabliſhed the Covenant, and founded our hopes of heaven. Our excellent and gracious Law-giver knowing, that the great argument in all practical diſciplines is the propoſal of the end, which is their crown and their reward, begins his Sermon, as *David* began his moſt divine collection of hymnes, with *bleſſedneſs*. And having enumerated eight duties, which are the rule of the Spirits of Chriſtians, he begins every duty with a Beatitude, and concludes it with a reward, to manifeſt the reaſonableneſs, and to invite and determine our choice to ſuch graces, which are circumſcribed with felicities, which have bleſſedneſs in preſent poſſeſſion, and glory in the conſequence, which in the midſt of the moſt paſſive and afflictive of them tells us, that we are bleſſed, which is indeed a felicity, as a hope is good, or as a rich heir is rich, who in the midſt of his Diſcipline, and the ſeverity of Tutors and Governours knows he is deſigned, and certain of a great inheritance.

2. The eight Beatitudes, which are the duty of a Chriſtian, and the rule of our ſpirit, and the ſpecial diſcipline of CHRIST, ſeem like ſo many paradoxes, and impoſſibilities reduced to reaſon, and are indeed virtues made excellent by rewards, by the ſublimity of grace, and the mercies of GOD, hallowing and crowning thoſe habits, which are deſpiſed by the world, and are eſteemed the conditions of lower, and leſs conſiderable people. But GOD ſees not, as man ſees, and his rules of eſtimate and judgement are not borrowed from the exteriour ſplendour, which is apt to ſeduce children, and couſen fools, and pleaſe the appetites of ſenſe and abuſed fancy; but they are ſuch as he makes himſelf; excellencies which by abſtractions and ſeparations from things below, land us upon celeſtial appetites. And they are ſtates of ſuffering, rather then ſtates of life; for the great imployment of a Chriſtian, being to bear the Croſſe, CHRIST laid the Pedeſtal ſo low, that the rewards were like rich mines interred in the deeps, and inacceſſible retirements, and did chooſe to build our felicities upon the torrents and violences of affliction and ſorrow. Without theſe graces we cannot get heaven, and without ſorrow and ſad accidents, we cannot exerciſe graces. [Such are]

θεγκοπ' ψυχῇ, θεγκοπ πνευματι. 3. Firſt, *Bleſſed are the poor in ſpirit for theirs is the Kingdome of heaven.* Poverty of ſpirit is in reſpect of ſecular affluence and abundance, or in reſpect of great opinion and high thoughts, either of which have divers acts and offices. That the firſt is one of the meanings of this text is certain, becauſe S. *Luke* repeating this Beatitude, delivers it plainly, *Bleſſed are the poor*, and to it he oppoſes riches. And our bleſſed Saviour ſpeaks ſo ſuſpiciouſly of riches and rich men, that he repreſents the condition to be full of danger and temptation: and S. *James* calls it full of ſin, deſcribing rich men to be oppreſſors, litigious, proud, ſpightful, and contentious; which ſaying, like all others of that nature, are to be underſtood in common, and moſt frequent accidents, not regularly, but very improba-

Luk. 6.20.

Jam. 2.5.

ble

ble to be otherwiſe. For if we conſider our vocation, S. *Paul* informs us, *That not many mighty, not many noble are called, but GOD hath choſen the poor of this world rich in faith*; And how hard is it for a rich man to enter into heaven, our great Maſter hath taught us, by ſaying it is more eaſie for a Camel to paſs through a needles eye. And the reaſon is becauſe of the infinite tentation which riches miniſter to our ſpirits, it being ſuch an opportunity of vices, that nothing remains to countermand the act, but a ſtrong, reſolute, unaltered, and habitual purpoſe, and pure love of virtue; riches in the mean time offering to us occaſions of luſt, fuel for revenge, inſtruments of pride, entertainment of our deſires, engaging them in low, worldly, and ſottiſh appetites; inviting us to ſhew our power in oppreſſion, our greatneſs in vanities, our wealth in prodigal expences, and to anſwer the importunity of our luſts, not by a denial, but by a correſpondence, and ſatisfaction till they become our miſtreſſes, imperious, arrogant, tyrannical and vain. But poverty is the ſiſter of a good minde, it miniſters aid to wiſdom, induſtry to our ſpirit, ſeverity to our thoughts, ſoberneſs to counſels, modeſty to our deſires; it reſtrains extravagancy, and diſſolution of appetites; the next thing above our preſent condition, which is commonly the object of our wiſhes, being temperate and little, proportionable enough to nature, not wandring beyond the limits of neceſſity, or a moderate conveniency, or at furtheſt but to a free refreſhment, and recreation. And the cares of poverty are ſingle, and mean, rather a fit imployment to correct our levities, then a buſineſs to impede our better thoughts; ſince a little thing ſupplies the needs of nature, and the earth and the fountain with little trouble miniſter food to us; and Gods common providence and daily diſpenſation, eaſes the cares and makes them portable. But the cares and buſineſſes of rich men are violencies to our whole man, they are loads of memory, buſineſſe for the underſtanding, work for two or three arts and ſciences, imployment for many ſervants to aſſiſt in; increaſe the appetite and heighten the thirſt, and by making their dropſie bigger, and their capacities large, they deſtroy all thoſe opportunities, and poſſibilities of charity, in which only riches can be uſeful.

Nulli fortuna minùs bene quam optima creditur. Alia felicitate ad inendam felicitatem eſt opus: Senec. 7.

ὄφελες ὦ πυρὲ πλοῦτε μήτ' ἐν γῇ, μήτ' ἐν θαλάττῃ μήτ' ἐν ἠπείρῳ φαίνεσθαι ἀλλὰ πέρατα εἶναι νάσων, καὶ ἀχθέσθαι. διὰ σὲ γὰρ πάντα ἐν ἀνθρώποις κακά. Tymocr. Lyr.

Vel nos in mare proximum
Gemmas, & lapides, aurum & inutile
Summi materiam mali mittamus, Hor. lib. 3. Od. 24.

Ὁ δ' πλοῦτος ἡμᾶς κἀθάπερ ἰατρὸς κακὸς πυρὸς βλίποντας πεμπλακῶν πάντας ποιεῖ· Antiphanes.

Δῦλος Ἐπίκτητος γυμνὸς καὶ σῶμα πηρὸς
Καὶ πενία λεπρὸς, καὶ φίλος ἀδαπίτης.

Γλακτοφάγων, ἀδίωντι, δικαιοτάτων ἀνθρώπων, dixit Homerus de Myſis & Hyppemolgis, l. 13. Il. *Juſtiſſimos & longevos dixit qui veſcebantur lacte & cibo modeſto.*

—*Satis eſt flaviuſq; Ceresque.* Lucan.

Ἐπεὶ τί δεῖ βροτοῖσι πλοῦν δυοῖν μόνοιν,
Ἀπωτέρω δὲ πήματος δ' ὀδηγέτ' ἄν
Ἄνω πέρσει, καὶ πορὸς' ἡμᾶς τρέφειν; Eurip.

4. But it is not a meer poverty of poſſeſſion, which intitles us to the bleſſing, but a poverty of ſpirit; that is, a contentedneſs in every ſtate, an aptneſs to renounce all, when we are obliged in duty; a refuſing to continue a poſſeſſion, when we for it muſt quit a virtue or a noble action, a divorce of our affections from thoſe guilded vanities, a generous contempt of the world, and at no hand heaping riches, either with injuſtice or with avarice, either with wrong or impotency, of action or affection. Not like *Laberius*, deſcribed by the Poet, who thought nothing ſo criminal as poverty, and every ſpending of a ſeſterce was the loſs of a moral virtue, and every gaining of a talent was

——*Quod vixit, credidit ingens*
Pauperiem vitium, & cavit nil actius, ut ſi
Forte minus ſcuplex uno quadrante periret
Ipſe videretur nequior ſibi—— Horat.

an action glorious and heroical. But poverty of ſpirit accounts riches to be the ſervants of GOD, firſt, and then of our ſelves, being ſent by GOD, and to return when he pleaſe, and all the while they are with us, to do his buſineſs. It is a looking upon riches, and things of the earth, as they do who look upon it from heaven, to whom it appears little and unprofitable. And becauſe the reſidence of this bleſſed poverty is in the mind, it follows, that it be here underſtood, that all the exinanition and renunciation, abjection and humility of mind, which depauperates the ſpirit, making it leſs worldly, and more ſpiritual, is the duty here enjoyned. For if a man throwes away his gold, as did *Crates* the Theban, or the proud Philoſopher *Diogenes*, and yet leave a ſpirit high, aery, phantaſtical and vain, pleaſing himſelf, and with complacency reflecting upon his own act, his poverty is but a circumſtance of pride, and the opportunity of an imaginary, and a ſecular greatneſs. *Ananias* and *Saphira* renounced the world by ſelling their poſſeſſions, but becauſe they were not poor in ſpirit, but ſtill retained the affections to the world, therefore they kept back part of the price, and loſt their hopes. The Church of Laodicea was poſſeſſed with a ſpirit of pride, and flattered themſelves in imaginary riches, they were not poor in ſpirit, but they were poor in poſſeſſion and condition: Theſe wanted humility, the other wanted a generous contempt of worldly things, and both were deſtitute of this grace.

Apoc. 3. 17.

5. The acts of this grace are: 1. To caſt off all inordinate affection to *riches. 2. In heart and ſpirit, that is, preparation of mind, to quit the poſſeſſions of all riches, and actually ſo to do, when GOD requires it, that is, when the retaining riches loſes a virtue. 3. To be well pleaſed with the whole œconomy of GOD, his providence, and diſpenſation of all things, being contented in all eſtates. 4. To imploy that wealth GOD hath given us in actions of juſtice and religion. 5. To be thankful to GOD in all temporal loſſes. 6. Not to diſtruſt GOD, or to be ſollicitous and fearful of want in the future. 7. To put off the ſpirit of vanity, pride and phantaſtick complacency in our ſelves, thinking lowly or meanly of whatſoever we are, or do. 8. To prefer others before our ſelves, doing honour, and prelation to them, and either contentedly receiving affronts done to us, or modeſtly undervaluing our ſelves. 9. Not to praiſe our ſelves, but when GODS glory, and the edification of our neighbour is concerned in it, nor willingly to hear others praiſe us. 10. To deſpoile our ſelves of all interiour propriety, denying our own will in all inſtances of ſubordination to our ſuperiours, and our own judgement in matters of difficulty, and queſtion, permitting our ſelves and our affairs to the advice of wiſer men, and the deciſion of thoſe, who are truſted with the cure of our ſoules. 11. Emptying our ſelves of our ſelves, and throwing our ſelves wholly upon GOD, relying upon his providence, truſting his promiſes, craving his grace, and depending upon his ſtrength for all our actions, and deliverances, and duties.

* Ἐγὼ ὔτ' Ἀμαλθείης βυλοίμην κέρας
ὔτ' ἄπια πεντήκοντα ἐκατὸν παρήσω βασιλεῦσι. Anacreon.

Non poſſidentem multa, vocaveris
Rectè beatum: rectiùs occupat
Nomen beati, qui Deorum
Muneribus ſapienter uti
Duramque callet pauperiem pati,
Pejúſque letho flagitium timet, &c.
Hor. lib. 4. Od. 2.

6. The

6. The reward promiſed is *the kingdome of Heaven. Fear not little flock, it is your Fathers pleaſure to give you a kingdome.* To be little in our own eyes, is to be great in GODS; the poverty of the ſpirit ſhall be rewarded with the riches of the kingdomes; of both kingdomes; that of Heaven is expreſſed; poverty is the high way of eternity; but therefore the kingdome of Grace is taken in the way, the way to our Countrey: and it being the forerunner of glory, and nothing elſe, but an antedate eternity, is part of the reward, as well as of our duty. And therefore whatſoever is ſignified by [kingdome] in the appropriate Evangelical ſenſe, is there intended as a recompence. For the kingdome of the Goſpel is a congregation, and ſociety of CHRIST'S poor, of his *little ones*: they are the communion of Saints, and their preſent entertainment is, knowledg of the truth, remiſſion of ſins, the gift of the holy Ghoſt, and what elſe in Scripture is ſignified to be a part or grace or condition of the kingdome. For *to the poor the Goſpel is preached*: that is, to the poor, the kingdome is promiſed and miniſtred.

Latiùs regnes avidum domando
Spiritum, quàm ſi Lybiam remotis
Gadibus jungas, & uterque Pœnus
Serviat uni Hor. l. 2. od. 2.
Serviet æternum, qui parvo neſciet uti. Hor.

Mat. 11. 5. & 18. 4.

7. Secondly, *Bleſſed are they that mourn; for they ſhall be comforted.*] This duty of Chriſtian mourning is commanded not for it ſelfe, but in order to many good ends. It is in order to patience, *Tribulation worketh patience*, and therefore *we glory in them* (ſaith Saint *Paul*,) and Saint *James*, *My Brethren count it all joy, when ye enter into divers temptations, knowing that the tryal of your faith* (viz. by afflictions) *worketh patience.* 2. It is in order to repentance, *Godly ſorrow worketh repentance*: by conſequence it is in order to pardon; *for a contrite heart God will not reject.* And after all this it leads to joy. And therefore Saint * *James* preached a homily of ſorrow, *be afflicted, and mourn, and weep*; that is, in penitential mourning, for he addes, *Humble your ſelves in the ſight of the LORD, and he ſhall lift you up.* The acts of this duty are. 1. To bewaile our own ſins. 2. To lament our infirmities, as they are principles of ſin, and receſſions from our firſt ſtate. 3. To weep for our own evils and ſad accidents as they are iſſues of the Divine anger. 4. To be ſad for the miſeries and calamities of the Church, or of any member of it, and indeed to *weep with every one that weeps*, that is, not to rejoyce in his evil, but to be compaſſionate, and pitiful, and apt to bear anothers burden. 5. To avoid all looſe and immoderate laughter, all diſſolution of ſpirit, and manners, uncomely jeaſtings, free revellings, carnivals and balls, which are the perdition of precious hours (allowed us for repentance and poſſibilities of heaven) which are the inſtruments of infinite vanity, idle talking, impertinencie and luſt, and very much below the ſeverity and retiredneſſe of a Chriſtian ſpirit. Of this, CHRIST became to us the great example, for Saint *Baſil* reports a tradition of him, that he never laughed, but wept often. And if we mourn with him, we alſo ſhall rejoyce in the joyes of eternity.

Rom. 5. 3.
Gaudent patientia duris.
James 1. 24.
2 Cor. 7. 9.
* Jam. 4. 9, 10.

Sic enim per oculos cum nonas turpes trahot,
Rurſus per ipſos lacrymas fundit pias,
Egreſſione ut ehuat quæ ingreſſa ſunt.
Dum dolemus admiſſa, admittenda excludimus, & ſit quadam de condemnatione culpæ diſciplina innocentiæ. S. Ambroſ.

8. Thirdly, *Bleſſed are the meek; for they ſhall poſſeſſe the earth:*] that is, the gentle and ſofter ſpirits; perſons not turbulent or unquiet, not clamorous or impatient, not over-bold or impudent, not querulous or diſcontented,

contented, not brawlers or contentious, not nice or curious, but men who ſubmit to GOD, and know no choice of fortune or imployment, or ſucceſs, but what GOD chooſes for them, having peace at home, becauſe nothing from without does diſcompoſe their ſpirit. In ſumme, meekneſs is an indifferency to any exteriour accident, a being reconciled to all conditions and inſtances of providence; a reducing our ſelves into ſuch an evenneſs and interiour ſatisfaction, that there is the ſame conformity of ſpirit and fortune, by complying with my fortune, as if my fortune did comply with my ſpirit. And therefore in the order of Beatitudes, meekneſs is ſet between mourning and deſire, that it might ballance and attemper thoſe actions by indifferency, which by reaſon of their aboad are apt to the tranſportation of paſſion. The reward expreſſed is *a poſſeſſion of the earth*, that is, *a poſſeſſion of all which is excellent here below*, to conſigne him to a future glory, as *Canaan* was a type of Heaven. For meekneſs is the beſt cement and combining of friendſhips, it is a great endearment of us to our company. It is an † *ornament* to have *a meek and quiet ſpirit*, a * prevention of quarrels, and pacifier of wrath; it purchaſeth peace, and is it ſelf a quietneſs of ſpirit; it is the greateſt affront to all injuries in the world; for it returnes them upon the injurious, and makes them uſeleſs, ineffective, and innocent; and is an antidote againſt all the evil conſequents of anger and adverſity, and tramples upon the uſurping paſſions of the iraſcible faculty.

' Περᾶς ἐστὶν οἱ πεπτωκότες τὰ ἤθη, καὶ παντὸς πάθους ἀπηλλαγμένοι, οὐκ ἀνδρεμίαν ἔχοντα περιχωῤῥ ἐνοικοῦσαν αὐτῶν ταῖς ψυχαῖς, S. Baſil. in Pſal. 33.

Manſuetus & æquus ſecundum Ariſtot. οὗτ ἐυτυχῶν μέτριος, & ἀτυχῶν μεγαλόψυχος.

Θοᾶ τι δαιμονίῃσι τύχαις βροτοὶ ἄλγε' ἔχουσιν,
Ὧν ἂν μοῖραν ἴχῃς, πρᾶος φέρε μηδ' ἀχαράξῃς.
Pythag. carm. aur.

Æquam memento rebus in arduis
Servare mentem: non ſecus in bonis
Ab inſolenti temperatam
Lætitia, moriture Deli. Horat. carm. l. od. 3.
Quem res plus nimio delectavere ſecundæ,
Mutatæ quatient. —— ad Fuſc.

† 1 Pet. 3. 4.

* Ὁ θυμὸς φόνων ἄιτιον, συμφορᾶς σύμμαχον, βλάβης συνεργὸν καὶ ἀπωλείας, χρημάτων ἀπώλεια, ἵνα δὲ καὶ φθορᾶς ἀρχηγόν. Ariſtot.

5. But the greateſt part of this *paiſage* and Landtſchape is *ſky*; and as a man in all countreys can ſee more of heaven then of the earth he dwells on: ſo alſo he may in this promiſe. For although the Chriſtian hears the promiſe of *the inheritance of the earth*, yet he muſt place his eye, and fix his heart upon heaven, which by looking downward alſo upon this promiſe as in a veſſel of limpid water he may ſee by reflection, without looking upwards by a direct intuition. It is *Heaven* that is deſigned by this promiſe as well as by any of the reſt; though this grace takes in alſo the refreſhments of the earth by æquivalence and a ſuppletory deſigne. But here we have *no abiding city*, and therefore no *inheritance*. This is not our Countrey, and therefore here cannot be our portion; unleſs we chooſe as did the *Prodigal* to goe into a ſtrange Country, and ſpend our portion with riotous and beaſtly living and forfeit our Fathers bleſſing. The Devil carrying our bleſſed Saviour to a high mountain ſhewed him all the kingdomes of the world; but beſides that they were offered upon ill conditions, they were not eligible by him upon any. And neither are they to be choſen by us for our inheritance and portion Evangelical: for the Goſpel is *founded upon better promiſes*, and therefore the hopes of a Chriſtian ought not to determine upon any thing leſs then heaven. Indeed our bleſſed Saviour choſe to deſcribe this beatitude in the words of the Pſalmiſt, ſo inviting his Diſciples, to an excellent præcept by the inſinuation of thoſe ſcriptures which themſelves admitted. But as the earth which was promiſed to the meek man in *Davids* Pſalm was no other

other earth but the *terra promiſſionis* the land of *Canaan*, if we ſhall remember that this land of promiſe was but a tranſition, and an allegory to a greater and more noble, that it was but a type of heaven; we ſhall not ſee cauſe to wonder why the holy JESUS intending heaven for the reward of this grace alſo, together with the reſt, did call it *the inheritance of the earth.* For now is revealed to us *a new heaven and a new earth, an habitation made without hands, eternal in the heavens.* And he underſtands nothing of the excellency of Chriſtian religion whoſe affections dwell below, and are ſatisfied with a portion of dirt and corruption. *If we be riſen with CHRIST, let us ſeek thoſe things that are above, where Chriſt ſitteth at the right hand of GOD.* But if a Chriſtian deſires to take poſſeſſion of this earth in his way as his inheritance or portion, he hath reaſon to fear it will be his *All.* We have but one inheritance, one countrey, and here we are ſtrangers, and Pilgrims. *Abraham* told *Dives* that he had enjoyed his good things here. He had *the inheritance of the earth*, in the craſſe material ſenſe; and therefore he had no other portion but what the Devils have. And when we remember that perſecution is the lot of the Church, and that poverty is her portion, and her *quantum* is but food and raiment at the beſt, and that patience is her ſupport, and hope her refreſhment, and ſelf-denial her ſecurity, and meekneſs is all her poſſeſſion and title to a ſubſiſtence, it will appear certain, that as Chriſts kingdom was not of this world, ſo neither ſhall his Saints have their portion in that which is not his kingdom. They are miſerable if they do not reign with him; and he never reigned here; but *if we ſuffer with him we ſhall alſo reign with him* hereafter. True it is, Chriſt promiſed to him that ſhould loſe any intereſt for his ſake, the reſtitution of *a hundred fold in this world.* But as the ſenſe of that cannot be literal; for he cannot receive a hundred Mothers, or a hundred Wives: ſo whatſoever that be, it is to be enjoyed *with perſecution.* And then ſuch a portion of the Earth as Chriſt hath expreſſed in figure, and ſhall by way of recompenſe reſtore us, and ſuch a recompence as we can enjoy with perſecution, and ſuch an enjoyment as is conſiſtent with our having loſt all our temporals, and ſuch an acquiſt and purchaſe of it as is not deſtructive of the grace of meekneſs, all that we may enter into our accounts, as part of our lot, and the emanation from the holy promiſe. But in the foot of this account we ſhall not finde any great affluence of temporal accrewments. However it be, although when a meek man hath earthly poſſeſſions, by this grace he is taught how to uſe them, and how to part with them; yet if he hath them not, by the vertue here commanded, he is not ſuffered to uſe any thing violent towards the acquiring them; not ſo much as a violent paſſion, or a ſtormy imagination; for then he loſes his meekneſs, and what ever he gets, can be none of the reward of this grace. He that fights for temporals (unleſs by ſome other appendant duty he be obliged) loſes his title, by ſtriving incompetently for the reward, he cuts off that hand by which alone he can receive it. For unleſs he be indeed meek, he hath no right to what he calls *the inheritance of the earth*; and he that is not content to want the inheritance of the earth when GOD requires him, is not meek. So that if this beatitude be underſtood in a temporal ſenſe, it is an offer of a reward, upon a condition we ſhall be without it, and be content too: For in every ſenſe of the word, meekneſs implies a juſt ſatisfaction of the ſpirit, and acquieſcence in every eſtate or contingency whatſoever, though we have no poſſeſſions but of a good conſcience, no

bread

bread but that *of carefulneſs*, no ſupport but from the holy Spirit, and a providence miniſtring to our natural neceſſities by an extemporary proviſion. And certain it is, the meekeſt of Chriſts ſervants, the Apoſtles and the primitive Chriſtians had no other verification of this promiſe, but this, that *rejoycing in tribulation, and knowing how to want as well as how to abound, through many tribulations they entered into the kingdome of heaven*; For that is the Countrey in which they are co-heirs with JESUS. But if we will certainly underſtand what this reward is; we may beſt know it by underſtanding the duty; and this we may beſt learn from him that gave it in commandment. *Learn of me, for I am meek* (ſaid the holy JESUS:) and to him was promiſed that *the uttermoſt ends of the earth* ſhould be his inheritance, and yet he died firſt, and went to heaven before it was verified to him in any ſenſe, but only of content, and deſire, and joy in ſuffering, and in all variety of accident. And thus alſo if we be meek, we may receive the inheritance of the earth.

10. The acts of this grace are: 1. To ſubmit to all the inſtances of Divine providence, not repining at any accident which GOD hath choſen for us, and given us as part of our lot, or a puniſhment of our deſerving, or an inſtrument of virtue, not envying the gifts, graces, or proſperities of our neighbours. 2. To purſue the intereſt, and imployment of our calling, in which we are placed, not deſpiſing the meanneſs of any work, though never ſo diſproportionable to our abilities. 3. To correct all malice, wrath, evil ſpeaking, and inordinations of anger, whether in reſpect of the object or the degree. 4. At no hand to entertain any thoughts of revenge, or retaliation of evil. 5. To be affable and courteous in our deportment towards all perſons of our ſociety and entercourſe. 6. Not to cenſure or reproach the weakneſs of our neighbour, but ſupport his burden, cover and cure his infirmities. 7. To excuſe what may be excuſed, leſſening ſeverity, and being gentle in reprehenſion. 8. To be patient in afflictions, and thankful under the Croſs. 9. To endure reproof with ſhame at our ſelves for deſerving it, and thankfulneſs to the charitable Phyſitian, that offers the remedy. 10. To be modeſt and fairely mannered toward our ſuperiours, obeying, reverencing, ſpeaking honourably and doing honour to aged perſons, and all, whom GOD hath ſet over us according to their ſeveral capacities. 11. To be aſhamed and very apprehenſive of the unworthineſs of a crime; at no hand looſing our fear of the inviſible GOD and our reverence to viſible ſocieties, or ſingle perſons. 12. To be humble in our exteriour addreſſes, and behaviour in Churches, and all holy places. 13. To be temperate in government, not imperious, unreaſonable, inſolent or oppreſſive, leſt we provoke to wrath thoſe, whoſe intereſt of perſon, and of religion we are to defend or promote. 14. To do our endeavour to expiate an injury we did, by confeſſing the fact, and offering ſatisfaction, and asking forgiveneſſe.

—Non ſi male nunc, & olim
Sic erit——
Rebus anguſtis animoſus, atque
Fortis appare: ſapienter idem
Contrahes vento nimium ſecundo
Turgida vela
Hor. lib. 2. Od.

Πρῶτον ἀχαδῶν, τὸ δραμάτιον· δύπτειν δὲ, ἀισχύνει, Meliſ. diſc. 19.

Neque ulli patientius reprehenduntur, quàm qui maximè laudari merentur. Plin. l. 5. c. 10.
Ἀεισυχοῦσιν δ' ἄνδρα πρόνοιαι τὰς ἥσσονας. Æſchy. Ixatídes.

Salva res eſt: propter ſpem ſalutis quàm promittit indoles erubeſcentis. Comœd.
Τηρέσχων δ' αἰσῖαν μετωπίνου, ὑδὲ τις ἀιδὼς ὑδὲ δίκης ἀλάλει. Theog.

21. Fourthly.

11. Fourthly, *Bleſſed are they that hunger and thirſt after righteouſneſs, for they ſhall be filled.*] This grace is the greateſt indication of ſpiritual health, when our appetite is right, ſtrong, and regular; when we are deſirous of ſpiritual nouriſhment, when we long for Manna, and follow Chriſt for loaves, not of a low and terreſtrial guſt, but of that bread, which came down from heaven. Now there are two ſorts of holy repaſt, which are the proper objects of our deſires. The bread of heaven which is proportioned to our hunger; that is, all thoſe immediate emanations from CHRISTS pardon of our ſins, and redemption from our former converſation, holy laws, and commandments. To this food there is alſo a ſpiritual beverage to quench our thirſt; and this is the effects of the holy Spirit, who firſt moved upon the waters of Baptiſm, and afterwards became to us the breath of life, giving us holy inſpirations, and aſſiſtances, refreſhing our wearineſſes, cooling our feavers, and allaying all our intemperate paſſions, making us holy, humble, reſigned, and pure, according to the pattern in the mount, even *as our Father is pure.* So that the firſt redemption and pardon of us by CHRISTS merits is the bread of life, for which we muſt hunger; and the refreſhments and daily emanations of the Spirit, who is the ſpring of comforts, and purity, is that drink, which we muſt thirſt after; a being firſt reconciled to GOD by JESUS, and a being ſanctified and preſerved in purity by the holy Spirit, is the adæquate object of our deſires. Some to hunger and thirſt beſt fancy the analogy and proportion of the two Sacraments, the waters of Baptiſm, and the food of the Euchariſt; ſome, the bread of the Paten, and the wine of the Chalice. But it is certain they ſignifie one deſire expreſſed by the moſt impatient and neceſſary of our appetites, hungring and thirſting. And the object is, whatſoever is the principle, or the effect, the beginning, or the way, or the end of righteouſneſſe; that is, the mercies of GOD, the pardon of JESUS, the graces of the Spirit, a holy life, and a holy death, and a bleſſed Eternity.

12. The bleſſing and reward of this grace is *fulneſs*, or ſatisfaction, which relates immediately to heaven, becauſe nothing here below can ſatisfie us; the grace of GOD is our *viaticum*, and entertains us by the way; its nature is to increaſe, not to ſatisfie the appetites; not becauſe the grace is empty, and unprofitable as are the things of the world; but becauſe it is excellent, but yet in order to a greater perfection; it invites the appetite by its preſent goodneſs, but it leaves it unſatisfied, becauſe it is not yet arrived at glory; and yet the preſent imperfection in reſpect of all the good of this worlds poſſeſſion is reſt and ſatisfaction, and is imperfect, only in reſpect of its own future complement and perfection, and our hunger continues, and our needs return, becauſe all we have is but an antepaſt. But the glories of eternity are alſo the proper object of our deſires; that's the reward of GODS grace, *this is the crown of righteouſneſs. As for me, I will behold thy face in righteouſneſs, and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.* The acts of this vertue are multiplyed according to its object; for they are only, 1. to deſire, and 2. pray for, and 3. labour for all that, which is righteouſneſs in any ſenſe; 1. For the pardon of our ſins. 2. For the graces and ſanctification of the Spirit. 3. For the advancement of CHRISTS Kingdome. 4. For the reception of the holy Sacrament, and all the inſtruments, ordinances, and miniſteries Pſal. 17. 16.

ſteries of grace. 5. For the grace of perſeverance. 6. And finally for the crown of righteouſneſs.

13. Fifthly, *Bleſſed are the merciful, for they ſhall obtain mercy.*] Mercy is the greateſt mark, and token of the holy, elect, and predeſtinate perſons in the world. Col. 3. 12. *Put ye on (my Beloved) as the elect of GOD the bowels of mercy, holy and precious.* For mercy is an attribute, in the manifeſtation of which, as all our happineſs conſiſts, ſo GOD takes greateſt complacency, and delights in it above all his other works. He puniſhes to the third and fourth generation, but ſhews mercy unto thouſands. Therefore the Jews ſay, that *Michael* flyes with one wing, and *Gabriel* with two; meaning, that the pacifying Angel, the Miniſter of mercy flyes ſwift, but the exterminating Angel, the Meſſenger of wrath is ſlow: And we are called to our approximation to GOD by the practiſe of this grace: we are made *partakers of the Divine nature*, by being *merciful as our heavenly Father is merciful.* This mercy conſiſts in the affections, and in the effect and actions. In both which the excellency of this Chriſtian precept is eminent above the goodneſs of the moral precept of the old Philoſophers, and the piety and charity of the Jews by vertue of the Moſaick Law. The Stoick Philoſophers affirm it to be the duty of a wiſe man to ſuccour and help the neceſſities of indigent, and miſerable perſons; but at no hand to pity them, or ſuffer any trouble or compaſſion in our affections; for they intended, that a wiſe perſon ſhould be diſpaſſionate, unmoved and without diſturbance in every accident and object, and concernment. But the bleſſed JESUS, who came to reconcile us to his Father, and purchaſe us an intire poſſeſſion, did intend to redeem us from ſin, and make our paſſions obedient, and apt to be commanded, even and moderate in temporal affairs, but high and active in ſome inſtances of ſpiritual concernment; and in all inſtances, that the affection go along with the grace; that we muſt be as merciſull in our compaſſion, as compaſsionate in our exteriour expreſsions and actions. The Jews by the preſcript of their Law were to be merciſull to all their nation, and confederates in religion; and this their mercy was called juſtice. Gal. 6. 10. *He hath diſperſed abroad and given to the poor, his righteouſneſs* [or juſtice] *remaineth for ever*: but the mercies of a Chriſtian are to extend to all. *Do good to all men, eſpecially to the houſhold of faith*: and this diffuſion of a mercy, not only to Brethren, but to Aliens, and enemies, is that, which Rom. 5. 7. S. *Paul* calls *goodneſs*, ſtill retaining the old appellative for Judaical mercy [*righteouſneſs:*] *for ſcarcely for a righteous man will one die, yet peradventure for a good man ſome will even dare to die.* So that the Chriſtian mercy muſt be a mercy of the whole man, the heart muſt be merciſull, and the hand operating in *the labour of love*; and it muſt be extended to all perſons of all capacities, according as their neceſsity requires, and our ability permits, and our endeerments and other obligations diſpoſe of and determine the order.

Neque enim ſunt iſti audiendi qui virtutem duram & quaſi ferream eſſe volunt: quæ quidem eſt cum in multis rebus, tum in amicitia tenera atque tractabilis, ut & bonis amici quaſi diffundantur & incommodis contrahantur. Lælius apud M. T. Cic.

Syrus interpres non legit ἀπὸ δικαίου, *ſed* ἀδίκου *injuſſi.*

14. The acts of this grace are, 1. To pity the miſeries of all perſons, and all calamities ſpiritual or temporal, having a ſellowfeeling in their afflictions. 2. To be afflicted and ſad in the publick judgments imminent or incumbent upon a Church, or State, or Family. 3. To pray to

GOD

GOD for remedy for all afflicted persons. 4. to do all acts of bodily assistance to all miserable and distressed people, to relieve the poor, to redeem captives, to forgive debts to disabled persons, to pay debts for them, to lend them mony, to feed the hungry and clothe the naked, to rescue persons from dangers, to defend and relieve the oppressed, to comfort widows and fatherless children, *to help them to right, that suffer wrong*, and in brief, to do any thing of relief, support, succour, and comfort. 5. To do all acts of spiritual mercy, to counsel the doubtful, to admonish the erring, to strengthen the weak, to resolve the scrupulous, to teach the ignorant, and any thing else, which may be instrumental to his conversion, perseverance, restitution and salvation, or may rescue him from spiritual dangers, or supply him in any ghostly necessity. The reward of this virtue is symbolicall to the virtue it selfe, the grace and glory differing in nothing, but degrees; and every virtue being a reward to it selfe. The merciful shall receive mercy; mercy *to help them in time of need*; mercy from GOD, who will not only give them the great mercies of pardon, and eternity, but also dispose the hearts of others to pity and supply their needs as they have done to others. *For the present*; there is nothing more noble, then to be beneficial to others, and to *lift up the poor out of the mire*, and rescue them from misery; It is to do the worke of GOD; and *for the future*, nothing is a greater title to a mercy at the day of judgement, then to have shewed mercy to our necessitous Brother; it being expressed to be the only rule and instance, in which CHRIST means to judge the world, in their mercy and charity, or their unmercifulness respectively. *I was hungry and ye fed me*, or ye fed me not, and so we stand or fall in the great and eternal scrutiny. And it was the prayer of Saint *Paul*: Onesiphorus shewed kindness to the great Apostle; *The Lord shew him a mercy in that day.* For *a cup* of charity, though but full of cold water, shall not lose its reward.

Bona comparat praesidia misericordia; & habet in adversis auxilia qui in secundis commodat. Publius.

Deus est mortali juvare mortalem, atq; hac est ad aeternitatem via. Sen.

15. Sixthly, [*Blessed are the pure in heart, for they shall see God.*] This purity of heart includes purity of hands. *Lord who shall dwell in thy tabernacle? even he that is of clean hands, and a pure heart*; that is, *he that hath not given his minde unto vanity, nor sworn to deceive his Neighbour.* It signifies justice of action, and candour of spirit, innocence of manners, and sincerity of purpose; It is one of those great circumstances, that consummates charity. *For the end of the commandment is charity out of a pure heart, and of a good Conscience, and faith unfained*; that is, *a heart*] free from all carnal affections, not only in the matter of natural impurity, but also spiritual, and immaterial, such as are *heresies*, (which are therefore impurities, because they mingle secular interest or prejudice with perswasions in religion) *seditions, hurtful and impious stratagems*, and all those which S. *Paul* enumerates to be works or fruits of the flesh. A good *Conscience*,] that's a conscience either innocent or penitent; a state of grace, either a not having prevaricated, or being restored to our baptismal purity. *Faith unfaigned*,] that also is the purity of sincerity, and excludes hypocrisie, timorous and half perswasions, neutrality, and indifferency in matters of salvation: and all these do integrate the whole duty of *charity*; but *purity*, as it is a special grace, signifies only *honesty and uprightness of soul*, without hypocrisie to GOD, and dissimulation towards men; and then a freedom from all carnal desires, so as not to be govern-

Psal. 24. 3, 4.

1 Tim. 1. 5.

ed or led by them; *Chaſtity* is the purity of the *body*, *ſimplicity* is the purity of the *ſpirit*, both are the ſanctification of the whole man, for the entertainment of the Spirit of purity and the Spirit of truth.

16. The acts of this vertue are, 1. To quit all luſtfull thoughts, not to take delight in them, not to retain them, or invite them, but as objects of diſpleaſure to avert them from us. 2. To reſiſt all luſtfull deſires, and extinguiſh them by their proper correctories and remedies. 3. To refuſe all occaſions, opportunities and temptations to impurity; denying to pleaſe a wanton eye, or to uſe a laſcivious geſture, or to goe into a danger, or to converſe with an improper, unſafe object, *hating the garment ſpotted with the fleſh*; ſo S. *Jude* calls it, and *not to look upon a maid*; ſo *Job*: *not to ſit with a woman that is a ſinger*; ſo the ſon of *Syrach*. 4. To be of a liberal ſoul, not mingling with affections of mony, and inclinations of covetouſneſs, not doing any act of violence, rapine or injuſtice. 5. To be ingenuous in our thoughts, purpoſes and profeſſions, ſpeaking nothing contrary to our intentions, but being really what we ſeem. 6. To give all our faculties and affections to GOD, without dividing intereſts between God and his enemies, without entertaining of any one crime in ſociety with our pretences for GOD. 7. Not to lie in ſin, but inſtantly to repent of it and return *purifying our Conſcience from dead works*. 8. Not to diſſemble our faith or belief, when we are required to its confeſſion, pretending a perſwaſion complying with thoſe, from whom ſecretly we differ. Luſt, Covetouſneſs, and Hypocriſie are the three great enemies of this Grace, they are the motes of our eyes, and the ſpots of our ſouls. The reward of purity is the viſion beatificall. *If we are pure, as GOD is pure, we ſhall alſo ſee him as he is. When we awake up after his likeneſſe, we ſhall behold his preſence.* To which in this world we are conſigned by freedom from the cares of covetouſneſſe, the ſhame of luſt, the fear of diſcovery, and the ſtings of an evil conſcience, which are the portion of the ſeveral impurities here forbidden.

Plato vocat puritatem ἀπὸ πάσης χαιρόντων ἀπὸ βλαπτόντων.

James 3. 17.

17. Seventhly, *Bleſſed are the peacemakers, for they ſhall be called the children of GOD.*] *The wiſdome of GOD is firſt pure and then peaceable*, that's the order of the Beatitudes. As ſoon as JESUS was born, the Angels ſang a hymne, *Glory be to GOD on high, and on earth peace, good will towards men*, ſignifying the two great errands, upon which Chriſt was diſpatched in his legation from heaven to earth. He is *the Prince of peace. Follow peace with all men, and holineſs, without which no man ever ſhall ſee GOD.* The acts of this grace are, 1. To mortifie our anger, peeviſhneſſe, and fiery diſpoſitions, apt to enkindle upon every ſlight accident, inadvertency, or misfortune of a friend or ſervant. 2. Not to be haſty, raſh, provocative, or upbraiding in our language. 3. To live quietly and ſerenely in our families, and neighbourhoods. 4. Not to backbite, ſlander, miſreport or undervalue any man, carrying tales, or ſowing diſſention between Brethren. 5. Not to intereſt our ſelves in the quarrels of others, by abetting either part, except where charity calls us to reſcue the oppreſſed; and then alſo to do a work of charity without mixtures of uncharitableneſs. 6. To avoid all ſuits of Law as much as is poſsible without intrenching upon any other collateral obligation towards a third intereſt, or a neceſſary ſupport for our ſelves, or great conveniency for our families; or if we be engaged in law, to purſue our juſt intereſts with juſt means, and charitable maintenance. 7. To endeavour by all means

means to reconcile disagreeing persons. 8. To endeavour by affability, and fair deportment to win the love of our neighbours. 9. To offer satisfaction to all whom we have wronged, or slandered, and to remit the offences of others, and in tryals of right to find out the most charitable expedient to determine it, as by indifferent arbitration, or something like it. 10. To be open, free, and ingenuous, in reprehensions and fair expostulations with persons whom we conceive to have wronged us, that no seed of malice or rancour may be latent in us, and upon the breath of a new displeasure break out into a flame. 11. To be modest in our arguings, disputings, and demands; not laying great interest upon trifles. 12. To moderate, ballance and temper our zeal by the rules of prudence, and the allay of charity, that we quarrel not for opinions, nor intitle GOD in our impotent and mistaken fancies, nor lose charity for a pretence of an article of Faith. 13. To pray heartily for our enemies, real or imaginary, alwayes loving and being apt to benefit their persons, and to cure their faults by charitable remedies. 14. To abstain from doing all affronts, disgraces, slightings and uncomely jeerings, and mockings of our neighbour, not giving him appellatives of scorn, or irrision. 15. To submit to all our superiours in all things, either doing what they command, or suffering what they impose, at no hand lifting our heel against those, upon whom the characters of GOD, and the marks of JESUS are imprinted, in signal and eminent authority, such as are, principally the King, and then the Bishops, whom GOD hath set to watch over our souls. 16. Not to invade the possessions of our Neighbours or commence war, but when we are bound by justice and legal trust; to defend the rights of others, or our own in order to our duty. Not to *speak evil of dignity*, or undervalue their persons, or publish their faults, or upbraid the levities of our governours, knowing that they also are designed by GOD, to be converted to us for castigation, and amendment of us. 18. Not to be busie in other mens affairs. And *then the peace of GOD will rest upon us*: The reward is no lesse, then the adoption and inheritance of sons; for *he hath given unto us power to be called the sons of GOD*; For he is the Father of Peace, and the Sons of Peace are the Sons of GOD, and therefore have a title to the inheritance of Sons, to be heirs with GOD, and coheirs with CHRIST in the kingdome of Peace, and essential and never failing charity.

Phil. 4. 9. John 3. 1. Rom. 8. 17. 1 Thess. 5. 23. 2 Thess. 3. 16. 1 Cor. 4. 33. Heb. 13. 20.

18. Eighthly, *Blessed are they, which are persecuted for righteousnesses sake; for theirs is the kingdome of heaven.*] This being the hardest command in the whole discipline of JESUS is fortified with a double blessedness, for it follows immediately, *Blessed are ye when men shall revile you, and persecute you*: meaning, that all persecution for a cause of righteousness, though the affliction be instanced only in reproachful language, shall be a title to the blessedness. Any suffering for any good or harmeless action is a degree of Martyrdome. It being the greatest testimony in the world of the greatest love, to quit that for GOD, which hath possessed our most natural, regular, and orderly affections. It is a preferring Gods cause before our own interest; it is a loving of virtue without secular ends; it is the noblest, the most resigned, ingenuous, valiant act in the world to die for GOD, whom we never have seen; it is the crown of faith, the

—— Dulce periculum est,
O Lenee, sequi Deum
Cingentem viridi tempora pampino.
Hor. lib. 3. Od. 25.

confidence of hope, and our greateſt charity. The Primitive Churches living under perſecution commenced many pretty opinions concerning the ſtate and ſpecial dignity of Martyrs, apportioning to them one of the three Coronets, which themſelves did knit, and ſuppoſed as pendants to the great Crown of righteouſneſs. They made it ſuppletory of baptiſm, expiatory of ſin, * ſatisfactory of publick penances, they placed them in bliſs immediately, declared them to need no after-prayer, ſuch as the devotion of thoſe times uſed to pour upon the graves of the faithful; with great prudence they did endeavour to alleviate this burden, and ſweeten the bitter chalice, and they did it by ſuch doctrines, which did onely remonſtrate this great truth; that ſince no love was greater then to lay down our lives, nothing could be ſo great but GOD would indulge to them; And indeed whatſoever they ſaid in this, had no inconvenience, nor would it now unleſs men ſhould think mere ſuffering to be ſufficient to excuſe a wicked life, or that they be invited to diſhonour an excellent patience with the mixture of an impure action. There are many who would die for Chriſt, if they were put to it, and yet will not quit a luſt for him: thoſe are hardly to be eſteemed Chriſts Martyrs; unleſs they be *dead unto ſin*, their dying for an article, or a good action will not paſs the great ſcrutiny; and it may be boldneſs of ſpirit, or ſullenneſs, or an honourable gallantry of minde, or ſomething that is excellent in civil and Political eſtimate moves the perſon, and endeers the ſuffering; but that *love* only, *which keeps the commandments*, will teach us to die for *love*, and from *love* to paſs to *bleſſedneſs*, through the red Sea of blood. And indeed *it is more eaſie to die for chaſtity, then to live with it.* And many women have been found, who ſuffered Death under the violence of Tyrants for defence of their holy vowes, and purity, who had they long continued amongſt pleaſures, courtſhips, curioſities, and importunities of men, might perchance have yielded that to a Lover which they denied to an executioner. S. *Cyprian* obſerves that our bleſſed LORD in admitting the innocent babes of *Bethlehem* firſt to die for him, did to all generations of Chriſtendome conſigne the leſſon, that onely perſons holy and innocent were fit to be CHRISTS Martyrs. And I remember that the Prince of the Latine Poets, over againſt the region and ſeats of Infants, places in the ſhades below perſons that ſuffered death wrongfully; but addes that this their death was not Enough to place them in ſuch bleſſed manſions, but the Judge firſt made inquiry into their lives, and accordingly deſigned their ſtation. It is certain, that ſuch dying, or great ſufferings are Heroical actions, and of power to make great compenſations, and redemptions of time, and of omiſſions and imperfections; but if the man be unholy, ſo alſo are his * ſufferings; for hereticks have died, and vitious perſons have ſuffered in a good cauſe, and a dogs neck may be cut off in a ſacrifice, and ſwines blood may fill the trench about the Altar: but GOD only accepts the ſacrifice, which is pure and ſpotleſs, firſt ſeaſoned with ſalt, then ſeaſoned with fire. The true Martyr muſt have all the preceding graces, and then he ſhall receive all the Beatitudes.

* C. Tacitus de Judæis. *Animas prælio aut ſuppliciis peremptorum æternas putant. Hinc moriendi contemptus.*

Non eſt autem conſentaneum qui metu non frangatur, eum frangi cupiditate; nec qui invictum ſe à labore præſtiterit, vinci à voluptate. Cic. de Offic. lib. 1.

Tertul. de Caſtit.

Hos juxta falſo damnati crimine mortis;
Nec verò hæ ſine ſorte datæ, ſine judice ſedes:
Quæſtor Minos urnam movet: ille ſilentum
Conciliumque vocat, vitæſque & crimina diſcit.
Æneid. 6.

* *Athleta non vincit ſtatim quia gruitur, nec deo tranſeuntant quia ſe ſpoliant.* Sever. ep. 2.

19. The acts of this duty are, 1. Boldly to confeſs the faith, nobly to exerciſe publick virtues, not to be aſhamed of any thing that is honeſt, and rather to quit our goods, our liberty, our health, and life it ſelfe, then to deny, what we are bound to affirm, or to omit, what we are bound to do, or to pretend contrary to our preſent perſwaſion. 2. To rejoyce in afflictions: counting it honourable to be conformable to CHRIST, and to wear the cognizance of Chriſtianity, whoſe certain lot it is to ſuffer the hoſtility, and violence of enemies viſible, and invifible. 3. Not to revile our Perſecutors, but to bear the Croſs with evenneſs, tranquillity, patience and charity. 4. To offer our ſufferings to the glory of GOD, and to joyne them with the paſſions of CHRIST, by doing it in love to GOD, and obedience to his ſanctions, and teſtimony of ſome part of his religion, and deſigning it as a part of duty. The reward is *the kingdome of heaven*, which can be no other, but eternal ſalvation, in caſe the Martyrdome be conſummate, and *they alſo ſhall be made perfect*; ſo the words of the reward were read in *Clements* time. If it be leſſe, it keeps its proportion: all ſuffering perſons are the combination of Saints, they make the Church, they are the people of the kingdome, and heirs of the Covenant. For if they be but Confeſſors, and confeſſe CHRIST in priſon, though they never preach upon the rack, or under the axe, yet CHRIST will confeſſe them before his heavenly Father: and *they ſhall have a portion where they ſhall never be perſecuted any more.*

Ὅτι ἀυτοὶ ἔσονται τέλειοι. ὅτι ἀυτοὶ ἔσονται τέλειοι.

Sic etiam olim legebatur hæc periodus: ὅτι ἕξουσι τόπον ὅπου οὐδιωχθήσονται.

The PRAYER.

O *Bleſſed* JESUS, *who art become to us the Fountain of peace and ſanctity, of righteouſneſſe and charity, of life and perpetual benediction, imprint in our ſpirits theſe glorious characteriſmes of Chriſtianity, that we by ſuch excellent diſpoſitions may be conſigned to the infinity of bleſſedneſs, which thou cameſt to reveal, and miniſter, and exhibite to mankind. Give us great humility of ſpirit, and deny us not, when we beg ſorrow of thee, the mourning and ſadneſſe of true penitents, that we may imitate thy excellencies, and conform to thy ſufferings; Make us meek, patient, indifferent, and reſigned in all accidents, changes and iſſues of Divine Providence. Mortifie all inordinate anger in us, all wrath, ſtrife, contention, murmurings, malice and envie, and interrupt and then blot out all peeviſh diſpoſitions, and moroſities, all diſturbances and unevenneſs of ſpirit, or of habit, that may hinder us in our duty. Oh teach me ſo to hunger and thirſt after the wayes of righteouſneſs, that it may be meat and drink to me to do thy Fathers will. Raiſe my affections to heaven and heavenly things, fix my heart there, and prepare a treaſure for me, while I may receive in the great diffuſions, and communications of thy glory; and in this ſad interval of infirmity, and temptations, ſtrengthen my hopes, and fortifie my faith, by ſuch emiſſions of light, and grace from thy Spirit, that I may reliſh thoſe bleſſings, which thou prepareſt for thy Saints, with ſo great appetite, that I may deſpiſe the world and all its guilded vanities, and may deſire*

ſire nothing but the crown of righteouſneſſe, and the pathes that lead hither, the graces of thy kingdome, and the glories of it, that when I have ſerved thee in holineſs and ſtrict obedience, I may reign with thee in the glories of Eternity; for thou O holy JESUS art our hope, and our life, and glory, our exceeding great reward. Amen.

II.

MErciſull JESU, who art infinitely pleaſed in demonſtrations of thy mercy, and diaſt deſcend into a ſtate of miſery, ſuffering perſecution and affronts, that thou mighteſt give us thy mercy, and reconcile us to thy Father, and make us partakers of thy purities; give unto us tender bowels, that we may ſuffer together with our calamitous, and neceſſitous Brethren, that we having a fellow-feeling of their miſeries may uſe all our powers to help them, and eaſe our ſelves of our common ſufferings. But do thou, O holy JESU, take from us alſo all our great calamities, the carnality of our affections, our ſenſualities and impurities, that we may firſt be pure, then peaceable, living in peace with all men, and preſerving the peace which thou haſt made for us with our GOD, that we may never commit a ſinne which may interrupt ſo bleſſed an atonement. Let neither hope, nor fear, tribulation, nor anguiſh, pleaſure, nor pain make us to relinquiſh our intereſt in thee, and our portion of the everlaſting Covenant. But give us hearts conſtant, bold, and valiant, to confeſs thee before all the world in the midſt of all diſadvantages, and contradictory circumſtances, chooſing rather to beg, or to be diſgraced, or afflicted, or to die, then quit a holy Conſcience, or Renounce an article of Chriſtianity: that we either in [illegible], when thou ſhalt call us, or alwayes in preparation of minde, ſuffering [illegible] thee, may alſo reign with thee in the Church Triumphant, O holy and moſt mercifull Saviour JESU. Amen.

X.

A Diſcourſe upon that part of the Decalogue, which the holy JESUS adopted into the Inſtitution, and obligation of Chriſtianity.

1. WHen the holy JESUS had deſcribed the characteriſmes of Chriſtianity, in theſe eight graces and Beatitudes, he adds his injunctions, that in theſe virtues they ſhould be eminent and exemplar, that they might adorn the Doctrine of GOD; for he intended that the Goſpel ſhould be as a leaven in a lump of dough, to ſeaſon the whole maſs, and that Chriſtians ſhould be the inſtruments of communicating the excellency and reputation of this holy inſtitution to all the world. Therefore CHRIST calls them *ſalt*, and *lights*, and the ſocieties of Chriſtians *a city ſet upon a hill*, and *a light ſet in a candleſtick*, whoſe

whose office and energy is to illuminate all the voicinage; which is also expressed in these preceptive words; *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven*; which I consider, not only as a Circumstance of other parts, but as a precise duty it self, and one of the sanctions of Christianity, which hath so confederated the souls of the Disciples of the institution, that it hath in some proportion obliged every man to take care of his Brothers soul. And since reverence to GOD and charity to our Brother are the two greatest ends, which the best lawes can have, this precept of exemplary living is enjoyned in order to them both, we *must shine as lights in the world*, that GOD may be glorified and our Brother edified, that the excellency of the act may endear the reputation of the religion, and invite men to confess GOD according to the sanctions of so holy an institution. And if we be curious, that vanity do not mingle in the intention, and that the intention do not spoile the action, and that we suffer not our lights to shine, that men may magnifie us, and not glorifie GOD, this duty is soon performed by way of adherence to our other actions, and no other difficulty in it, but that it will require our prudence, and care to preserve the simplicity of our purposes, and humility of our spirit in the midst of that excellent reputation, which will certainly be consequent to a holy and exemplary life.

* Ἀφ' ὅτου ἐν σώματι ψυχή, τοῦτ' ἐστὶν ἐν κόσμῳ χειστιανοί, Iust. Mar. Sic S. Paulus. ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, Phil. 2. 15.

2. But since the holy JESUS had set us up to be lights in the world, he took care we should not be stars of the least magnitude, but eminent, and such as might by their great emissions of light give evidence of their being immediately derivative from the sun of righteousnes. He was now giving his Law, and meant to retain so much of *Moses*, as *Moses* had of natural, and essential justice and charity, and superadde many degrees of his own, that as farre as *Moses* was exceeded by CHRIST in the capacity of a Law-giver, so farre Christianity might be more excellent, and holy then the Mosaical sanctions. And therefore as a Preface to the Christian law the holy JESUS declares, that *unless our righteousnes exceed the righteousnes of the Scribes and Pharisees*, that is, of the stricter sects of the Mosaical institution, *we shall not enter into the kingdome of heaven*. Which not only relates to the prevaricating practises of the Pharisees, but even to their Doctrines and Commentaries upon the Law of *Moses*, as appears evidently in the following instances. For if all the excellency of Christianity had consisted in the meer command of sincerity and prohibition of hypocrisie, it had nothing in it proportionable to those excellent promises, and clearest revelations of eternity there expressed, nor of a fit imployment for the designation of a special and a new Law-giver, whose laws were to last for ever, and were established upon foundations stronger then the pillars of heaven and earth.

3. But S. *Paul* calling the Law of *Moses*, *a law of works*, did well insinuate, what the doctrine of the Jews was concerning the degrees and obligations of justice; for besides that it was a law of works in opposition to the Law of faith (and to the sense of it is * formerly explicated) it is also a law of works in opposition to the law of the spirit, and it is understood to be such a Law which required the exteriour obedience, such a Law according to which S. *Paul* so lived, that no man could reprove him, that

Rom. 3. 27.

* Considerat. of Christs first preaching.

that is, the Judges could not taxe him with prevarication; such a Law, which being in very many degrees carnal and material did not with much severity exact the intention and purposes spiritual: But the Gospel is *the Law of the spirit.* If they failed in the exteriour work, it was accounted to them for sin; but to Christians nothing becomes a sin but a failing and prevaricating spirit. For an outward act is such an emanation of the interiour, that it enters into the account for the relation sake, and for its parent. When GOD hath put a duty into our hands, if our spirits be right, the work will certainly follow; but the following work receives its acceptation, not from the value the Christian Law hath precisely put upon it, but because the spirit from whence it came hath obeyed its rule: the law of charity is acted and expressed in works, but hath its estimate from the spirit. Which discourse is to be understood in a limited and qualified signification. For then also GOD required the heart, and interdicted the very concupiscences of our irregular passions, at least in some instances; but because much of their Law consisted in the exteriour, and the Law appointed not, nor yet intimated any penalty to evil thoughts, and because the expiation of such interiour irregularities was easie, implicite, and involved in their daily sacrifices without special trouble, therefore the old law was *a Law of works*, that is, especially, and in its first intention. But this being less perfect, the holy JESUS inverted the order. 1. For very little of Christianity stands upon the outward action; (CHRIST having appointed but two Sacraments immediately) and 2. a greater restraint is laid upon the passions, desires, and first motions of the spirit, then under the severity of *Moses*; and 3. they are threatned with the same curses of a sad eternity with the acts proceeding from them; and 4. because the obedience of the spirit does in many things excuse the want of the outward act, GOD alwayes requiring at our hands, what he hath put in our power, and no more: and 5. lastly, because the spirit is the principal of all actions morall and spiritual, and certainly productive of them, when they are not impeded from without; therefore the holy JESUS hath secured the fountain, as knowing, that the current must needs be healthful and pure, if it proceeds through pure channels from a limpid and unpolluted principle.

Οὐ γὰρ δοκεῖν βλέπω ἀλλὰ εἶναι θέλει
Βαθεῖαν ἄλοχος ἣν ἑστηκε προφύλαξ,
Ἀφ' ἧς τὸ κλεινὸ βλαστάνει βουλεύμασι.
Amphiar: apud Æschyl.

4. And certainly it is much for the glory of GOD to worship him with a religion, whose very design looks upon GOD as the searcher of our hearts, and LORD of our spirits, who judges the purposes as a God, and does not only take his estimate from the outward action as a man. And it is also a great reputation to the institution it self, that it purifies the soul, and secures the secret cogitations of the mind; It punishes covetousness as it judges rapine, it condemns a sacrilegious heart, as soon as an irreligious hand, it detests hating of our Brother by the same aversation, which it expresses against doing him affronts; he that curses in his heart shall die the death of an explicite and bold blasphemer; murmure and repining is against the Laws of Christianity; but either by the remisness of *Moses* Law, or the gentler execution of it, or the innovating or lessening glosses of the Pharisees, he was esteemed innocent, whose actions were according to the letter, not whose

Josephus reprehendit Polybium quòd mortem Antiochi insidiosam dixit ob cogitatum scelus sacrilegii, putans potuisse non impetrari nisi perpetratum facinus, τὸ δὲ μηκέτι πεῖσαι τὸ ἔργον βουλευσάμενον ἐκ τῆς παιδείας ἔξειν.

whose spirit was conformed to the intention, and more secret sanctity of the Law. So that our righteousnes must therefore exceed the Pharisaical standard, because our spirits must be pure as our hands, and the heart as regular as the action, our purposes must be sanctified, and our thoughts holy; we must love our Neighbour as well as relieve him, and choose justice with adhesion of the mind, as well as carry her upon the Palms of our hands. And therefore the Prophets foretelling the kingdome of the Gospel, and the state of this religion, call it *a writing the Lawes of GOD in our hearts.* And *S. Paul* distinguishes the Gospel from the Law by this onely measure, *we are all Israelites, of the seed of Abraham, heirs of the same inheritance*, only now we are not to be accounted Jews for the outward conformity to the Law, but for the inward consent and obedience to those purities, which were secretly signified by the types of *Moses*. They of the Law were *Jewes outwardly*, their *Circumcision was outward in the flesh*, their *praise was of men*: We are Jewes inwardly, our *Circumcision is that of the heart, in the spirit, and not in the letter, and our praise is of GOD*, that is, we are not judged by the outward act, but by the mind and the intention; and though the acts must follow in all instances, where we can, and where they are required, yet it is the less principal, and rather significative, then by its own strength, and energie operative, and accepted. Rom. 2. 28, 29

5. *S. Clemens* of *Alexandria* saith, the Pharisees righteousnes consisted in the not doing evil, and that CHRIST superadded this also, that we must do the contrary good, and so exceed the Pharisaical measure. They would not wrong a Jew, nor many times relieve him; they reckoned their innocence by not giving offence; by walking blameless, by not being accused before the Judges sitting in the gates of their cities. But the ballance, in which the Judge of quick and dead weighs Christians, is not only the avoiding evil, but doing good; the *following peace with all men and holiness*; the proceeding *from faith to faith*; the *adding virtue to virtue*; the persevering *in all holy conversation, and godliness*. And therefore *S. Paul* commending the grace of universal charity, sayes, that *love worketh no ill to his neighbour, therefore love is the fulfilling of the Law*: implying, that the prime intention of the law was, that every mans right be secured, that no man receive wrong. And indeed all the Decalogue consisting of prohibitions, rather then precepts, saving that each Table hath one positive Commandment, does not obscurely verifie the doctrine of *S. Clements* interpretation: Now because the Christian charity abstains from doing all injury, therefore it is the fulfilling of the Law; but because it is also patient, and liberal, that it suffers long, and is kinde, therefore the charity commanded in CHRISTS Law exceeds that charity which the Scribes and Pharisees reckoned as part of their righteousnes. But JESUS himself does with great care in the particulars instance in what he would have the Disciples to be eminent above the most strict sect of the Jewish religion: 1. in practising the moral precepts of the Decalogue with a stricter interpretation; 2. and in quitting the permissions and licences which for the hardnes of their heart *Moses* gave them as indulgences to their persons, and securities against the contempt of too severe Lawes. *Virtus ab vitio cavisse* — *Optimum est quid minimis urgetur.* Rom. 13. 10.

8. The

6. The severity of exposition was added but to three Commandments, and in three indulgences the permission was taken away. But because our great Law-giver repeated also other parts of the Decalogue in his after Sermons, I will represent in this one view, all that he made to be Christian by adoption.

* Luk. 18. 20. Mar. 10. 19. Mat. 19. 18. Rom. 13. 9.

7. The first Commandment CHRIST often repeated, and enforced as being the basis of all religion, and the first endearment of all that relation, whereby we are capable of being the sons of GOD, as being the great commandment of the Law, and comprehensive of all that duty we owe to GOD in the relations of the virtue of Religion. [*Hear O Israel, the Lord thy God is one Lord, and thou shalt love the LORD thy GOD with all thine heart, and with all thy soul, and with all thy minde, and with all thy strength:*] This is the first Commandment, that is, this comprehends all that which is moral and eternal in the first Table of the Decalogue.

Mat. 22. 37. Mar. 12. 30. Luk. 10. 27.

8. The duties of this Commandment are [1] to worship GOD alone with actions proper to him, and [2] to love, and [3] obey him with all our faculties. [1] Concerning worship. The actions proper to the honour of GOD are to offer sacrifice, incense and oblations, making vows to him, swearing by his name, as the instrument of secret testimony, confessing his incommunicable attributes, and praying to him for those graces, which are essentially annexed to his dispensation, as remission of sins, gifts of the Spirit, and the grace of sanctification, and life eternal. Other acts of religion, such as are uncovering the head, bowing the knee, falling upon our face; stooping to the ground, reciting praises, are by the consent of nations used as testimonies of civil or religious veneration, and do not always passe for confessions of a Divinity, and therefore may be without sin used to Angels, or Kings, or Governours, or to persons in any sense more excellent then our selves, provided they be intended to expresse an excellency no greater then is proper to their dignities, and persons, nor in any sense given to an Idol, or false Gods; but the first sort are such which all the world hath consented to be actions of divine and incommunicable adoration, and such which GOD also in several Religions hath reserved as his owne appropriate regalities, and are idolatry, if given to any Angel or man.

9. The next duties are [2] Love [3] and Obedience, but they are united in the Gospel, *This is love, that we keep his Commandments*; and since we are for GODS sake bound also to love others, this love is appropriate to GOD by the extension of parts, and the intension of degrees. The extension signifies that we must serve GOD with all our faculties; for all division of parts is hypocrisie, and a direct prevarication; our heart must think what our tongue speaks, our hands act what we promise or purpose; and GODS enemies must have no share so much as in appearance or dissimulation. Now no creature can challenge this; and if we do justice to our neighbours though unwillingly, we have done him no injury; for in that case he only who sees the irregularity of our thoughts, is the person injured; and when we swear to him, our heart must swear as well as our tongue; and our hands must pay what our lips

lips have promiſed; or elſe we provoke him with an imperfect ſacrifice: we love him not with all our minde, with all our ſtrength, and all our faculties.

10. But the difficulty and queſtion of this Commandment lyes in the intenſion; for it is not enough to ſerve God with every capacity, paſſion, and faculty; but it muſt be every degree of every faculty, all the latitude of our will, all the whole intenſion of our paſſions, all the poſſibility and energy of our ſenſes, and our underſtanding; which becauſe it is to be underſtood according to that moderate ſentence and account which GOD requires of us ſet in the midſt of ſuch a condition, ſo attended, and depreſſed and prejudiced, the full ſenſe of it I ſhall expreſs in ſeveral propoſitions.

11. Firſt, The *intenſion* of the love to which we are obliged requires not the degree, which is abſolutely the greateſt, and ſimply the moſt perfect. For there are degrees of grace, every one of which is pleaſing to GOD, and is a ſtate of reconciliation and atonement; and he that breaks not the bruiſed reed, or quenches the ſmoaking flax, loves to cheriſh thoſe endeavours, which beginning from ſmall principles paſſe through the variety of degrees, and give demonſtration that though it be our duty to contend for the beſt, yet this contention is with an enemy, and that enemy makes an abatement, and that abatement being an imperfection rather then a ſin is actually conſiſtent with the ſtate of grace, the endeavour being in our power, and not the ſucceſſe; the perfection is that, which ſhall be our reward, and therefore is not our preſent duty. And indeed if to do the beſt action, and to love God as we ſhall do in heaven, were a preſent obligation, it would have been clearly taught us, what is ſimply the beſt action; whereas now that which is *of it ſelf* better, *in certain circumſtances* is leſſe perfect, and ſometimes not lawfull, and concerning thoſe circumſtances we have no rules, nor any guide but prudence, and probable inducements; ſo that it is certain in our beſt endeavours, we ſhould only encreaſe our ſcruples in ſtead of doing actions of the higheſt perfections, we ſhould erect a tyranny over our conſciences, and no augmentation of any thing but the trouble. And therefore in the Law of *Moſes*, when this Commandment was given in the ſame words, yet that the ſenſe of it might be clear, the analogy of the Law declared, that there duty had a latitude, and that God was not ſo ſtrict a task-maker, but that he left many inſtances of piety to the voluntary devotion of his ſervants, that they might receive the reward of *free-will offerings*. But if theſe words had obliged them to the greateſt degree, that is, to all degrees of our capacities in every inſtance, every act of religion had been duty and neceſſity.

12. And thus alſo it was in the Goſpel; *Ananias* and *Saphira* were killed by ſentence from heaven for not performing what was in their power at firſt not to have promiſed; but becauſe they brought an obligation upon themſelves, which God brought not, and then prevaricated, they paid the forfeiture of their lives. S. *Paul* took no wages of the Corinthian Churches, but *wrought night and day with his own hand*, but himſelf ſayes he had power to do otherwiſe. There was laid upon him a neceſſity to preach, but no neceſſity to preach without wages and ſupport. There is a *good* and a *better* in virginity and marriage, and yet 2 Cor. 11. 8.

there

there is no command in either, but that we abſtain from ſin; we are left
1 Cor. 7. 37. to our own election for the particular, *having no neceſſity but power in our will.* *David* prayed *ſeven times a day*, and *Daniel* prayed three times, and both were beloved of God. The Chriſtian maſters were not bound to manumit their ſlaves, and yet were commended if they did ſo. Sometimes the Chriſtians fled in perſecution, S. *Paul* did ſo, and S. *Peter* did ſo, and S. *Cyprian* did ſo, and S. *Athanaſius* and many more. But time was, when ſome of theſe alſo choſe to ſuffer death, rather then to fly. And if to fly be a permiſſion and no duty, there is certainly a difference of degrees in the choice; to fly is not ſo great a ſuffering as to dye, and yet a man may innocently chooſe the eaſier. And our bleſſed Lord himſelf, who never failed of any degree of his obligations, yet at ſome time prayed with more zeal and fervour then at other times, as a little before his paſſion: ſince then at all times he did not do actions of that degree, which is abſolutely the greateſt, it is evident that Gods goodneſs is ſo great, as to be content with ſuch a love which parts no ſhare between him and ſinne, and leaves all the reſt under ſuch a liberty, as is only encouraged by thoſe extraordinary rewards and crowns proportioned to heroical endeavours. It was a pretty Queſtion, which was moved in the ſolitudes of *Nitria* concerning two religious Brothers; the one gave all his goods to the poor at once, the other kept the inheritance
Hiſtor. Lauſia. and gave all the revenue. None of all the Fathers knew, which was abſolutely the better, at once to renounce all, or by repetition of charitable acts to divide it into portions: One act of charity in an heroical degree, or an habitual charity in the degree of virtue. This inſtance is probation enough, that the opinion of ſuch a neceſſity of doing the beſt action ſimply and indefinitely is impoſſible to be ſafely acted, becauſe it is impoſſible to be underſtood. Two talents ſhall be rewarded, and ſo ſhall five, both in their proportions; *He that ſows ſparingly ſhall reap ſparingly*, but he ſhall reap, *Every man as he purpoſes in his heart, ſo let him give.* The beſt action ſhall have the beſt reward, and though he is the happieſt, who riſes higheſt, yet he is not ſafeſt, that enters into the ſtate of diſ-
Ἡὰν τὸ βέλτιον φαινόμενον ᾖ, τοῦτο νόμιζε ἀπαρέβατον Epict. c. 75. proportion to his perſon. I finde in the lives of the later reputed Saints, that S. *Tereſa à Jeſu* made a vow to do every thing, which ſhe ſhould judge to be the beſt. I will not judge the perſon, nor cenſure the action, becauſe poſſibly her intention, and deſires were of greateſt ſanctity; but whoſoever conſiders the ſtory of her life, and the ſtrange repugnancies in the life of man to ſuch undertakings, muſt needs fear to imitate an action of ſuch danger, and ſingularity. The advice which in this caſe is ſafeſt to be followed is, that we employ our greateſt induſtry, that we fall not into ſinne, and actions of forbidden nature; and then ſtrive by parts, and ſteps, and with much warineſs, in attempering our zeal, to ſuperadde degrees of eminency, and obſervation of the more perfect inſtances of ſanctity, that doing ſome excellencies which GOD hath not commanded, he may be the rather moved to pardon our prevaricating ſo many parts of our neceſſary duty. If love tranſport us, and carry us to actions ſublime and heroical, let us follow ſo good a guide and paſſe
ξὺν τῷ δικαίῳ γὰρ μὴ ξὺν φρενῶν Sophoc. Ajac. on with diligence, and zeal, and prudence, as farre as love will carry us; but let us not be carried to actions of great eminency and ſtrictneſſe and unequal ſeverities by ſcruple, and pretence of duty; leſt we charge our miſcarriages upon God, and call the yoke of the Goſpel inſupportable, and Chriſt a hard Task-maſter. But we ſhall paſſe from vertue to vertue with

with more safety, if a spiritual guide take us by the hand; only remembring, that if the Angels themselves, and the beatified souls do now, and shall hereafter differ in degrees of love and glory, it is impossible, the state of imperfection should be confined to the highest love, and the greatest degree, and such as admits no variety, no Increment or difference of parts and stations.

23. Secondly, Our love to GOD consists not in any one determinate degree, but hath such a latitude, as best agrees with the condition of men, who are of variable natures, different affections and capacities, changeable abilities, and which receive their heightnings and declensions according to a thousand accidents of mortality. For when a law is regularly prescribed to persons, whose varieties and different constitutions cannot be regular or uniform, it is certain God gives a great latitude of performance, and bindes not to just atomes and points; the laws of GOD are like universal objects received into the faculty, partly by choice, partly by nature; but the variety of perfection is by the variety of the instruments, and disposition of the recipient, and are excelled by each other in several senses, and by themselves at severall times; and so is the practise of our obedience, and the entertainments of the Divine Commandments: for some are of malleable natures, others are morose; some are of healthfull and temperate constitutions, others are lustfull, full of fancy, full of appetite; some have excellent leisure and opportunities of retirement, others are busie in an active life, and cannot with advantages attend to the choice of the better part; some are peaceable and timorous, and some are in all instances serene, others are of tumultuous and unquiet spirits; and these become opportunities of temptation one side, and on the other, occasions of a vertue, but every change of faculty and variety of circumstance hath influence upon morality, and therefore their duties are personally altered, and encrease in obligation, or are slackned by necessities according to the infinite alteration of exteriour accidents, and interiour possibilities.

14. Thirdly, Our love to God must be totally exclusive of an affection to sin, and engage us upon a great, assiduous and laborious care to resist all temptations, to subdue sin, to acquire the habits of vertues, and live holily, as it is already expressed in the discourse of Repentance. We must prefer GOD as the object of our hopes, we must choose to obey him rather then man, to please him rather then satisfie our selves, and we must do violence to our strongest passions, when they once contest against a Divine Commandment. If our passions are thus regulated, let them be fixed upon any lawfull object whatsoever, if at the same time we preferre heaven and heavenly things; that is, would rather choose to lose our temporal love, then our eternal hopes (which we can best discern, by our refusing to sin upon the solicitation or engagement of the temporal object) then although we feel the transportation of a sensuall love towards a Wife, or Childe, or Friend, actually more pungent and sensible, then passions of religion are; they are lesse perfect, but they are not criminal. Our love to God requires that we doe his Commandments, and that we do not sin, but in other things we are permitted in the condition of our nature to be more sensitively moved by visible then by invisible and spiritual objects. Only this, we must ever have a dispo-

ſition and a minde prepared to quit our ſenſitive and pleaſant objects, rather then quit a grace, or commit a ſin. Every act of ſin is againſt the love of God, and every man does many ſingle actions of hoſtility, and provocation againſt him; but the ſtate of the love of God is that which we actually call the ſtate of grace. When Chriſt reigns in us, and ſin does not reign, but the ſpirit is quickned, and the luſts are mortified; when we are habitually virtuous, and do acts of piety, temperance and juſtice, frequently, eaſily, chearfully, and with a ſucceſſive, conſtant, moral and humane induſtry according to the talent which God hath intruſted to us in the banks of nature and grace; then we are in the love of God, then we *love him with all our heart.* But if ſin grows upon us, and is committed more frequently, or gets a victory with leſſe difficulty, or is obeyed more readily, or entertained with a freer complacency, then we love not God, as he requires; we divide between him and ſin; and God is not the Lord of all our faculties. But the inſtances of Scripture are the beſt expoſition of this Commandment: For *David followed God with all his heart to do that which was right in his eyes*; and *Joſiah turned to the Lord with all his heart, and with all his ſoul, and with all his might.* Both theſe Kings did it, and yet there was ſome imperfection in *David*, and more violent receſſions; for ſo ſaith the Scripture of *Joſiah, like unto him was there no King before him*; *David* was not ſo exact as he; and yet he followed God with all his heart; From which, theſe two corollaries are certainly deducible, that to love GOD with all our heart admits variety of degrees, and the lower degree is yet a love with all our heart; and yet to love God requires a holy life, a diligent walking in the Commandments, either according to the ſenſe of innocence, or of penitence, either by firſt or ſecond counſels; by the ſpirit of regeneration, or the ſpirit of renovation and reſtitution: the ſum is this, the ſenſe of this precept is ſuch as may be reconciled with the infirmities of our nature, but not with a vice in our manners, with the receſſion of ſingle acts, ſeldome done, and alwayes diſputed againſt, and long fought with, but not with an habitual averſation or a ready obedience to ſinne, or an eaſie victory.

1 King. 14.8.
2 Kin. 23.25.

15. This Commandment being the ſum of the firſt Table, had in *Moſes* Law particular inſtances, which Chriſt did not inſert into his inſtitution, and he added no other particular, but that which we call the third Commandment concerning veneration and reverence to the name of GOD. The other two, *viz.* concerning Images and the Sabbath have ſome ſpecial conſiderations.

2. *Comman.* 16. The Jews received daily offence againſt the Catechiſmes of ſome Churches, who in the recitation of the Decalogue omit the ſecond Commandment, as ſuppoſing it to be a part of the firſt according as we account them; and their offence riſes higher, becauſe they obſerve, that in the New Teſtament where the Decalogue is ſix times repeated in ſpecial recitation, and in ſummaries, there is no word prohibiting the making, retaining, or reſpect of Images. Concerning which things Chriſtians conſider, that GOD forbad to the Jews the very having and making Images, and repreſentments, not only of the true GOD, or of falſe and imaginary deities,

Ὁ Μωσῆς τὰς δεκάμυθε γλαφυρὰς πλοκὰς ζωγραφίας, καὶ ἀνδριαντοποιίας ἐν τῇ καθ' αὐτὸν πολιτείας ἐξήλασεν, Philo de Gigant. *Vide* Exod. 34. 13. Deut. 4. 16. & 7. c. v. 10. & Numb. 33. 52.

deities, but of visible creatures; which because it was but of temporary reason, and relative consideration of their aptnesse to superstition * and their conversing with idolatrous nations, was a command proper to the nation, part of their Covenant, not of essential, indispensable and eternal reason, not of that which we usually call *the law of nature.* Of which also God gave testimony, because himself commanded the signs and representment of Seraphim, to be set upon the Mercy-seat, toward which the Priest and the people made their addresses in their religious adorations; and of the brasen Serpent, to which they lookt, when they called to God for help against the sting of the venemous snakes. These instances tell us, that to make pictures or statues of creatures is not against a natural reason, and that they may have uses which are profitable as well as be abused to danger and superstition. Now although the nature of that people was apt to the abuse, and their entercourse with the nations in their confines was too great an invitation to entertain the danger, yet Christianity hath so farre removed that danger, by the analogy and designe of the religion, by clear doctrines, revelations, and infinite treasures of wisedom, and demonstrations of the Spirit, that our blessed Law-giver thought it not necessary to remove us from superstition by a prohibition of the use of Images and Pictures. And therefore left us to the sense of the great Commandment, and the dictates of right reason, to take care that we do not dishonour the invisible God with visible representations of what we never saw nor cannot understand; nor yet convey any of Gods incommunicable worship in the forenamed instances to any thing but himself. And for the matter of Images we have no other rule left us in the New Testament; the rules of reason and nature, and the other parts of the institution are abundantly sufficient for our security. And possibly Saint *Paul* might relate to this, when he affirmed concerning the fifth, that *it was the first Commandment with promise.* For in the second Commandment to the Jews, as there was a great threatning, so also a greater promise of shewing mercy to a thousand generations. But because the body of this Commandment was not transcribed into the Christian Law, the first of the Decalogue, which we retain, and in which a promise is inserted, is the fifth Commandment. And therefore the wisedom of the Church was remarkable in the variety of sentences concerning the permission of Images. At first, when they were blended in the danger and impure mixtures of Gentilisme, and men were newly recovered from the snare, and had the reliques of a long custome to superstitious and false worshippings, they endured no Images, but meerly civill; but as the danger ceased, and Christianity prevailed, they found that pictures had a natural use of good concernment, to move lesse knowing people by the representment and declaration of a story; and then they knowing themselves permitted to the liberties of Christianity and the restraints of nature and reason, and not being still weak under prejudice, and childish dangers, but fortified by the excellency of a wise religion, took them into lawful uses; doing honour to Saints as unto the absent Emperours according to the custome of the Empire; they erected Statues to their honour, and transcribed a history, and sometimes a precept into a table, by figures making more lasting impressions, then by words and sentences; While the Church

* *Imo & Ecclesia 8 Novemb. celebrat Martyrium Claudii Nicostrati & sociorum, qui cum pertissimi fuerant statuarii mortem potius ferre, quàm Gentilibus simulachra facere maluerunt.* Ἄγαλμα ὑ κα[illegible]σκέναστι διὰ τὸ μὴ νομίζειν ἀνθρωπόμορφον ἔχειν τὸν Θεὸν, dixit Diodo. Sic. de Moyse.

ſtood within theſe limits ſhe had natural reaſon for her warrant, and the cuſtome of the ſeverall Countreys, and no precept of Chriſt to countermand it; They who went further, were unreaſonable, and according to the degree of that exceſs were ſuperſtitious.

17. The duties of this Commandment are learned by the intents of it; for it was directed againſt the falſe religion of the nations, who beleeved the images of their gods to be filled with the Deity; and it was alſo a caution to prevent our low imaginations of GOD, leſt we ſhould come to think GOD to be like Man; and thus farre there was indiſpenſable, and eternal reaſon in the precept; and this was never leſſened in any thing by the holy JESUS, and obliges us Chriſtians to make our addreſſes and worſhippings to no GOD but the GOD of the Chriſtians, that is, of all the world; and not to do this in or before an image of him, becauſe he cannot be repreſented. For the Images of CHRIST and his Saints, they come not into either of the two conſiderations, and we are to underſtand our duty by the proportions of our reverence to GOD, expreſſed in the great Commandement. Our Fathers in Chriſtianity, as I obſerved now, made no ſcruple of uſing the Images and pictures of their Princes, and learned men; which the Jews underſtood to be forbidden to them in the Commandment; Then they admitted even in the utenſils of the Church ſame cælatures and engravings. Such was that *Tertullian* ſpeaks of, *The good Shepherd in the Chalice.* Afterwards they admitted pictures, but not before the time of *Conſtantine*, for in the Councell of *Eliberis* they were forbidden; and in ſucceſſion of time the ſcruples leſſened with the danger, and all the way they ſignified their belief to be, that this Commandment was only ſo far retained by CHRIST as it relyed upon naturall reaſon, or was a particular inſtance of the great Commandment, that is, images were forbidden, where they did diſhonour God, or leſſen his reputation, or eſtrange our duties, or became Idols, or the direct matter of ſuperſtitious obſervances, charmes, or ſenceleſſe confidences; but they were permitted to repreſent the humanity of Chriſt, to remember Saints and Martyrs, to recount a ſtory, to imprint a memory, to do honour and reputation to abſent perſons, and to be the inſtruments of a relative civility and eſteem. But in this particular, infinite care is to be taken of ſcandal and danger, of a forward and zealous ignorance; or of a miſtaking and peeviſh confidence; and where a ſociety hath ſuch perſons in it, the little good of Images muſt not be violently retained with the greater danger and certain offence of ſuch perſons, of whom conſideration is to be had in the cure of ſouls. I only adde this, that the firſt Chriſtians made no ſcruple of ſaluting the ſtatues of their Princes, and were confident it made no intrenchment upon the naturall prohibition contained in this Commandment, becauſe they had obſerved, that exteriour inclinations and addreſſes of the body, though in the loweſt manner, were not proper to God, but in Scripture found alſo to be communicated to Creatures, to Kings, to Prophets, to Parents, to religious Perſons; and becauſe

Τὸν ἀδρᾶστον εἰκονογραφῶν ἢ διαπλάσσειν ἄχ ὅσιον. Philo de legatione.

Prioribus 170 *annis templa quidem edificabant* [*Romani*] *ſimulachrum verò nullum effigiatum faciebant, perinde atque neſas eſſet meliora per deteriorum ſimilitudines exprimere.* Plutarch. Numa.

Εἶτα γὸ ἓν τέλος, μόνῳ θεὸς πεπίχον ἡμᾶς ἅπαντας χ᾽ γλιῦ χ᾽ θάλατταν, ὃ καλοῦμεν ὕραγὸν χ᾽ κόσμον χ᾽ τὰ τῶν αὐτῶν φύσιν· τοῦτο τίς ἂν εἰκόνα πλάττειν θαῤῥήσειε τῶν ἔργων, ὁμοίαν τινὶ τῶν παρ᾽ ἡμῖν; ἀλλ᾽ ἐᾶν δεῖ πᾶσαν ξοανοποιΐαν τιμᾶν θεοειδεσίας χ᾽ σκιὸν ἀξιόλογον τιμᾶν ἡδὺς χαρὶς. Strab. l. 16.

Ὀφθαλμοῖς ἄχ ὁρᾶται, ὑδενὶ ἔοικεν, διότι αὐτὸν ὑδεὶς ἐκμαθῶν ἐξ εἰκόνος δύναται. Antiſth.

Gen. 48.12. Gen. 23.12. & 27.29. & 42.6. 1 Sam. 20.41. 1 King. 1.16.

cauſe they found it to be death to do affront to the pictures and ſtatues of their Emperours, they concluded in reaſon (which they alſo ſaw verified by the practiſe and opinion of all the world) that the reſpect they did at the Emperours ſtatue was accepted as a veneration to his perſon; but theſe things are but ſparingly to be drawn into religion, becauſe the cuſtomes of this world are altered, and their opinions new; and many who have not weak underſtandings, have weak conſciences; and the neceſſity for the entertainment of them is not ſo great as the offence is or may be.

18. *Thou ſhalt not take the Name of the Lord thy God in vain.*] This our bleſſed Saviour repeating expreſſes it thus, It hath been ſaid to them of old time, *Thou ſhalt not forſwear thy ſelf*; to which CHRIST addes out of *Num.* 30.2. *But thou ſhalt perform thy Oaths unto the Lord.* The meaning of the one we are taught by the other. We muſt not invocate the Name of GOD in any promiſe in vain, that is, with a lye, which happens either out of levity, that we change our purpoſe, which at firſt we really intended; or when our intention at that inſtant was fallacious, and contradictory to the undertaking. This is to take the name of GOD, that is, to uſe it, to take it into our mouths *for vanity*; that is, according to the perpetual ſtile of Scripture, for a lye. *Every one hath ſpoken vanity to his neighbour*, that is, he hath lyed unto him: for ſo it follows, *with flattering lips, and with a double heart*; and *ſwearing deceitfully*, is by the Pſalmiſt called *lifting up his ſoul unto vanity.* And *Philo* the Jew, who well underſtood the Law, and the language of his nation, renders the ſenſe of this Commandement to be, *to Call God to witneſſe to a lye*; and this is to be underſtood only in promiſes, for ſo CHRIST explains it by the appendix out of the Law, *thou ſhalt perform thy Oaths:* For, lying in judgement, which is alſo with an Oath, or taking GODS Name for witneſs, is forbidden in the ninth Commandment. To this CHRIST added a further reſtraint; for whereas by the natural law it was not unlawful to ſwear by any oath that implied not idolatry, or the belief of a falſe GOD, (I ſay) any grave and prudent oath, when they ſpake a grave truth: and whereas it was lawful for the Jews in ordinary entercouſe to ſwear by GOD, ſo they did not ſwear to a lye (to which alſo ſwearing to an impertinency might be reduced by a proportion of reaſon, and was ſo accounted of in the practiſe of the Jews) but elſe, and in other caſes they us'd to ſwear by GOD or by a creature reſpectively. For, *they that ſwear by him, ſhall be commended*, ſaith the Pſalmiſt; and *ſwearing to the LORD of Hoſts* is called, *ſpeaking the language of Canaan*. Moſt of this was reſcinded; CHRIST forbad all ſwearing, not only ſwearing to a lye, but alſo ſwearing to a truth in common affairs; not only ſwearing commonly by the Name of GOD, but ſwearing commonly *by heaven*, and *by the earth*, *by our head*, or by any other oath: only let our ſpeech be *yea*, or *nay*, that is plainly affirming or denying. In theſe, I ſay, CHRIST corrected the licence, and vanities of the Jews and Gentiles. For as the Jews accounted it religion to name God, and therefore would not ſwear by him, but in the more ſolemn occaſions of their life; but in trifles, they would ſwear by their Fathers, or the light of heaven, or the ground they trod on, ſo the Greeks were alſo

3. *Command.*

Apud Romanos ſancitum eſt ut ſi per Deum juranti quis pejeraret, ad Deum ipſum plectendus remitteretur, quem ſatis eſſe idoneum ſuæ Majeſtatis vindicem dicebant. l. jurisjurandi C. de rebus credit: & jurejur. *Sin per genium principis quis juranti pejeraſſet, caſtigabatur fuſtibus cum hoc elogio, Temerè ne jura.* Si duo patroni. Sect. fin. de jurejur.

Lyſander *dixit homines uti poſſe pro ſuo commodo juramentis, ſicut pueri aſtragalis* Plutarch. in Lyſand. *Idem in* Æmylio *ait, Macedonas uſos eſſe juramento uti Monetâ.*

Pſal. 12.2.

Pſal. 24.4.

Οὐκ ἔλεξεν ὀπὶ ματαίῳ τιὼ ψυχιὼ αὐτῦ μὰρτυρεῖ· ἢ ἐν καλεῖν ἐστὶ ψεύδεσθαι τὸν ἀναπάστατον. Philo.

Pſal. 63.11. 1 Sam. 20.17. Iſai. 19.18.

Ἁπλᾶ γὰρ ὄσα τῆς ἀληθείας ἔπη. Æſchyl. Ἁπλῶν χείρες. Mart. l. 11. ep. 95.

also careful not to swear by the gods lightly, much less fallaciously; but they would swear by any thing about them, or neer them, upon an occasion as vain as their Oath. But because these oaths are either indirectly to be referred to GOD, (and CHRIST instances in divers) or else they are but a vain testimony: or else they give a divine honour to a Creature by making it a Judge of truth, and discerner of spirits, therefore CHRIST seems to forbid all forms of swearing whatsoever: In pursuance of which law, *Basilides* being converted at the prayers of *Potamiæna* a Virgin Martyr, and required by his fellow-souldiers to swear upon some occasion then happening, answered, it was not lawful for him to swear, for he was a Christian; and many of the Fathers have followed the words of CHRIST in so severe a sense, that their words seem to admit no exception.

Ecce negas juráſque mihi per templa Tonantis; Non credo, jura, Verpe, per Anchialum: id est, per Elohim Hebræorum, vide Harmenopulum in Plin. l. 5. c. 27. & Scalig. de emend. tem. in append. libror. Μὴ ὀμνύειν χρὴ θεῶν ὀμνύειν, ἀλλὰ μηδὲ ἐπιορκεῖν. Interp. in Hom. Euseb. lib. 6. hist. cap. 4.

19. But here a grain of salt must be taken, lest the letter destroy the spirit. First, it is certain the holy JESUS forbad a custome of swearing; it being great irreligion to despise and lessen the name of GOD, which is the instrument and conveyance of our adorations to him, by making it common and applicable to trifles, and ordinary accidents of our life. He that swears often, many times swears false, and however *layes by* that reverence, which being due to GOD, the Scripture determines it to be due at his Name: His *Name is to be loved and feared.* And therefore CHRIST commands that our communication be *yea, yea*, or *nay, nay*; that is, our ordinary discourses should be simply affirmative, or negative. In order to this, *Plutarch* affirms out of *Favorinus*, that the reason why the Greeks forbad children who were about to swear by *Hercules*, to swear within doors, was, that by this delay and preparation they might be taught not to be hasty or quick in swearing, but all such invocations should be restrained and retarded by ceremony; and *Hercules* himself was observed never to have sworn in all his life time but once. 2. Not only customary swearing is forbidden, but all swearing upon a slight cause. *S. Basil* upbraids some Christians his contemporaries with the example of *Clinias* the Pythagorean, who, rather then he would swear, suffered a mulct of three talents. And all the followers of *Pythagoras* admitted no oath, unless the matter were grave, necessary, and charitable; and the wisest and gravest persons among the Heathens were very severe in their Councels concerning oaths. 3. But there are some cases in which the interest of Kingdomes and bodies politick, peace and confederacies require the sanction of promissory oaths, and they whom we are bound to obey, and who may kill us if we do not, require that their interests be secured by an oath; and that in this case, and all that are equal, our blessed Saviour did not forbid oaths, is certain, not only by the example of Christians, but of all the world before and since this prohibition, understanding it to be of the nature of such natural bands and securities, without which Common-wealths in some cases are not easily combined, and therefore to be a thing necessary, and therefore not to be forbiden. Now what is by Christians to be esteemed a slight cause, we may determine by the account we take of other things. The glory of GOD is certainly no light matter, and therefore when that is evidently and certainly concerned, not phantastically, and by vain and imaginary consequences, but by prudent, and true estimation, then that we may lawfully swear,

Vide Eccius. 23. 9. 11. 13. Dominus & Jacobus idcò probibuerunt jusjurandum, non ut illud prorsus è rebus humanis tollerent, sed quia caveremus à perjurio non facilè jurando. S. Augusti. ser. 28. de verbis Apost. Ῥωμαῖοι καὶ ὀπτήσαις ὅτι τοὺς παῖδας τὸν ὅρκον ἐν ἡσυχίᾳ καὶ ταχυτῆτος τὸ μὴ ὀμνύειν· ὡς Φαβωρῖνος ἱστορεῖ· τὸν δὲ Ἡρακλέα ὥσπερ ὀκνηρὸν παροξυνθῆναι μιᾶς μόνης ἐμπεσεῖν καὶ βωμολοχῆσαι δίς.

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we have S. *Pauls* example, who well understood the precept of his Master, and is not to be supposed *easily* to have done any violence to it; but yet we finde religious affirmations, and GOD invoked for witness *as a record upon his soul*, in his Epistles to the Romans, Galathians, and Corinthians. But these oaths were only assertory. *Tertullian* affirmeth, that Christians refused to sware by the Genius of the Prince, because it was a Dæmon; but they swear by his health, and their solemn oath was by GOD and CHRIST, and the holy Spirit, and the Majesty of the Emperor. The Fathers of the Ephesine Councel made *Nestorius* and *Victor* swear, and the Bishops at Chalcedon swore by the health of their Princes. But as S. *Paul* did it extrajudicially when the glory of GOD was concerned in it, and the interest of souls; so the Christians used to swear in a cause of piety, and religion, in obedience, and upon publick command, or for the ends of charity and justice, both with oaths promissory and assertory, as the matter required: with this only difference; that they *never did swear* in the causes of *justice or charity*, but when they were before a Magistrate. But if it were in a cause of religion, and in matters of promise, *they did indeed swear among themselves*, but alwayes to or in communities and societies, obliging themselves by oath not to commit wickedness, robberies, sacrilege, not to deceive their trust, not to detain the pledge, which rather was an act of direct entercourse with GOD, then a solemn or religious obligation to man; which very thing *Pliny* also reports of the Christians.

Rom. 1. 9. 2 Cor. 11. 31. Gal. 1. 20.

20 The summe is this: since the whole subject matter of this precept is *oathes promissory*, or vowes; all promises with oathes are regularly forbidden to Christians, unless they be made to GOD, or GODS Vicegerent in a matter not trifling. For in the first case a promise made to GOD, and a swearing by GOD to perform the promise, to him is all one; For the Name of GOD being the instrument and determination of all our addresses, we cannot be supposed to speak to GOD without using of his Name explicitely or by implication; and therefore he that promises to GOD, makes a promise, and uses GODS Name in the promise; the promise it self being the nature of a prayer or *solemn invocation* of GOD. In the second case, when the publick necessity requires it, of which we are not Judges, but are under authority, we finde the lawfulness by being bound to believe, or not to contradict the pretence of its necessity; only care is to be taken, that the matter be grave or religious, that is, it is to be esteemed, and presumed so by us, if the oath be imposed by our lawful superiours, and to be cared for by them; or else it is so to be provided for by our selves, when our entercourse is with GOD, as in vowes and promises passed to GOD; being careful, that we do not offer to GOD Goats hair, or the fumes of Mushromes, or the blood of Swine, that is, things either impious or vain. But in our communication, that is, in our ordinary entercourse with men, we must promise by simple testimony, not by religious adjurations, though a creature be the instrument of the oath.

Τὸ ναὶ καὶ τὸ οὒ συλλαβαὶ Νο ἀλλ' ὅμως τὸ κρέττιζον ἦν ἀγαθὸν ἡ ἀλήθεια, καὶ ὁ ἐσχατος ὅρος τῆς πονηρίας τὸ ψεῦδος, πῶς μηδεμίᾳ τόπῳ ῥᾳδιως πολλάκις ἐμπεσήσεται. S. Basil. de Spir. S.

Necessitas magnum humanæ imbecillitatis præsidium; quicquid cogit excusat. Senec.

21. But this forbids not assertory Oaths at all, or deposing in judgment, for of this CHRIST speaks not here, it being the proper matter of another Commandment; and since (as S. *Paul* affirms) *an oath is the end of all controversie*, and that the necessity of Common-wealths requires that

Heb. 6. 16.

that a period ſhould be fixed to queſtions, and a rule for the neareſt certainty for judgment, whatſoever is neceſſary is not unlawful, and Chriſt, who came to knit the bonds of government faſter by the ſtricture of more religious tyes, cannot be underſtood to have given precepts to diſſolve the inſtruments of judicature, and prudent government. But concerning aſſertory Oaths, although they are not forbidden, but ſuppoſed in the ninth Commandment to be done before our Judges in the cauſe of our Neighbour; yet becauſe they are only ſo ſuppoſed, and no way elſe mentioned by permiſſion, or intimation; therefore they are to be eſtimated by the proportions of this precept concerning Promiſſory oaths: they may be taken in judgment and righteouſneſs; but never lightly, never extrajudicially; only a leſs cauſe, ſo it be judicial, may authorize an aſſertory, then a promiſſory Oath. Becauſe many caſes occurre, in which Peace and Juſtice may be concerned, which without an Oath are indeterminable. But there are but few neceſſities to confirm a Promiſe by an Oath: And therefore the reverence of the Name of GOD ought not to be intrenched upon in accidents of little or no neceſſity; GOD not having made many neceſſities in this caſe, would not in the matter of Promiſe give leave to uſe his name, but when an extraordinary caſe happens. An Oath in Promiſes is of no uſe for ending queſtions, and giving judicial ſentences. And the faith of a Chriſtian, and the word of a juſt perſon will do moſt of the work of promiſes; And it is very much to the diſreputation of our religion, or our ſelves, if we fall into hypocriſie or deceit, or if a Chriſtian aſſeveration were not of value equal with an Oath. And therefore CHRIST forbidding Promiſſory Oaths, and commanding ſo great ſimplicity of ſpirit and honeſty, did conſonantly to the deſigne, and perfection of his inſtitution, * intending to make us ſo juſt and ſincere, that our religion being infinite obligation to us, our own promiſes ſhould paſs for bond enough to others, and the Religion receive great honour by being eſteemed a ſufficient ſecurity and inſtrument of publick entercourſe. And this was intimated by our Lord himſelf in that reaſon he is pleaſed to give of the prohibition of ſwearing: [a] *Let your communication be yea, yea, nay, nay, for whatſoever is more cometh of evil*: that is, as good laws come from ill manners, the modeſty of cloathing from the ſhame of ſin, Antidotes and Phyſick by occaſion of poiſons and diſeaſes, ſo is ſwearing an effect of diſtruſt, and want of faith or honeſty, on one or both ſides; Men dare not truſt the word of a Chriſtian, or a Chriſtian is not juſt and punctual to his promiſes, and this cals for confirmation by an oath; ſo that oaths ſuppoſe a fault, though they are not faults alwayes themſelves; whatſoever is more then Yea, or Nay, is not alwayes evil, but it alwayes cometh of evil. And therefore the Eſſenes eſteemed every man that was put to his oath, no better then an infamous perſon, a perjurer, or at leaſt ſuſpected, not eſteemed a juſt man: and the Heathens would not ſuffer the Prieſts of *Jupiter* to ſwear, becauſe all men had great opinion of his ſanctity and authority: and the Scythians derided *Alexanders* caution and timorous proviſion, when he required an oath of them: *Nos religionem in ipſâ fide novimus*: Our faith is our bond; and they who are willing to deceive men, will not ſtick to deceive

* Μὴ ὀμνύναι δεῖς· ἀσκεῖν γὰρ αὐτὸν δεῖν ἐξίσπερον παρέχειν. Hierocl. *vide* Marc. Anton. *in deſcriptione viri boni.* l. 3. μήτε ὄρκῳ πίστιν. Τῶν δικαίων καὶ δεῖ καὶ, καὶ ὃ δεῖν ἁ; *tritum eſt*: *ita ſcil. ut facta dictis reſpondere juſtorum ſit.* Καλλιστον, καὶ βιοφιλέστατον καὶ ἀρμονιῶτον λογικῇ φύσει τὸ ἀνώμαλον ὅπως ἀληθινὸν ἐφ' ἑκάστοις διδαχθὲν, ὡς λόγους ἤθους ἔσεσθαι νομίζεσθαι. Philo.

Verbum Sacerdotis] *apud Chriſtiana Eccleſia miniſtros etiam hodie manet loco juramenti. Ad eundem ſenſum apud antiquos fuerunt verba illa prætoris ex edicto perpetuo.* [*Sacerdotem Veſtalem, & Flaminem Dialem in omni mea juriſdictione jurare non cogam*] A. Gell. l. 10. c. 15.

[a] Matth. 5. 37.

Curtius lib. 7.

Qui non reverentur homines fallent Deos. Cicero pro Roſcio.

deceived when they have called GOD to witneſs. But I have a caution to inſert for each, which I propound as an humble advice to perſons eminent, and publickly intereſted.

21. First, That Princes, and ſuch as have power of decreeing the injunction of promiſſory oaths, be very curious and reſerved, not lightly enjoyning ſuch Promiſes; neither in reſpect of the matter trivial, nor yet frequently, nor without great reaſon enforcing. The matter of ſuch promiſes muſt be only what is already matter of duty, or religion; for elſe the matter is not grave enough for the calling of GOD to teſtimony; but when it is a matter of duty, then the oath is no other then a vow or promiſe made to GOD in the preſence of men. And becauſe Chriſtians are otherwiſe very much obliged to do all which is their duty, in matters both civil and religious of obedience and piety, therefore it muſt be an inſtant neceſſity, and a great cauſe to ſuperinduce ſuch a confirmation, as derives from the ſo ſacredly invocating the Name of GOD; it muſt be when there is great neceſſity that the duty be actually performed, and when the ſupreme power either hath not power ſufficient to puniſh the delinquent, or may miſs to have notice of the delict. For in theſe caſes it is reaſonable to bind the faith of the obliged perſons by the fear of GOD after a more eſpecial manner; but elſe there is no reaſon ſufficient to demand of the ſubject any further ſecurity, then their own faith and contract. The reaſons of this advice relyes upon the ſtrictneſs of the words of this Precept againſt promiſſory oaths, and the reverence we owe to the Name of GOD. Oaths of Allegiance are fit to be impoſed in a troubled ſtate, or to a mutinous people: But it is not ſo fit to tye the people by Oath to abſtain from tranſportations of metal, or grain, or leather, from which by penalties they are with as much ſecurity, and leſs ſuſpicion of iniquity reſtrained.

Οὐ γὰς πίστως τιμιώτερον πολυορκία, μηδ' ἀπιστίας ὄφελος πρὸς τὴς εὐσεβείαν Philo in Decal.

22. Secondly, Concerning aſſertory oaths, and depoſitions in judgement, although a greater liberty may be taken in the ſubject matter of the oath, and we may being required to it, ſwear in judgment, though the cauſe be a queſtion of money, or our intereſt, or the rights of a ſociety; And S. *Athanaſius* purged himſelf by oath before the Emperour *Conſtantius*: yet it were a great purſuance and ſecurity of this part of Chriſtian Religion, if in no caſe contrary oaths might be admitted, in which it is certain one part is perjured to the ruine of their ſouls *, to the intricating of the judgement, to the diſhonour of Religion; but that ſuch rules of prudence and reaſonable preſumption be eſtabliſhed, that upon the oath of that party, which the Law ſhall chooſe, and upon probable grounds ſhall preſume for, the ſentence may be eſtabliſhed. For by a ſmall probability there may a ſurer judgment be given, then upon the confidence of contradictory oaths, and after the ſin the Judge is left to the uncertainty of conjectures as much as if but one part had ſworn; and to much more, becauſe ſuch an oath is by the conſent of all men accepted as a rule to determine in judgment. By theſe diſcourſes we underſtand the intention of our bleſſed Maſter in this precept; and I wiſh by this or any thing elſe men would be reſtrained from that low, cheap, unreaſonable and unexcuſable vice of cuſtomary ſwearing, to which we have nothing to invite us, that may leſſen the iniquity; for which we cannot pretend temptation, nor alledge infirmity, but it begins

* Ἀλλ' ὅταν φείδεται ὁ ὅρκια δηλήσαντο τέρενα χεῖα χθὼν ἰδὲ Homer. Iliad. l. 4.

begins by wretchleſneſs, and a malicious careleſneſs, and is continued by the ſtrength of habit, and the greateſt immenſity of folly. And I conſider that Chriſtian Religion being ſo holy an inſtitution, to which we are invited by ſo great promiſes, in which we are inſtructed by ſo clear revelations, and to the performance of our duties compelled by the threatnings of a ſad and inſupportable eternity, ſhould more then ſufficiently endear the performance of this duty to us. The name of a Chriſtian is a high and potent antidote againſt all ſin, if we conſider aright the honour of the name, the undertaking of our Covenant, and the reward of our duty. The Jews eat no ſwines fleſh, becauſe they are of *Moſes*, and the Turks drink no wine, becauſe they are Mahumetans, and yet we ſwear for all we are Chriſtians, then which there is not in the world a greater conviction of our baſeneſſe and irreligion. Is the authority of the holy JESUS ſo deſpicable, are his Lawes ſo unreaſonable, his reward ſo little, his threatnings ſo ſmall, that we muſt needs in contempt of all this profane the great Name of GOD, and trample under foot the Laws of JESUS, and caſt away the hopes of heaven, and enter into ſecurity to be poſſeſſed by hell torments for ſwearing, that is, for ſpeaking like a fool, without reaſon, without pleaſure, without reputation, much to our diſeſteem, much to the trouble of civil and wiſe perſons, with whom we joyn in ſociety and entercourſe? Certainly hell will be heat ſeven times hotter for a cuſtomary ſwearer, and every degree of his unreaſonableneſſe will give him a new degree of torment, when he ſhall finde himſelfe in flames for being a ſtupid, an Atheiſtical, an irreligious fool. This onely I deſire ſhould be obſerved, that our bleſſed Maſter forbids not onely ſwearing by GOD, but by any creature; for every oath by a creature does involve and tacitely relate to GOD. And therefore, ſaith CHRIST, *Swear not by heaven*, for it is the throne of GOD; and he that ſweareth by the throne of GOD, ſweareth by it, and by him that ſitteth thereon. So that it is not a leſſe matter to ſwear by a creature then to ſwear by GOD, for a creature cannot be the inſtrument of teſtimony, but as it is a relative to GOD, and it by implication cals the GOD of that creature to witneſſe. So that although in ſuch caſes, in which it is permitted to ſwear by GOD, we may in thoſe caſes expreſſe our oath in the form of advocating and calling the creature [as did the primitive Chriſtians ſwearing by the health of their Emperour, and as *Joſeph* ſwearing by the life of *Pharaoh*, and as *Eliſha* ſwearing by the life of *Elias*, and as did Saint *Paul*, proteſting *by the rejoycing he had in JESUS CHRIST*, and as we in our forms of ſwearing in Courts of Judicature touch the Goſpels, ſaying, So help me GOD, and the Contents of this Book; And in a few ages lately paſt, Biſhops and Prieſts ſometimes ſwore upon the Croſſe, ſometimes upon the Altar, ſometimes by their holy Order] yet we muſt remember that this in other words and ceremonies is but a calling GOD for witneſſe. And he that ſwears by the Croſſe, ſwears by the Holy Crucifix, that is, JESUS crucified thereon; and therefore theſe and the like forms are therefore not to be uſed in ordinary communication, becauſe they relate to GOD; they are as obligatory as the immediate invocation of his holineſſe and Majeſty; and it was a Judaicall vanity to think ſwearing by Creatures was leſſe obliging: they are juſt

Ὀμνυμι δ' ἰσχὺν ἀιθέρ' ὔκπυον Διὸς. Sophoc. Menal.

Qui per ſalutem ſuam jurat, Deum jurare videtur: reſpectu enim divini Numinis jurat. Ulpian. J. C. Concil. Chalc. c. 25.

2 Kings 2. 2.

1 Cor. 15. 31. *Vide ſupra, num.* 19.

juſt with the ſame reſtraints made to be religious as the moſt ſolemn invocation of the holy and reverend Name of GOD; lawful, or unlawful, as the other; unleſs the ſwearing by a Creature come to be ſpoiled by ſome other intervening circumſtance, that is, with a denying it to relate to GOD; for then it becomes ſuperſtition, as well as profanation, and it gives to a creature, what is proper to GOD; or when the Creature is contemptible, or leſſe then the gravity of the matter, as if a man ſhould ſwear by a fly, or the ſhadow of a tree; or when there is an indecorum in the thing, or ſomething that does at too great diſtance relate to GOD: for that which with greateſt vicinity refers to GOD in ſeveral religions is the beſt inſtrument of an oath, and neareſt to gods honour, as in Chriſtianity are the holy Sacrament, the Croſſe, the Altar, and the Goſpels; and therefore too great a diſtance may be an indecency next to a diſparagement. This only may be added to this conſideration, that although an oath, which is properly calling GOD or GODS relative into teſtimony, is to be underſtood according to the former Diſcourſe, yet there may be great affirmations or negations reſpectively, and confirmed by forms of vehement aſſeveration, ſuch as the cuſtomes of a nation, or conſent ſhall agree upon, and thoſe do in ſome caſes promote our belief, or confirm our pretentions better then a plain yea, or no: becauſe by ſuch conſent the perſon renders himſelf infamous, if he breaks his word or truſt; and although this will not come under the reſtraint of CHRISTS words, becauſe they are not properly oaths, but circumſtances of earneſt affirmation or negation, yet theſe are humane atteſtations, introduced by cuſtome or conſent, and as they come not under the notion of ſwearing, ſo they are forms of teſtimony, and collateral engagement of a more ſtrict truth.

Per tua jurares ſacra, tuumque caput. Mart. Deut. 30, 19 Iſa. 1, 2. Micah 1, 2. S. Auguſt. epiſt. ad Publicolam. & l. 51. Duo patroni Sect. Si quis juraverit & l. non erit D. de jurejurando. Tertul. ad Scap.

Teſtor chara Deos — téque tuumque
Dulce caput, magicas invitam accingier artes.
Virgil. l. 4. Æneid.

Perque ſuos illam quondam juraſſe recordor,
Perque meos oculos, & doluiſſe mei. Ovid.

23. The Holy JESUS having ſpecified the great commandment of *loving GOD with all their heart*, in this one inſtance of hallowing, and keeping his name ſacred, that is, from profane and common talk, and leſs prudent, and unneceſſary entercourſes, inſtanced in no other commandment of *Moſes*; but having frequent occaſion to ſpeak of the ſabbath, for ever expreſſes his own dominion over the Day, and that he had diſſolved the bands of *Moſes* in this inſtance; that now we were no more obliged to that reſt, which the Jews religiouſly obſerved by preſcript of the Law; and by divers acts againſt ſecurities of the then received practiſes did defecrate the day, making it a broken yoke, and the firſt great inſtance of Chriſtian Liberty. And when the Apoſtle gave inſtructions that no *man ſhould judge his Brother in a holy day, or New moons, or the Sabbath dayes*, he declared all the Judaical feaſts to be obliterated by the ſponge, which *Jeſus* taſted on the Croſſe; it was within the Manuſcript of ordinances, and there it was cancelled. And there was nothing moral in it, but that we do honour to GOD for the creation, and to that and all other purpoſes of religion, ſeparate and hallow ſome portion of our time. The Primitive Church kept both the Sabbath and the Lords day till the time of the Laodicean Councel, about 300 years after Chriſts nativity,

4 *Command.* Coloſſ. 2. 16.

Ignat. ep. ad Magneſ. Καὶ μετὰ τὸ σαββατίσαι ἑορτάζετω πᾶς ὁ φιλόχριστος τὴν κυριακὴν. Ἀναστάσιμος πᾶσων ἡμέρα ἑορτὴ ἐστῶ. Diog. Clem. Apoſt. Conſtit. l. 7. c. 24. & lib. 8. Tertul. Monog. Canon. Apoſt. 65. Et Zonar. in eund. Vide etiam Synod. Laodic.

nativity, and almoſt in every thing made them equal, and therefore did not eſteem the Lords day to be ſubſtituted in the place of the obliterated ſabbath, but a feaſt celebrated by great reaſon, and perpetual conſent without precept or neceſſary Divine injunction. But the liberty of the Church was great; they found themſelves diſobliged from that ſtrict and neceſſary reſt, which was one great part of the Sabbatick rites, only they were glad of the occaſion to meet often for offices of Religion, and the day ſerved well for the gaining and facilitating the converſion of the Jews, and for the honourable ſepulture of the Synagogue, it being kept ſo long, like the forty dayes mourning of Iſrael for the death of their Father *Jacob*; but their liberty they improved not to licence, but as an occaſion of more frequent aſſemblies. And there is ſomething in it for us to imitate, even to ſanctifie the Name of GOD in the great work of the Creation, reading his praiſes in the book of his Creature, and taking all occaſions of religious acts and offices though in none of the Jewiſh circumſtances.

24. Seventhly, Concerning the obſervation of the LORDS Day which now the Church obſerves, and ever did in remembrance of the reſurrection, becauſe it is a day of poſitive and Eccleſiaſtical inſtitution, it is fit that the Church, who inſtituted the day, ſhould determine the manner of its obſervation. It was ſet apart in honour of the reſurrection, and it were not ill if all Churches would into the weekly offices put ſome memorial of that myſtery, that the reaſon of the feſtival might be remembred with the day, and GOD thanked with the renewing of the Offices. But becauſe religion was the deſigne of the feaſt, and leiſure was neceſſary for Religion, therefore to abſtain from * ſuits of Law, and ſervile works, but ſuch works as are of neceſſity and [a] charity, (which to obſerve are of themſelves a very good religion) is a neceſſary duty of the day; and to do acts of publick religion is the other part of it. So much is made matter of duty by the intervention of authority; and though the Church hath made no more preſcriptions in this, and GOD hath made none at all; yet he who keeps the day moſt ſtrictly, moſt religiouſly, he keeps it beſt, and moſt conſonant to the deſign of the Church, and the ends of religion, and the opportunity of the preſent leiſure, and the intereſts of his ſoul. The acts of religion proper for the Day are Prayers, and publick Liturgies, Preaching, Catechizing, acts of charity, viſiting ſick perſons, acts of Euchariſt to GOD, of hoſpitality to our poor neighbours, of friendlineſs and civility to all, reconciling differences, and after the publick aſſemblies are diſſolved, any act of direct religion to GOD, or of eaſe and remiſſion to ſervants, or whatſoever elſe is good in manners, or in piety, or in mercy. What is ſaid of this great feaſt of the Chriſtians is to be underſtood to have a greater ſeverity and obligation in the Anniverſary of the Reſurrection, of the Aſcenſion, of the Nativity of our bleſſed Saviour, and of the deſcent of the holy Spirit in Pentecoſt. And

* *Feriis jurgia amovento, eáſque in famulis operibus patratis habento.* Cicer. de leg. l. 2.

[a] *Quippe etiam feſtis quædam exercere diebus,*
Fas & jura ſinunt; rivos deducere nulla
Religio vetuit, ſegeti prætendere ſepem,
Inſidias avibus moliri, incendere vepres,
Balantúmque gregem fluvio merſare ſalubri.
Virgil. apud Macrob.

De feraciâ Tiberii dedit teſtimonium Tacit. l. 3. Annal. *his verbis. Quémne diem vacuum pœnâ? Ubi inter ſacra & vota, quo tempore verbis etiam profanis abſtineri mos eſſet, vincula & laqueus jnducantur.*

Ἑορτὴ οὐδὲν ἄλλο ἐστιν ἢ τὰ λοιπὰ ἀφεθῆναι. Thucyd. l. 1.

S. Ignat. ep. ad Magneſ. Ἐκεῖ δὲ ὑμῶν συββατίζοντα πνευματικῶς, μελέτη νόμου χαίροντα, τοῦτ' ἔστι σαββάτοις, δημιουργὸν θεὸν δυναμένοις, οὐχ ἑωλα ἐδέσιν, οὐ γλυκερὰ πόσιν, οὐ μαμέλην μόνον βαδίζοντα, οὐ ὄρχησιν οὐ κρότους νοῦν οὐκ ἔχουσι χαίρειν.

S. Auguſt. tract. 4. in Johan. *Judæi ſerviliter obſervant diem ſabbathi, ad luxuriam, ad ebrietatem. Quanto melius fœmina eorum lanam feceret, quàm illo die in Menianis ſalutarent? Et in Pſal.* 92. *idem ferè.*

And all dayes feſtival to the honour of G O D in remembrance of the holy Apoſtles, and Martyrs, and departed Saints, as they are with prudence to be choſen and retained by the Church ſo as not to be unneceſſary, or burdenſome, or uſeleſs; ſo they are to be obſerved by us as inſtances of our love of the communion of Saints, and our thankfulneſs for the bleſſing, and the example.

Honour thy Father, and thy Mother.] This Commandment Chriſt made alſo to be *Chriſtian* by his frequent repetition and mention of it in his Sermons and lawes, and ſo ordered it, that it ſhould be the band of civill government and ſociety. In the Decalogue G O D ſets this precept immediately after the duties that concern himſelf, our duty to Parents being in the confines with our duty to G O D, the parents being in order of nature next to G O D, the cauſe of our being and production, and the great Almoners of eternity, conveying to us the eſſences of reaſonable Creatures, and the charities of heaven. And when our bleſſed Saviour in a Sermon to the Phariſees ſpake of duty to Parents, he reſcued it from the impediments of a vain tradition, and ſecured this Duty, though againſt a pretence of religion towards GOD, telling us that G O D would not himſelf accept a gift, which we took from our Parents needs. This duty to Parents is the very firmament and band of common-wealths. He that honours his Parents, will alſo love his Brethren derived from the ſame loins, he will dearly account of all his relatives, and perſons of the ſame cognation, and ſo families are united, and of them cities and ſocieties are framed. And becauſe Parents and Patriarchs of families, and of nations had regal power, they who by any change ſucceeded in the care and government of cities and kingdomes, ſucceeded in the power and authority of Fathers, and became ſo in eſtimate of Law, and true Divinity, to all their people. So that the Duty here commanded is due to all our Fathers in the ſenſe of Scripture and Lawes, not only to our natural but to our civil Fathers, that is, to Kings, and Governours. And the Scripture addes, *Mothers*, for they alſo being inſtruments of the bleſſing are the objects of the Duty. The duty is, *Honour*, that is, *Reverence, and ſupport*, if they ſhall need it. And that which our bleſſed Saviour calls, *not honouring our Parents* in Saint *Matthew*, is called in S. *Mark*, *doing nothing for them*; and [Honour] is expounded by Saint * *Paul* to be *maintenance* as well as *reverence*. [b] Then we honour our Parents, if with great readineſſe we miniſter to their neceſſities, and communicate our eſtate, and attend them in ſickneſſes, and ſupply their wants, and as much as lyes in us, give *them ſupport*, who gave *us being*.

Ὁ λοιδορῶν τὸν πατέρα, δυσφημεῖ λόγῳ
Τὴν εἰς τὸ θεῖον δ' ὑβρίζει βλασφημίαν.
Menand.

Ἐμφαίνεις ὅτι μιμούμενοι τὸν ἀγέννητον ἐν τῷ ζωοποιεῖν. De parentibus dixit Philo ad Decal.

Vivet extento Procul ejus ævo,
Notus in fratres animi paterni.
Illum aget penna metuente ſolvi
Fama ſuperſtes. Horat. carm. l. 2. od. 2.

* Τύς τι γονῆς τίμα, τύς δ' ἴσχυς· ἐκτελέω τας
Critolaus.

Cùm tibi ſint fratres, fratres ulciſcere læſos;
Cùmque pater tibi ſit, jura mere patris.
Neceſſaria præſidia vitæ debentur his maximè.
Cicer. Offic. 2.

Matth. 15. 6. Mar. 7. 12.

*1 Tim. 5. 18.

Γονέας τιμήσωμεν ὑπερβαλλόντως σώματος καὶ ὑπηρεσίας, καὶ χρημάτων χορηγίαν ἀυτοῖς ὑπουργοῦντες ὅτι μάλιστα προθυμούμενοι. Hierocl. [b] Φέρει δ' ὄντι τιμὴ ἀυτοὺς, καὶ τὸ δι' ἀλιγωρίαν ὑπερημάτων ἄπρακτον ἀυτοὺς, ὅτε καὶ πόδας ἀπενίψαι. Hierocl. apud Stobæ.

Lev. 24.21. Num. 35. 16, 17.

26. VI. Command. *Thou ſhalt do no murder:*] ſo *it was ſaid to them of old time.* He that kils ſhall be guilty of judgment, that is, he is to dye by the ſentence of the Judge. To this CHRIST makes an appendix, *But I ſay unto you, he that is angry with his Brother* [*without a cauſe*] *ſhall be in danger of the judgment*; This addition of our bleſſed Saviour, as all the other, which are ſeverer explications of the Law then the Jews admitted, was directed againſt the vain and imperfect opinion of the Lawyers, who thought to be juſtified by their external works, ſuppoſing, if they were innocent in matter of fact, GOD would require no more of them then Man did, and what by cuſtome or ſilence of the lawes was not puniſhable by the Judge, was harmleſs before GOD; and this made them to truſt in the letter, to neglect the duties of repentance, to omit asking pardon for their ſecret irregularities, and the obliquities and averſations of their ſpirits; and this Saint *Paul* alſo complains of, that neglecting *the righteouſneſs of GOD, they ſought to eſtabliſh their own*, that is, according to Mans judgment. But our bleſſed Saviour tells them, that ſuch an innocence is not enough; GOD requires more then conformity, and obſervation of the fact, and exteriour piety, placing juſtice not in legal innocency, or not being condemned in judgment of the Law, and humane judicature, but in the righteouſneſſe of the ſpirit alſo; for the firſt acquits us before man, but by this we ſhall be held upright in judgment before the Judge of all the world. And therefore beſides abſtinence from murder, or actuall wounds, CHRIST forbids all anger [without cauſe] againſt our Brother, that is, againſt any man.

Rom. 10.3.

27. By which not the firſt motions are forbidden, the twincklings of the eye as the Philoſophers call them, the pro-paſſions, and ſudden and irreſiſtible alterations; for it is impoſſible to prevent them, unleſs we could give our ſelves a new nature, any more then we can refuſe to wink with our eye, when a ſudden blow is offered at it, or refuſe to yawn when I ſee a yawning ſleepy perſon, but by frequent and habitual mortification, and by continual watchfulneſs, and ſtanding in readineſs againſt all inadvertencies, we ſhall leſſen the inclination, and account fewer ſudden irreptions. A wiſe and meek perſon ſhould not kindle at all, but after violent and great colliſion; and then, if like a flint he ſends a ſpark out, it muſt as ſoon be extinguiſhed as it ſhews, and cool as ſoon as ſparkle. But however, the ſinne is not in the natural diſpoſition. But when we entertain it, though it be, as *Seneca* expreſſes it, *cum voluntate non contumaci*, without a determination of revenge, then it begins to be a ſinne. Every indignation againſt the perſon of the Man, in us is pride and ſelf-love, and towards others ungentleneſs, and an immorigerous ſpirit. Which is to be underſtood, when the cauſe is not ſufficient, or when the anger continues longer, or be exceſſive in the degrees of its proportion.

S. Hieron. *epiſt ad* Demetriad.

Seneca lib. 2. de ira. c. 4.

28. The cauſes of allowable anger are, when we ſee GOD diſhonoured, or a ſinne committed, or any irregularity or fault in matter of Government; a fault againſt the lawes of a family, or good manners; diſobedience, or ſtubbornneſſe; which in all inſtances where they may be prudently judged ſuch by the Governour, yet poſſibly they

they are not all direct ſins againſt GOD and religion: In ſuch caſes we may be angry. But then we may alſo ſin, if we exceed in time, or meaſure of degree.

29. The proportion of time *S. Paul* expreſſes, by not letting the ſun ſet upon our anger. *Leontius Patricius* was one day extremely and unreaſonably angry with *John* the Patriarch of Alexandria; at Evening the Patriarch ſent a ſervant to him with this meſſage, *Sir, the Sun is ſet*: upon which *Patricius* reflecting, and the grace of GOD making the impreſſion deep, viſible, and permanent, he threw away his anger, and became wholly ſubject to the counſel and ghoſtly aids of the Patriarch. This limit *S. Paul* borrowed from the Pſalmiſt: for that which in the fourth Pſalm verſe 5. we read [*ſtand in awe and ſin not*] the Septuagint reads [be angry, but ſin not:] and this meaſure is taken from the analogy of the law of the Jewes, that a malefactor ſhould not hang upon the accurſed tree, after the ſun were ſet: and if the lawes laid down their juſt anger againſt Malefactors, as ſoon as the ſun deſcended, and took off his beams from beholding the example; much more is it reaſonable, that a private anger, which is not warranted by authority, not meaſured by lawes, not examined by ſolemnities of juſtice, not made reaſonable by conſidering the degree of the cauſes, not made charitable by intending the publick good, not ſecured from injuriouſneſs by being diſintereſt, and ſuch an anger in which the party is judge, and witneſs, and executioner; it is (I ſay) but reaſon ſuch an anger ſhould unyoke and goe to bed with the ſun; ſince juſtice and authority laid by the rods and axes, as ſoon as the ſun unteemed his chariot. *Plutarch* reports that the Pythagorians were ſtrict obſervers of the very letter of this caution; for if Anger had boyled up to the height of injury or reproach, before ſun ſet they would ſhake hands, ſalute each other and depart friends: for they were aſhamed that the ſame anger which had diſturbed the counſels of the day, ſhould alſo trouble the quiet and dreams of the night, leſt anger by mingling with their reſt and nightly fancies ſhould grow natural and habitual. Well! anger muſt laſt no longer; but neither may a Chriſtians anger laſt ſo long; for if his anger laſt a whole day, it will certainly before night ſowre into a crime. A mans anger is like the ſpleen, at the firſt it is natural, but in its exceſs and diſtemper it ſwels into a diſeaſe; and therefore although to be angry at the preſence of certain objects is natural, and therefore is *indifferent*, becauſe he that is an eſſential enemy to ſin, never made ſin eſſential to a man; yet unleſs it be alſo tranſient and paſs off at the command of reaſon and religion, it quickly becomes criminal. The meaning is, that it be no more but a tranſient Paſſion, not permanent at all, but that the anger againſt the man paſs into indignation againſt the crime, and pity of the perſon, till the pity growes up into endeavours to help him: For an angry, violent and diſturbed man is like that white bramble of Judea, of which *Joſephus* reports, that it is ſet on fire by impetuous windes, and conſumes it ſelf, and burns the neighbour plants; and the evil effects of a violent, and paſſionate anger, are ſo great, ſo dangerous, ſo known to all the world, that the very conſideration of them is the beſt argument in the world to diſpute againſt it; families and kingdomes have ſuffered horrid calamities, and whatſoever is violent in art or nature, hath been made the inſtrument of ſadneſſe in the hands of anger.

Leontius Cyprerum *Epiſc. in vita ipſius. c.* 14.

Εἴποτε περιαχθείην εἰς λοιδορίαν ὑπ' ὀργῆς, πρὶν ἢ τὸν ἥλιον δῦναι πάσας δεξιὰς ἐμβάλλοντες ἀλλήλοις καὶ ἀσπασάμενοι διελύοντο. Plutarch.

Ira Thyeſten exitio gravi Stravere: & altis urbibus ultima Stetere cauſæ cur perirent Funditus, imprimeréque muros Hoſtile aratrum exercitus inſolens. Horat. l. 1. od. 16.

30. The meaſure of the degree is to be eſtimated by humane prudence, that it exceed not the value of the cauſe, nor the proportion of other circumſtances, and that it cauſe no eruption into indiſcretions or undecencies: For therefore *Moſes* anger, though for GOD and religion, was reproved, becauſe it went forth into a violent and troubled expreſſion, and ſhewed the degree to be inordinate. For it is in this paſſion, as in lightning; which if it only breaks the cloud and makes a noiſe, it ſhews a tempeſt and diſturbance in nature; but the hurt is none: but if it ſeiſes upon a man, or dwells upon a houſe, or breaks a tree, it becomes a judgement and a curſe: and as the one is a miſchief in chance and accident, ſo the other is in morality and choice; if it paſſes from paſſion into action, from a tranſient violence to a permanent injury, if it abides, it ſcorches the grament or burns the body, and there is no way to make it innocent but to remove and extinguiſh it, and while it remains, to tye the hands, and pare the nails, and muzzle it, that it may neither ſcratch, nor bite, nor talke. An anger in Gods cauſe may become unhallowed, if it ſees the ſun riſe and ſet: and an anger in the cauſe of a man is innocent according to the degrees of its ſuddenneſs and diſcountenance; for by its quickneſs and volatile motion it ſhews that it was [1] unavoidable in its production, or [2] that it was harmeleſs in the event, or [3] quickly ſuppreſſed, according to which ſeveral caſes, anger is either [1] *Natural*, or [2] *excuſable*, or [3] the matter of a virtue.

31. The vulgar Latine Bible, in this precept of our bleſſed Saviour, reads not the appendix [*without a cauſe*] but indefinitely, *he that is angry with his Brother*; and S. *Hierom* affirms, that the clauſe of [without a cauſe] is not to be found in true Greek copies; upon ſuppoſition of which, becauſe it is not to be imagined, that all anger in all cauſes, and in all degrees is ſimply unlawful, and S. *Paul* diſtinguiſhes being angry, from committing a ſin, [*Be angry, but ſin not*] theſe words are left to ſignifie ſuch an anger, as is the crime of homicide in the heart; like the ſecret luſting called by CHRIST, *adultery in the heart*; and ſo here is forbidden, not only the outward act, but the inward inclinations to murder, that is, an anger with deliberation, and purpoſe * of revenge, this being explicative and additional to the precept forbidding murder; which alſo our bleſſed Saviour ſeems to have intended by threatning the ſame penalty to this anger or ſpiritual homicide, which the Law inflicted upon the actuall and externall, that is, judgment or condemnation. And becauſe this prohibition of anger is an explication, and more ſevere commentary upon the ſixth Commandement, it is more then probable, that this anger, to which condemnation is threatned, is ſuch an anger as hath entertained ſomething of miſchief in the ſpirit. And this agrees well enough with the former interpretation, ſave that it affirmes no degree of anger to be criminal, as to the height of condemnation, unleſs it be with a thought of violence or deſires of revenge; the other degrees receiving their heightnings, and declenſions, as they keep their diſtance or approach to this. And beſides, by not limiting or giving caution concerning the cauſe, it reſtrains the malice only or the degree, but it permits other cauſes of anger to be innocent beſides thoſe ſpiritual, and moral, of the intereſts of GODS glory and religion. But this is alſo true, which ſoever of the readings be retained. For the iraſcible faculty having in nature an object proper to its conſtitution, and natural deſign, if our

* Καὶ πάσῃ ὀργῇ ἐπισθαί τινα ἁδηλὼ τὴν ἀπὸ τῆς ἐλπίδος τὸ μωρήσασθαι. Ariſt. 2. Rhet.

our anger be commenced upon an object naturally troublesome, the anger is very naturall, and no where said to be irregular. And he who is angry with a servants unwarinesse, or inadvertency, or the remisnesse of a childes spirit, and application to his studies, or any sudden displeasure, is not in any sense guilty of prevaricating the sixth Commandement, unless besides the object he adds an inequality of degree, or unhandsome circumstance, or adjunct. And possibly it is not in the nature of man to be strict in discipline, if the prohibitions of anger be confined only to causes of religion; and it were hard, that such an anger, which is innocent in all effects, and a good instrument of government, should become criminal, and damnable; because some instances of displeasure are in actions not certainly and apparently sinful. So that our blessed Saviour forbidding us to be angry *without a cause*, means such causes which are not only irregularities in religion, but deflexions in manners; and an anger may be religious, and political, and œconomical, according as it meets with objects proper to it in several kindes. It is sometimes necessary that a man carry a tempest in his face and a rod in his hand; but for ever let him have a smooth minde, or at least under command, and within the limits of reason and religion, that he may steer securely, and avoid the rocks of sin: for then he may reprove a friend that did amiss, or chastise an offending son, or correct a vitious servant. The summe is this: There are no other bounds to hallow, or to allow and legitimate anger; but that 1. The cause be religion, or matter of government. 2. That the degree of the anger in prudent accounts be no bigger then the cause. 3. That if it goes forth, it be not expressed in any action of uncharitableness, or unseasonable violence. 4. Whether it goes forth or abides at home, it must not dwell long any where, nor abide in the form of a burning cole, but at the most, of a thin flame, thence passing into aire salutary and gentle, fit to breath, but not to blast. There is this only nicety to be observed; that although an anger arising for religion, or in the matter of government, cannot innocently abide long, yet it may abide till it hath passed forth into its proper and temperate expression, whether of reprehension or chastisement, and then it must sit down. But if the anger arises from another cause (provided, it be of it self innocent, not sinful in the object or cause) the passion in its first spring is also innocent, because it is natural, and on the sudden unavoidable: but this must be suppressed within, and is not permitted to express it self at all: for in that degree in which it goes out of the mouth, or through the eyes, or from the hand, in that degree it is violent, ought to be corrected and restrained; for so that passion was intended to be turned into virtue. For this passion is like its natural parent or instrument: and if choler keeps in its proper seat, it is an instrument of digestion; but if it goes forth into the stranger regions of the body, it makes a feaver: and this anger which commences upon natural causes, though so far as it is natural, it must needs be innocent, yet when any consent of the will comes to it, or that it goes forth in any action or voluntary signification, it also becomes criminal. Such an anger is only permitted to be born and die, but it must never take nourishment, or exercise any act of life.

Si ira non fuerit, nec doctrina proficit, nec judicia stant, nec crimina compescuntur. S. Chrysost. *Si nulla ira ex virtute surgeret, Divinæ animadversionis impetum per gladium Phinehas non placasset.* S. Greg. l. 5. Moral.

Πεπωρωμένοι γὰρ τὸν νοῦν τῆς φύσεως οἱ ἐν τοῖς πάθεσίν εἰσι, καὶ χαίνει ὁ χαίνων, καὶ χαλεπαίνει ὀργιζόμενος καὶ ἐλαττοῦται. Arist. Poetic.

32. But if that prohibition be indefinite, then it is certain the analogy of the Commandment, of which this is an explication, referres it to revenge, or malice; it is an anger, that is wrath, an anger of re-

venge or injury, which is here prohibited. And I adde this consideration, that since it is certain, that CHRIST intended this for an explication of the prohibition of homicide, the clause of [* without cause] seems lesse natural and proper. For it would intimate, that though anger of revenge is forbidden, when it is rash and unreasonable; yet that there might be a cause of being angry with a purpose of revenge and recompense, and that in such a case it is permitted to them, to whom in all other it is denied, that is, to private persons, which is against the meekness and charity of the Gospel. More reasonable it is, that as no man might kill his Brother in *Moses* Law by his own private authority, so an anger is here forbidden, such an anger, which no qualification can permit to private persons, that is, an anger with purposes of revenge.

* εἰκῆ significat *in vanum*; i.e. *non solum extra causam, sed & extra modum.*

32. But CHRIST addes, that a further degree of this sin is, when our anger breaks out in contumelies, and ill language, and receives its increment according to the degree and injury of the reproach. There is a homicide in the tongue * as well as in the heart, and he that kills a mans reputation by calumnies or slander, or open reviling, hath broken this Commandment. But this is not to be understood so, but that persons in authority, or friends may reprehend a vitious person in language proper to his crime, or expressive of his malice or iniquity. CHRIST called *Herod Fox*, and although S. *Michael brought not a railing accusation* against Satan, yet the Scripture calls him *an accuser*, and CHRIST calls him *the Father of lies*, and S. *Peter*, *a devourer*, and a *roaring Lion*. And S. *John* calls *Diotrephes*, *a lover of preheminence*, or ambitious: but that which is here forbidden, is not a representing the crimes of the man for his emendation, or any other charitable, or religious end, but a reviling him to do him mischief, to murder his reputation; which also shewes, that what ever is here forbidden, is in some sense or other accounted homicide; the anger in order to reproach, and both in order to murder, subject to the same punishment, because forbidden in the same period of the Law; save only that according to the degrees of the sinne CHRIST proportions several degrees of punishment in the other world, which he apportions to the degrees of death, which had ever been among the Jews, *viz.* the sword, and stoning to death, were punishments legal and judicial, and the burning infants in the valley of *Hinnom*, which was a barbarous and superstitious custome, used formerly by their Fathers in imitation of the Phœnician accursed rites.

——* Δειλὸ᾽ ἄ βέλτερον ὑπαλύεο φήμιο.
Φήμη γάρ τε κακὴ πέλεται, χύφη μὲν ἀείρει
Ῥεῖα μάλ᾽, ἀργαλέη δ᾽ φέρειν, χαλεπὴ δ᾽ ἀπο-
Hesiod. ἐργ. l. 2. (πέδαι.

——*Insuevit pater optimus hoc me*
Ut fugerem, exemplis vitiorum quaque notando;
Quum me hortaretur parcè, frugaliter, atque
Viverem uti contentus eo quod mi ipse parasset.
Nonne vides, Albi ut malè vivat filius, utque
Barus inops? —— ——
—— *à turpi meretricis amore*
Cum deterreret, Sellani dissimilis sis.
Ne sequerer mœchas ——
——*Deprensi non bella est fama Treboni,*
Aiebat. —— —— Horat. Sat. 4. l. 1:

33. The remedies against anger, which are prescribed by Masters of spirituall life, are partly taken from rules of prudence, partly from piety, and more precise rules of religion. In Prudence. 1. Do not easily entertain, or at all encourage, or willingly hear, or promptly believe tale-bearers, and reporters of other mens faults: for oftentimes we are set on fire by an *ignis fatuus*, a false flame, and an empty story. 2. Live with peaceable people, if thou canst. 3. Be not inquisitive into the misdemeanours of others, or the reports, which are made of you. 4. Finde out

out reaſons of excuſe to alleviate and leſſen the ignorances of a Friend, or careleſneſſes of a ſervant. 5. Obſerve, what object is apteſt to inflame thee, and by ſpecial arts of fortification ſtop up the avenues to that part. If loſſes, if contempt, if incivilities, if ſlander, ſtill make it the greateſt part of your imployment to ſubdue the impotency of that paſſion, that is more apt to raiſe tempeſts. 6. Extirpate petty curioſities of apparel, lodging, diet, and learn to be indifferent in circumſtances, and if you be apt to be tranſported with ſuch little things, do ſome great thing, that ſhall cut off their frequent intervening. 7. Do not multiply ſecular cares, and troubleſome negotiations which have variety of converſation with ſeveral humours of men, and accidents of things; but frame to thy ſelf a life ſimple as thou canſt, and free from all affectations. 8. Sweeten thy temper and allay the violence of thy ſpirit with ſome convenient natural, temperate, and medicinal ſolaces; for ſome diſpoſitions we have ſeen inflamed into anger, and often aſſaulted by peeviſhneſs through immoderate faſting, and inconvenient auſterities. 9. A gentle anſwer is an excellent Remora to the progreſſes of anger, whether in thy ſelf or others. For anger is like the waves of a troubled ſea, when it is corrected with a ſoft reply, as with a little ſtrand, it retires and leaves nothing behinde it, but froth and ſhells, no permanent miſchief. 10. [a] Silence is an excellent art, and that was the advice which *S. Iſaac* an old religious perſon in the Primitive Church is reported to have followed, to ſuppreſs his anger within his breaſt, and uſe what means he could there to ſtrangle it; but never permitting it to go forth in language; anger and luſt being like fire, which if you encloſe, ſuffering it to have no emiſſion, it periſhes and dies, but give it the ſmalleſt vent, and it rages to a conſumption of all it reaches. And this advice is coincident with the general rule, which is preſcribed in all temptations, that anger be ſuppreſſed in its cradle and firſt [b] aſſaults. 11. Laſtly, let every man be careful, that in his repentance, or in his zeal, or his religion, he be as diſpaſſionate, and free from anger as is poſſible; leſt anger paſſe upon him in a reflex act, which was rejected in the direct. Some mortifiers in their conteſtation againſt anger, or any evil or troubleſome principle, are like cryers of Aſſizes, who calling for ſilence make the greateſt noiſe; they are extremely angry when they are fighting againſt the habit or violent inclinations to anger.

Terminum etiam Marinis fluctibus Fabricator deſcripſit; arena maris exigua ſæpe inter duas acies intercapedo eſt: ſi reprimere iram non potes, memento quia indignabundum mare nil ultra ſpumam & fluctuationem effert. Simocatta.

[a] *Ex quo factus ſum Monachus ſtatui apud me ut iracundia extra guttur meum non procederet; Dixit* S. Iſaac *Heremita.*

[b] *Melius enim eſt negare primum iræ introitum etiam de cauſa probabili ſatis & glorioſa, quàm admiſſam ejicere.* S. Aug. ad Profuturum.

34. But in the way of more ſtrict religion it is adviſed, that he, who would cure his anger, ſhould pray often. It is S. *Auſtins* counſel to the Biſhop *Auxilius*, that like the Apoſtles in a ſtorm, we ſhould awaken CHRIST and call to him for aid, leſt we ſhipwrack in ſo violent paſſions, and impetuous diſturbances. 2. Propound to thy ſelf the example of meek and patient perſons, remembring always, that there *is a family of meek Saints, of which* Moſes *is the Preſident, a family of patient Saints under the conduct of* Job, *every one in the mountain of the* LORD *ſhall be gathered to his own tribe, to his own family in the great day of Jubilee*, and the angry ſhall periſh with the effects of anger; and peeviſh perſons ſhall be vexed with the diſquietneſs of an eternal worm and ſting of a vexatious

Conſcience;

Conſcience, if they ſuffer here the tranſportations and ſaddeſt effects of an unmortified, habitual and prevailing anger. 3. Above all things endeavour to be humble, to think of thy ſelf as thou deſerveſt, that is, meanly and unworthily, and in reaſon it is to be preſumed, thou wilt be more patient of wrong, quiet under affronts and injuries, ſuſceptive of inconveniences, and apt to entertain all adverſities, as inſtruments of humiliation, deleteries of vice, corrections of undecent paſſions, and inſtruments of virtue. 4. All the reaſon, and all the relations, and all the neceſſities of mankind are daily arguments againſt the violences and inordinations of anger. For he that would not have his reaſon confounded, or his diſcourſe uſeleſs, or his family be a den of Lions: he that would not have his marriage a daily duel, or his ſociety troubleſome, or his friendſhip formidable, or his feaſts bitter: he that delights not to have his diſcipline cruel, or his government tyrannical, or his diſputations violent, or his civilities unmannerly, or his charity be a rudeneſs, or himſelf bruitiſh as a Bear, or peeviſh as a fly, or miſerable upon every accident, and in all the changes of his life, muſt mortifie his anger. For it concerns us as much as peace, and wiſdome, and nobleneſſe, and charity, and felicity are worth to be at peace in our breaſts, and to be pleaſed with all GODS providence, and to be in charity with every thing, and with every man.

7 Command. 35. *Thou ſhalt not commit adultery.*] Theſe two Commandements are immediate to each other, and of the greateſt cognation; for Anger and Luſt work upon one ſubject; and the ſame fervours of blood, which make men revengeful, will alſo make men unchaſt. But the prohibition is repeated in the words of the old Commandment: So it was ſaid to them of old; which was not only a prohibition of the violation of the rights of marriage, but was even among the Jews extended to ſignifie all mixture of ſexes not matrimonial. For *adultery* in Scripture is ſometimes uſed to ſignifie *fornication*, and *fornication* for *adultery*: as it is expreſſed in the permiſſions of divorce, in the caſe of fornication; and by *Moſes* Law fornication alſo was forbidden, and it was hated alſo and reproved in the natural. But it is very probable, that *this precept* was reſtrained only to the inſtance of *adultery* in the proper ſenſe, that is, violation of marriage; for *Moſes* did in other annexes of the Law forbid fornication; And as a blow or wound was not eſteemed in *Moſes* law a breach of the ſixth Commandment; ſo neither was any thing but adultery eſteemed a violation of the ſeventh by very many of their own Doctors: of which I reckon this a ſufficient probation, becauſe they permitted ſtranger virgins, and captives to fornicate; only they believed it ſinful in the Hebrew maidens. And when to Harlots pleaded before *Solomon* for the baſtard child, he gave ſentence of their queſtion, but nothing of their crime. * Strangers] with the Hebrews ſignified many times harlots, becauſe they were permitted to be ſuch, and were entertained to ſuch purpoſes. But theſe were the licences of a looſer interpretation; GOD having to all nations given ſufficient teſtimony of his deteſtation of all concubinate not hallowed by marriage; of which among the nations there was abundant teſtimony, in that the harlots were not permitted to abide in the cities, and wore vails in teſtimony of their ſhame and habitual undecencies, which we

" *Ubi furoris inſederit virus, libidinis quoque incendium neceſſe eſt penetrare.* Caſſian.

——— *Numquid ego à te*
Magno prognatam depoſco conſule—
Velatamque ſtolâ mea cum conferbuit ira?
Horat. Serm. l. 1. Sat. 2.

* Ξένας vocarunt Græci meretrices & peregrinas, ad morem et ad verbum Hebræorum; & Menandrum transferens Terentius peregrinâ vocat Andriam.

we obſerve * in the ſtory of *Thamar*, and alſo in *Chryſippus*. And although it paſſed without puniſhment, yet never without ſhame, and a note of turpitude; and the abſtinence from fornication was one of the precepts of *Noah*, to which the Jew obliged the ſtranger *Proſelytes*, who were only Proſelytes of the houſe; and the Apoſtles inforce it upon the Gentiles in their firſt Decree at *Jeruſalem*, as renewing an old ſtock of precepts and obligations, in which all the converted and religious Gentiles did communicate with the Jews. * Gen. 38. 14.

36. To this CHRIST added, that the eyes muſt not be adulterous; His Diſciples muſt not only abſtain from the act of unlawful concubinate, but from the impurer intuition of a wife of another man: ſo according to the deſign of his whole ſermon oppoſing the righteouſneſs of the ſpirit, to that of the Law, or of works, in which the Jews confided. Chriſtians muſt have chaſt deſires, not indulging to themſelves a liberty of looſer thoughts; keeping the threſhold of their temples pure, that the holy Ghoſt may obſerve nothing unclean in the entry of his habitation. For he that luſts after a woman, wants nothing to the conſummation of the act, but ſome convenient circumſtances, which becauſe they are not in our power, the act is impeded, but nothing of the malice abated. But ſo ſevere in this was our bleſſed Maſter, that he commanded us rather to put our eyes out, then to ſuffer them to become an offence to us; that is, an inlet of ſin, or an invitation or tranſmiſſion of impurity: by *putting our eye out* meaning the extinction of all incentives of luſt. the rejection of all opportunities, and occaſions, the quitting all conditions of advantage, which miniſters fuel to this hell fire. And by this ſeverity we muſt underſtand all beginnings, temptations, likeneſſes, and inſinuations, and minutes of luſt, and impurity to be forbidden to Chriſtians; ſuch as are all moroſe delectations in vanity, wanton words, geſtures, balls, revellings, wanton diet, gariſh and laſcivious dreſſings, and trimmings of the body, looſer banquetings, all making proviſions for the fleſh to fulfill the luſts of it, all luſt of concupiſcence, and all luſt of the eye, and all luſt of the hand, unclean contacts are to be reſcinded, all luſt of the tongue and palate, all ſurfeiting, and drunkenneſs: for it is impoſſible to keep the ſpirit pure, if it be expoſed to all the entertainment of enemies; and if Chriſt forbad the wanton eye, and placed it under the prohibition of adultery, it is certain, whatſoever miniſters to that vice, and invites to it, is within the ſame reſtraint; it is the eye, or the hand, or the foot, that is to be cut off. To this commandment faſtings, and ſevere abſtinences are apt to be reduced, as being the proper abſciſſion of the inſtruments and temptations of luſt, to which CHRIST invites by the mixt propoſition of threatning and reward; for better it is to go to heaven with but one eye, or one foot, that is, with a body halfe nouriſhed, then with full meals and an active luſt to enter into hell. And in this our bleſſed LORD is a Phyſician rather then a Law-giver, for abſtinence from all impure concubinate, and moroſe delectations ſo much as in thought, being the commandment of GOD, that CHRIST, bids us retrench the occaſions and inſinuations of luſt, it is a facilitating the duty, not a new ſeverity, but a ſecurity and caution of prudence.

Nihil refert quibus membris adulteraveris. Dixit Acchefilaus *philoſ.* apud Plutarch. ἀρχὴ τῆ ἔρωτος ὀφθαλμός. Plato.

Ut jam ſervâris bene corpus, adultera mens eſt: Omnibus excluſis intus adulter erit. Ovid.

Inceſta eſt etiam ſine ſtupro quæ ſtuprum quærit. Seneca.

Πόθεν ποτ' ἄρα γίνεται μαιχῶν γλυκὺς, ὅταν μὴ παρῇ ἐν ἀφροδισίοις. Cleanthes.

37. Thou

8 *Comman.* 37. *Thou ſhalt not ſteal.*] To this precept CHRIST added nothing; becauſe GOD had already in the Decalogue fortified this precept with a reſtraint upon the * deſires. [a] For the tenth Commandement forbids all coveting of our Neighbours goods; for the wife there reckoned, and forbidden to be deſired from another man, is not a reſtraint of libidinous appetite, but of the covetous; it being accounted part of wealth to have a numerous family, many wives and many ſervants; and this alſo GOD by the Prophet *Nathan* upbraided to *David*, as inſtance of *Davids* wealth and GODS liberality. But yet this Commandment CHRIST adopted into his law, it being prohibited by the natural Law, or the Law of right reaſon, Commonwealths not being able to ſubſiſt without diſtinction of Dominion, nor induſtry to be encouraged, but by propriety, nor families to be maintained, but by defence of juſt rites and truely purchaſed Poſſeſſions. And this Prohibition extends to all injuſtice, whether done by Force, or Fraud; whether it be by ablation, or prevention, or detaining of rights; any thing, in which injury is done directly or obliquely to our Neighbours fortune.

* *Creſcit indulgens ſibi dirus hydrops,*
Nec ſitim pellit, niſi cauſa morbi
Fugerit venis, & aquoſus albo
Corpore languor. Horat.

[a] Ὁ γὰρ τοῖς ἀλλοτρίοις ἐπικαιρίαν κοινὴν πόλεως ἐχθρὸς· βυλήσει μὲν πάντων δύνασθαι τὰ τῶν πολλῶν ἀφαιρούμενος. Philo in expoſit. gener.

Κλοπὴ μὲν χρημάτων ἀπελαύθερον. Plato l. 10. de leg.

Δώς ἀγαθὴ, ἄρπαξ δὲ κακὴ, δανάτοιο. δῶτε δίκ. Heſiod. l. 1. ἔργ.

Paulus IC. l. 1. D. de furtis. Ulpianus l. probrum D. de Verborum ſignificatione.

9 *Comman.* 38. *Thou ſhalt not bear falſe witneſſe:*] that is, thou ſhalt not anſwer in judgment againſt thy Neighbour falſely: which teſtimony in the Law was given ſolemnly and by oath, invoking the name of GOD. *I adjure thee by GOD that thou tell us, whether thou be the CHRIST*, ſaid the High Prieſt to the bleſſed JESUS, that is, ſpeak upon thy oath; and then he told them fully, though they made it the pretence of murdering him, and he knew they would do ſo. Confeſſing and witneſſing truth is giving glory to GOD; but falſe witneſſe is high injuſtice, it is inhumanity and treaſon againſt the quietneſs, or life, or poſſeſſion of a juſt perſon; it is in it ſelfe irregular, and unreaſonable, and therefore is ſo forbidden to Chriſtians, not only as it is unjuſt, but as it is falſe; for a lye in communication, and private converſe is alſo forbidden, as well as unjuſt teſtimony; *Let every man ſpeak truth with his Neighbour*, that is, in private ſociety; and whether a lye be in jeſt * or earneſt, when the purpoſe is to deceive and abuſe, though in the ſmalleſt inſtance, it is in that degree criminal, as it is injurious; I finde not the ſame affirmed in every deception of our Neighbours, wherein no man is injured, and ſome are benefited, the errour of the affirmation being nothing, but a natural irregularity; nothing malicious, but very charitable; I finde no ſeverity ſuperadded by CHRIST to this commandment prohibiting ſuch diſcourſe, which without injury to any man deceives a man into piety or ſafety. But this is to be extended no further; In all things elſe we muſt be ſevere in our diſcourſes, *and neither lye in a great matter, nor a ſmall, for the cuſtome thereof is not good*, ſaith the ſon of *Sirach*. I could adde concerning this precept; That CHRIST having left it in that

Οὐ γὰρ ἔτι ψεύσασθαι πατὴρ Ζεὺς ἔστ' ἀρωγὸς
Homer. l. 4. Il.

Ὡς δέ κε μαψιδίην ἐκὼν ὀπίορκον ὀμόσσας
Ψεύσηται, ἐν δὲ δίκλιν βλάψας, νήκεστον ἄδην,
Τῷ δ' ἀμενοσίχθων γαιὴ μιλόπεδα λέλειπε.
Heſiod. l. 1. ἔργ.

Ἀλήθειά ἐστι μεγάλη ἀρχὴ τῆς ἀρετῆς. Pind.
Ψεῦδος δὲ μισεῖ πᾶς φρονίμως, καὶ σοφός.
Epheſ. 4. 25. (Menand.

* *Epaminondam ne joco quidem mentitum fuiſſe narrant fidi ſcriptores.* Probus. *Idem de Ariſtide refert* Plutarchus.

that condition he found it in the Decalogue without any change or alteration of circumſtance, we are commanded to give true teſtimony in Judgment, which becauſe it was under an Oath, there lyes upon us no prohibition, but a ſeverity of injunction to ſwear truth in judgment, when we are required. The ſecuring of teſtimonies was by the ſanctity of an oath, and this remains unaltered in Chriſtianity.

39. *Thou ſhalt not covet.*] This Commandement we finde no where repeated in the Goſpel by our bleſſed Saviour; but it is inſerted in the repetition of the ſecond Table, which S. *Paul* mentioned to the *Romans*; for it was ſo abundantly expreſſed in the incloſures of other precepts, and the whole deſigne of CHRISTS doctrine, that it was leſs needful ſpecially to expreſs that, which is every where affixed to many precepts Evangelical. Particularly, it is inherent in the firſt beatitude: *Bleſſed are the poor in ſpirit*; and it means that we ſhould not with our Neighbours goods with a deliberate entertained deſire; but that upon the commencement of the motion, it be disbanded inſtantly; for he that does not at the firſt addreſs and incitement of the paſſion ſuppreſs it, he hath given it that entertainment which in every period of ſtaying is a degree of moroſe delectation in the appetite. And to this I finde not, CHRIST added any thing, for the Law it ſelfe forbidding to entertain the deſire, hath commanded the inſtant and preſent ſuppreſſion, they are the ſame thing, and cannot reaſonably be diſtinguiſhed; Now that CHRIST in the inſtance of adultery hath commanded to abſtain alſo from *occaſions and acceſſes* towards the luſt, in this hath not the ſame ſeverity: becauſe the vice of covetouſneſs is not ſuch a wilde fire as luſt is, not inflamed by contact, and neighbourhood of all things in the world: every thing may be inſtrumental to libidinous deſires, but to covetous appetites they are not temptations of ſo different natures. 10 *Command.*

Furtum quoq; ſine ulla attrectatione fieri poſſe ſola mente, atq; animo ut furtum fiat annitente. A. Gell. 11. c. 18.

Has patitur pœnas peccandi ſola voluntas.
Nam ſcelus intra ſe tacitum qui cogitat ullum,
Facti crimen habet —— Juvenal.

Dixit Xenocrates, Non minus eſſe turpe oculos quàm pedes in aliena immittere.

40. Concerning the order of theſe Commandments it is not unuſefully obſerved, that if we account from the firſt to the laſt, they are of greateſt perfection, which are laſt deſcribed; and he who is arrived to that ſeverity and dominion of himſelfe, as not to deſire his Neighbours goods, is very farre from actual injury; and ſo in proportion; it being the leaſt degree of religion to confeſſe but to one GOD: But therefore vices are to take their eſtimate in the contrary order; he that prevaricates the firſt Commandment is the greateſt ſinner in the world; and the leaſt is, he that onely covets without any actual injuſtice. And there is no variety or objection in this, unleſſe it be altered by the accidental difference of degrees: But in the kindes of ſinne the rule is true: this only. The ſixth and ſeventh are otherwiſe in the Hebrew Bibles then ours; and in the Greek otherwiſe in *Exodus* then in *Deuteronomy*; and by this rule it is a greater ſin to commit adultery then to kill; concerning which we have no certainty, ſave that S. *Paul* in one reſpect makes the ſin of uncleanneſs the greateſt of any ſin, whoſe ſcene lyes in the body: *Every ſin is without the body, but he that commits fornication, ſins againſt his own body.*

The

The PRAYER.

O Eternal JESUS, wisdome of the Father, thou light of Jews and Gentiles, and the great Master of the world, who by thy holy Sermons and cleareſt revelations of the miniſteries of thy Fathers kingdome, didſt invite all the world to great degrees of juſtice, purity and ſanctity, and inſtruct us all in a holy inſtitution, give us underſtanding of thy laws, that the light of thy cœleſtial doctrine illuminating our darkneſſes, and making bright all the receſſes of our ſpirits and underſtanding, we may direct our feet, all the lower man, the affections, of the inferiour appetite, to walk in the paths of thy Commandements; Deareſt GOD make us to live a life of religion and juſtice, of love and duty, that we may adore thy Majeſty, and reverence thy Name, and love thy mercy, and admire thy infinite glories and perfections, and obey thy precepts; make us to loue thee for thy ſelfe, and our neighbours for thee; make us to be all love and all duty, that we may adorn the Goſpel of thee our LORD, walking worthy of our vocation, that as thou haſt called us to be thy Diſciples, ſo we may walk therein, doing the work of faithful ſervants, and may receive the adoption of ſons, and the gift of eternall glory, which thou haſt reſerved for all the Diſciples of thy holy Inſtitution. Make all the world obey thee as a Prophet, that being redeemed and purified by thee our high Prieſt, all may reign with thee our King in thy eternal kingdome, O eternal JESUS, wiſdome of thy Father, Amen.

Of

Of the three additional Precepts which Christ superinduced, and made parts of the Christian Law.

Discourse XI.

Of Charity with its parts, Forgiving, Giving, not Judging.

Of Forgiveneſſe Part I.

1. THe holy JESUS coming to reconcile all the world to GOD, would reconcile all the parts of the world one with another, that they may rejoyce in their common band, and their common ſalvation: the firſt inſtance of charity, forbad to Chriſtians all revenge of injuries, which was a perfection, and endearment of duty beyond what either moſt [a] of the old Philoſophers, or the laws of the Nations, or of *Moſes*, ever practiſed or enjoyned. For revenge was eſteemed to unhallowed, unchriſtian natures as ſweet as life, a ſatisfaction of injuries, and the only cure of maladies and affronts. Only, laws of the wiſeſt Common-wealths commanded that revenge ſhould be taken by the Judge; a few caſes being excepted, in which by ſentence of the Law, the injured perſon or his neareſt relative might be the executioner of the vengeance: as among the Jews in the caſe of murder; among the Romans in the caſe of an Adultereſſe or a raviſhed daughter, the Father might kill the Adultereſſe, or the raviſher; In other things the Judge only was to be the Avenger. But Chriſt commanded his Diſciples rather then to take revenge, to expoſe themſelves to a ſecond injury, rather offer the other cheek, then be avenged for a blow on this; *for vengeance belongs to GOD*, and he will retaliate; and *to that wrath we muſt give place*, ſaith S. *Paul*; that is, *in well-doing* and evil ſuffering *commit our ſelves to his righteous judgement*, leaving room for his execution, who will certainly do it, if we ſnatch not the ſword from his arme. Rom. 12. 19.

[a] Plutarchus *tamen multa præclara dicit de charitate erga inimicos.* "*Simplicitati, & magnanimitati atq; bonitati plus loci hic eſt, quàm in amicitiis — Oblatâ occaſione ulciſcendi inimicum eum miſſum facere aquanimitatis eſt. Qui verò miſeratur inimicum afflictum, & opem ſert indigenti, & filiis, ejus ac familiæ adverſo ipſorum tempore operam ſuam ſtudioſque defert, hunc qui non amat huic pectus atrium eſt atque adamantinum &c.* de cap. ex inim. util.

Et Cicero *dixit Cæſari: Pompeii ſtatuis reſtituentis tuas defixiſti.*

Juſtitiæ primum munus eſt, ut ne cui noceat, niſi laceſſitus injuria. Cicero de offic.

Exod. 21. 2. Levit. 24 20. Deut. 19. 21.

Idcirco Judiciorum vigor, juriſque publici tutela videtur in medio conſtituta, ne quiſquam ſibi ipſi permittere valeat ultionem. Honor. & Theod. in Cod. Theodoſ.

2. But ſome obſerve, that our bleſſed Saviour inſtanced but in ſmaller injuries; he that bad us ſuffer a blow on the cheek, did not oblige us tamely to be ſacrificed; he that enjoyned us to put up the loſs of our coat and

cloak, did not ſignifie his pleaſure to be that we ſhould ſuffer our family to be turned out of doors, and our whole eſtate aliened and cancelled, eſpecially we being otherwiſe obliged to provide for them under the pain of the curſe of Infidelity. And indeed there is much reaſon our defences may be extended, when the injuries are too great for our ſufferance, or that our defence bring no greater damage to the other then we divert from our ſelves: But our bleſſed Saviours prohibition is inſtanced in ſuch ſmall particulars, which are no limitations of the general precept, but particulars of common conſideration. *But I ſay unto you, reſiſt not evil:*] So our Engliſh Teſtament reads it, but the word ſignifies *avenge not evill*, and it bindes us to this only, that we be not avengers of the wrong, but rather ſuffer twice then once to be avenged. He that is ſtruck on the face may run away, or may divert the blow, or binde the hand of his enemy; and he whoſe coat is ſnatched away may take it again, if without injury to the other he may do it. We are ſometimes *bound* to *reſiſt evill*; every clearing of our innocence, refuting our calumnies, quitting our ſelves of reproach, is a reſiſting evil; but ſuch which is hallowed to us by the example of our Lord himſelf, and his Apoſtles. But this precept is clearly expounded by *S. Paul*, *Render not evil for evil*, that is, be not revenged; you may either ſecure or reſtore your ſelves to the condition of your own poſſeſſions or fame, or preſerve your life, provided that no evil be returned to him that offers the injury: For ſo ſacred are the laws of Chriſt, ſo holy and great is his example, ſo much hath he endear'd us who were his enemies, and ſo frequently and ſeverely hath he preached and enjoyned forgiveneſſe, that he who knows not to forgive, knows not to be like a Chriſtian, and a Diſciple of ſo gentle a Maſter.

Μὴ ἀντιστῆναι τῷ πονηρῷ *Sumitur ſenſu generali pro omni retaliatione.*

Rom. 12. 17.

3. So that the ſmallneſſe or greatneſſe of the inſtance alters not the caſe in this duty: In the greateſt matters we are permitted only to an innocent defence, in the ſmalleſt we may do ſo too; I may as well hold my coat faſt as my gold, and I may as well hide my goods as run away, and that's a defence; and if my life be in danger, I muſt do no more but defend my ſelf. Save only that defence in caſe of life is of a larger ſignification then in caſe of goods. I may wound my enemy if I cannot elſe be ſafe; I may diſarm him, or in any ſenſe diſable him, and this is extended even to a liberty to kill him, if my defence neceſſarily ſtands upon ſo hard conditions; for although I muſt not give him a wound for a wound; becauſe that cannot cure me, but is certainly revenge, yet when my life cannot be otherwiſe ſafe, then by killing him, I have uſed that liberty, which nature hath permitted me and Chriſt hath not forbidden, who only interdicted revenge, and forbad no defence, which is charitable and neceſſary, and not blended with malice and anger. And it is as much charity to preſerve my ſelf as him when I fear to die.

Succurram perituro, ſed ut ipſe non peream niſi ſi futurus ero magni hominis, aut magna rei merces. Sen.

4. But although we finde this no where forbidden, yet it is very conſonant to the excellent mercy of the Goſpel, and greatly laudable, if we chooſe rather to loſe our life in imitation of Chriſt, than ſave it by the loſſe of anothers in purſuance of the permiſſions of nature; When nature only gives leave, and no law-giver gives command to defend our lives, and the excellence of Chriſtianity highly commends dying for our enemies, and propounds to our imitation the greateſt example that ever

ever could be in the world, It is a very great imperfection, if we chooſe not rather to obey an inſinuation of the Holy JESUS, then with greedineſs and appetite purſue the bare permiſſion of nature. But in this we have no neceſſity. Only this is to be read with two cautions. 1. So long as the aſſaulted perſon is in actuall danger he muſt uſe all arts and ſubterfuges, which his wit or danger can ſupply him with, as paſſive defence, flight, arts of diverſion, entreaties, ſoft and gentle anſwers, or whatſoever is in its kinde innocent, to prevent his ſin and my danger, that when he is forced to his laſt defence, it may be certain he hath nothing of revenge mingled in ſo ſad a remedy. 2. That this be not underſtood to be a permiſſion to defend our lives againſt an angry and unjuſt Prince; for if my lawful Prince ſhould attempt my life with rage, or with the abuſed ſolemnities of law, in the firſt caſe the ſacredneſs of his Perſon, in the ſecond, the reverence and religion of authority are his defenſatives, and immure him, and binde my hands, that I muſt not lift them up, but to heaven, for my own defence and his pardon.

Privatas inimicitias non principis ulciſcar, dixit Tiberius. Tacit. l. 3 Annal.

5. But the vain pretences of vainer perſons have here made a Queſtion, where there is no ſcruple, And if I may defend my life with the ſword, or with any thing which nature and the laws forbid not, why not alſo mine honour, which is as dear as life, which makes my life without contempt, uſefull to my friend, and comfortable to my ſelf? for to be reputed a coward, a baffled perſon, and one that will take affronts, is to be miſerable and ſcorned, and to invite all inſolent perſons to do me injuries. May it not be permitted to fight for mine honour, and to wipe off the ſtains of my reputation? Honour is as dear as life, and ſometimes dearer. To this I have many things to ſay, For that which men in this queſtion call *honour* is nothing but a reputation amongſt perſons vain, unchriſtian in their deportment, empty and ignorant ſouls, who count that the ſtandard of honour, which is the inſtrument of reprobation, as if to be a Gentleman were to be no Chriſtian. They that have built their reputation upon ſuch ſocieties muſt take new eſtimates of it, according as the wine, or fancy, or cuſtome, or ſome great fighting perſon ſhall determine it; and whatſoever invites a quarrell is a rule of honour. But then it is a ſad conſideration to remember, that it is accounted honour not to recede from any thing we have ſaid or done, It is honour not to take the lye, in the mean time it is not diſhonourable to lye indeed, but to be told ſo, and not to kill him that ſayes it, and venture my life and his too, that is a forfeiture of reputation. A Miſtreſſes favour, an idle diſcourſe, a jeſt, a jealouſie, a health, a gayety, any thing muſt engage two lives in hazard, and two ſouls in ruine, or elſe they are diſhonoured. As if a life which is ſo dear to a mans ſelf, which ought to be dear to others, which all laws and wiſe Princes and States have ſecured by the circumvallation of laws and penalties, which nothing but heaven can recompenſe for the loſſe of, which is the breath of GOD, which to preſerve Chriſt dyed, the Son of GOD dyed, as if this were ſo contemptible a thing, that it muſt be ventured for ſatisfaction of a vitious perſon, or a vain cuſtome, or ſuch a folly, which a wiſe and a ſevere perſon had rather dye then be guilty of. Honour is from him that honours; now certainly GOD and the King are the fountains of honour: Right reaſon, and Religion, the Scripture, and the laws, are the beſt rules of eſtimating honour; and if we offer to account our honours by

theſenceleſs and illiterate diſcourſes of vain and vitious perſons, our honour can be no greater then the fountain from whence it is derivative; and at this rate, *Harpaſte Seneca*'s Wives fool might have declared *Therſites* an honourable perſon, and every bold gladiatour in a Romane Theatre, or a fighting rebell among the ſlaves of *Sparta*, or a Trooper of *Spartacus* his Guard, might have ſtood upon their honour upon equal, and as fair a challenge. Certainly there is no greater honour then to be like the holy Jeſus, and he is delectable in the eyes of GOD, and ſo are all his relatives and followers, by participation of his honour, and nothing can be more honourable then to do wiſe and excellent actions according to the account of divine and humane Laws; and if either GOD or the King can derive honour upon their ſubjects, then whatſoever is contrary to that which they honour, muſt needs be baſe, diſhonourable and inglorious.

But if we be troubled for fear of new and ſucceeding injuries, and will needs fight, and as much as lies in us kill our Brother to prevent an injury, nothing can be more unworthy of a Chriſtian, nothing can be more inhumane. *Cato* pleading in the Romane Senate in behalf of the *Rhodian* Embaſſadours who came to beg peace of the Common-wealth which had entertained an anger, and ſome thoughts of warre againſt them, upon pretence, that the Rhodians would warre with them, when they durſt, diſcourſed ſeverely and prudently againſt ſuch unreaſonable purpoſes. "And the life of men, and the intereſt of ſtates is not like "the trade of fencers, whoſe lot is to conquer, if they ſtrike firſt, to dye, "if they be prevented; Mans life is not eſtabliſhed upon ſo unequall and "unreaſonable neceſſities, that either we muſt firſt doe an injury, or "elſe it is certain we muſt receive a miſchief; GODS providence and "care in his government of the world is more vigilant and merciſull, and "he protects perſons innocent, and juſt, in all caſes, except when he means "to make an injury the inſtrument of a grace, or a violent death to be the "gate of glory. It was not ill anſwered of *Merope* to King *Polyphontes*, who therefore killed his Brother, becauſe he had entertained a purpoſe to have killed him; *You ſhould only have done the ſame injury to him, which he did to you; you ſhould ſtill have had a purpoſe to kill him*: for his injuſtice went no further, and it is hard to requite ill and uncertain purpoſes with actual murther, eſpecially when we are much ſecured by the power of laws, as the whole Common-wealth is in all its greateſt intereſts. And therefore for Chriſtians to kill a man, to prevent being baffled or deſpiſed, is to uſe an extreme deſperate remedy, infinitely painful and deadly, to prevent a little griping in the belly foreſeen as poſſible to happen it may be three years after. But beſides, this objection ſuppoſes a diſeaſe almoſt as earneſtly to be cured as this of the main Queſtion; for it repreſents a man keeping company with lewd and debauched perſons, ſpending his time in vanity, drunken ſocieties, or engaged in luſt, or placing his ſcene amongſt perſons apt to do affronts and unworthy miſdemeanours; and indeed an affront, an injury, a blow, or a loud diſgrace is not the conſequent of not fighting, but a puniſhment for engaging in looſe, baſer and vitious company. If the gallants of the age would finde an honeſt, and a noble employment, or would be delicate in the choice of their friends and company, or would be ſevere in taking accounts of themſelves, and of their time, would live as becomes perſons wiſe

Ἐι δ' ὅτι ἔμελλεν ἀεὶ σὺ φῆς κἀοῦνθ' πόσις, χρὴ κἀ ὅτι μέλλεις, ὡς χρέων πάλιν ἔκτειν. Eurip. *Quis hoc ſtatuit unquam, aut cui concedi ſine ſummo omnium periculo poteſt, ut eum jure potuerit occidere, à quo metuiſſe ſe dicat ne ipſe poſterius occideretur?* Cicero.

wise and innocent, that is, like Christians, they would soon perceive themselves removed farre from injuries, and yet further from trouble, when such levities of mischance, or folly should intervene. But suppose a man affronted or disgraced, it is considerable whether the man deserved it or no; *If he did*, let him entertain it for his punishment, and use it for an instrument of correction and humility,; *If he did not*, as an instance of fortitude and despight of lower things. But to venture lives to abolish a past-act is madness, unlesse in both those lives there was not good enough to be esteemed greater and of better value, then the light affront had in it of misery and trouble. Certainly those persons are very unfortunate, in whose lives much more pleasure is not, then there is mischief in a light blow, or a lighter affront, from a vain or an angry person. But suppose there were not, yet how can fighting or killing my adversary wipe off my aspersion or take off my blow, or prove that I did not lye? for it is but an ill argument to say, If I dare kill him, then I did not lye; or if I dare fight, then he strook me not; or if I dare venture damnation, then I am an honourable person; and yet further, who gave me power over my own life, or over the life of another, that I shall venture my own, and offer to take his? GOD and GODS vicegerent only are the LORDS of lives, who made us Judges, and Princes, or Gods? and if we be not such, we are murtherers and villains. When *Moses* would have parted the Duellists, that fought in Egypt, the injurious person asked him; *Who made thee a judge or ruler over us? Wilt thou kill me as thou didst the Egyptian yesterday?* meaning he had no power to kill, none to judge of life and death, unlesse he had been made a ruler. Yea but flesh and bloud cannot endure a blow or a disgrace. Grant that too, but take this into the account; *flesh and bloud shall not inherit the kingdom of God.* And yet besides this, those persons have but a tender stock of reason, and wisedom, and patience, who have not discourse enough to make them bear an injury, which the Philosophy of the Gentiles without the light of Christianity taught them to tolerate with so much equanimity, and dispassionate entertainment. That person is not a man who knows not how to suffer the inconvenience of an accident, and indiscretion of light persons; or if he could not, yet certainly that is a mad impatience when a man to remedy the pain of a drop of scalding water shall drench himself in the liquid flames of pitch and a bituminous bath.

——— Οὗτος κρίπτος ἐς' ἀνὴρ
Ὅσις ἀδικεῖς πλὴς ὑπίσχεται βεγτῶν.
Menand.

7. Truth is, to fight a duell is a thing that all Kingdomes are bound to restrain with highest severity; It is a consociation of many the worst acts that a person ordinarily can be guilty of; It is want of charity, of justice, of humility, of trust in Gods providence; It is therefore pride, and murther, and injustice, and infinite unreasonableness, and nothing of a Christian, nothing of excuse, nothing of honour in it, if GOD and wise men be admitted Judges of the Lists. And it would be considered, that every one that fights a duell must reckon himself as dead or dying (for however any man flatters himself by saying he will not kill, if he could avoid it, yet rather then be killed he will, and to the danger of being killed his own act exposes him) now is it a good posture for a man to dye with a sword in his hand thrust at his Brothers breast with a purpose either explicit or implicit to have killed him? Can a man dye twice,

that in caſe he miſcarries, and is damned for the firſt ill dying, he may mend his fault and dye better the next time? Can his vain imaginary and phantaſtick ſhadow of reputation make him recompenſe for the diſgrace and confuſion of face, and pains, and horrours of eternity? Is there no ſuch thing as forgiving injuries, nothing of the diſcipline of JESUS in our ſpirits? are we called by the name of Chriſt, and have nothing in us but the ſpirit of *Cain*, and *Nimrod*, and *Joab*? If neither reaſon nor religion can rule us, neither intereſt nor ſafety can determine us, neither life nor eternity can move us, neither GOD, nor wiſe men men be ſufficient Judges of honour to us, then our damnation is juſt, but it is heavy: our fall is certain, but it is cheap, baſe and inglorious. And let not the *vanities*, or the *Gallants* of the world ſlight this friendly monition, rejecting it with a ſcorn, becauſe it is talking like a Divine; it were no diſparagement if they would do ſo too, and beleeve accordingly; and they would finde a better return of honour in the crowns of Eternity, by talking like a Divine, then by dying like a fool; by living in imitation and obedience to the laws of holy Jeſus, then by periſhing or committing murther, or by attempting it, or by venturing it, like a weak, impotent, paſſionate, and bruitiſh perſon. Upon this Chapter it is ſometime asked, Whether a Virgin may not kill a Raviſher to defend her chaſtity? Concerning which as we have no ſpecial and diſtinct warrant, ſo there is in reaſon and analogy of the Goſpel much for the Negative; For ſince his act alone cannot make her criminal, and is no more then a wound in my body, or a civil or a natural inconvenience, it is unequal to take a life in exchange for a leſſer injury, and it is worſe that I take it my ſelf. Some great examples we finde in ſtory and their names are remembred in honour, but we can make no judgement of them, but that their zeal was reproveable for its intemperance, though it had excellency in the matter of the Paſſion.

8. But if we may not ſecure our honour, or be revenged for injuries by the ſword, may we not crave the juſtice of the law, and implore the vengeance of the Judge, who is appointed for vengeance againſt evil doers; and the Judge being the Kings Officer, and the King Gods Vicegerent, it is no more then imploring Gods hand: and that is *giving place to wrath*, which S. *Paul* ſpeaks of, that is, permitting all to the Divine juſtice? To this I anſwer, that it is not lawfull to go to law for every occaſion or ſlighter injury, becauſe it is very diſtant from the mercies, forgiveneſs and gentleneſſe of a Chriſtian to conteſt for trifles; * and it is certain that the injuries, or evil, or charges of trouble and expence will be more vexatious and afflictive to the perſon conteſted, then a ſmall inſtance of wrong is to the perſon injured. And it is a great intemperance of anger, and impotence of ſpirit, a covetouſneſſe and impatience to appeal to the Judge for determination, concerning a lock of Camels hair, or a goats beard, I mean any thing that is leſſe, then the gravity of laws, or the ſolemnity of a Court, and that does not outweigh the inconveniences of a ſuit. But this we are to conſider in the expreſſion of our bleſſed Saviour, *If a man will ſue thee at the Law, and take thy Cloak, let him have thy Coat alſo*; which words are a particular inſtance in purſuit of the general Precept,

* Σχέτλιοι ἄνθρωποι ——
Ποῖον ὀλεθρον ἑαυτῷ ἢ λαχοῦσιν πεπάνυσθε
Ἄνθρωποι, κακῆς ἕνεκεν ἐριδος ἐμμενες ἀσκοῦ.
Timon Phlia.

Inhumanum verbum eſt, & quidem pro juſto receptum, ubi; & à contumeliâ non differt niſi ordine. Qui dolorem regerit, tantum excuſatius peccat. Seneca l. de ira c. 32.

Matth. 5. 40.

Reſiſt

Refiſt not, or avenge not evil. The primitive Chriſtians (as it happens in the firſt fervours of a Diſcipline) were ſometimes ſevere in obſervation of the letter, not ſubtlely diſtinguiſhing Counſels from Precepts, but ſwallowing all the words of CHRIST without chewing or diſcrimination. They abſtained from tribunals, unleſſe they were forced thither by perſecutors, but went not thither to repeat their goods. And if we conſider Suits of Law, as they are wrapp'd in circumſtances of action and practiſe, with how many ſubtleties and arts they are managed, how pleadings are made mercenary, and that it will be hard to finde right counſel that ſhall adviſe you to deſiſt, if your cauſe be wrong (and therefore there is great reaſon to diſtruſt every Queſtion, ſince if it be never ſo wrong, we ſhall meet Advocates to encourage us and pleade for it) what danger of miſcarriages, of uncharitableneſſe, anger and animoſities, what deſires to prevail, what care and fearfulneſſe of the event, what innumerable temptations do intervene, how many ſins are ſecretly inſinuated in our hearts and actions, if a ſuit were of it ſelf never ſo lawful it would concern the duty of a Chriſtian to avoid it, as he prays againſt temptations, and cuts off the opportunities of a ſin. It is not lawfull for a Chriſtian to ſue his brother at the law, unleſſe he can be patient if he loſes, and charitable if he be wronged, and can proſecute his end without any mixture of covetouſneſſe, or deſires to prevail without envy, or can believe himſelf wrong when his Judge ſayes he is, or can ſubmit to peace when his juſt cauſe is oppreſſed, and rejected and condemned; and without pain or regret can ſit down by the loſſe of his right, and of his pains and his money. And if he can do all this, what need he go to law? he may with leſſe trouble, and leſſe danger take the loſſe ſingly, and expect GODS providence for reparation, then diſentitle himſelf to that by his own frowardneſſe, and take the loſſe, when it comes loaden with many circumſtances of trouble.

Οὐ δικάζονται πρὸς ἀρπαγήν. Athenag.

Nam lucroſæ hujus & ſanguinantis eloquentiæ uſus recens & malis moribus natus, atque in locum veli repertus. Quintil. de orator.

His qui beneſacta caverent, non qui male admiſſa defenderent auguſtior honor apud Deos. Idem.

9. But however by accident it may become unlawful to go to law in a juſt cauſe, or in any, yet by this precept we are not forbidden. To go to law for revenge, we are ſimply forbidden, that is, to return evil for evil; and therefore all thoſe ſuits which are for vindictive ſentences, not for reparative, are directly * criminal. To follow a theef to death for ſpoiling my goods is extremely unreaſonable and uncharitable; for as there is no proportion between my goods and his life (and therefore I demand it to his evil and injury) ſo the putting him to death repairs not my eſtate; the firſt makes it in me to be unjuſt, the latter declares me malicious and revengefull. If I demand an eye for an eye, his eye extinguiſhed will not enlighten mine, and therefore to proſecute him to ſuch purpoſes is to reſiſt or render evil with evil, directly againſt Chriſts Sermon. But if the poſtulation of ſentence be in order only to reſtore my ſelf, we finde it permitted by *S. Paul*, who when for the ſcandal ſake he forbad *going to law before unbeleevers*, and for the danger and temptations ſake, and the latent irregularity which is ſcarcely appendent to ordinary litigations, he is angry indefinitely with them that go to law, yet he adviſeth that Chriſtian arbitrators be appointed for deciſion of emergent Queſtions; and therefore when the ſupreme authority hath appointed, and

* *Nova lex non ſe vindicat ultione gladii,* Tertul. i. e. *privatus Chriſtianus vindictam nunquam petit.*

and regularly eſtabliſhed an arbitrator, the permiſſion is the ſame.

1 Cor. 6. princ. S. *Paul* is angry, that among Chriſtians there ſhould be Suits, but it is therefore he is chiefly angry, becauſe Chriſtians do wrong; they who ſhould rather ſuffer wrong, yet that they ſhould do it, and defraud their brother, which in ſome ſence enforces ſuits, that's it he highly blames. But when injuſtice is done, and a man is in a conſiderable degree defrauded, then it is permitted to him to repeat his own before Chriſtian arbitrators, whether choſen by private conſent or publick authority, for that circumſtance makes no eſſential alteration in the Queſtion; but then this muſt be done with as much ſimplicity and unmingled deſigne as is poſſible, without any deſire of rendring evil to the perſon of the offender, without arts of heightning the charge, without prolongation, devices, and arts of vexation, without anger and animoſities, and then although accidentally there is ſome appendant charge to the offending perſon, that is not accounted upon the ſtock of revenge, becauſe it was not deſigned, and is not deſired, and is cared for to prevent it as much as may be, and therefore offer was made of private and unchargeable arbitrators: and this being refuſed, the charge and accidental evil, if it be leſſe then the loſſe of my ſufferance and injury, muſt be reckoned to the neceſſities of affairs, and put upon the ſtock of his injuſtice, and will not affix a guilt upon the actor. I ſay this is true, when the actor hath uſed all means to accord it without charge, and when he is refuſed, manages it with as little as he can, and when it is nothing of his deſire, but ſomething of his trouble, that he cannot have his own without the leſſer accidental evil to the offender, and that the queſtion is great and weighty in his proportion, then a ſuit of law is of it ſelf lawful. But then let it be remembred, how many wayes afterwards it may become unlawfull, and I have no more to adde in this Article but the ſaying of the ſon of *Sirach*; *He that loves danger ſhall periſh in it.* And certainly he had need be an Angel that manages a ſuit innocently; and he that hath ſo excellent a ſpirit, as with innocence to run through the infinite temptations of a law-ſuit, in all probability hath ſo much holineſſe as to ſuffer the injury, and ſo much prudence as to avoid the danger; and therefore nothing but a very great defalcation, or ruine of a mans eſtate will from the beginning to the end juſtifie ſuch a controverſie, when the man is put to it ſo, that he cannot do ſome other duty without venturing in this; then the grace of GOD is ſufficient for him; but he that enters lightly ſhall walk dangerouſly, and a thouſand to one but he will fall fouly. *It is utterly a fault among you,* ſaid S. *Paul, becauſe ye go to law one with another.* It is not alwaies a *crime*, but ever a *fault*, and an irregularity, a receſſion from Chriſtian perfection, and an entertaining of a danger, which though we eſcape through, yet it was a fault to have entred into it, when we might have avoided it. And even then when *it is lawfull for us, it is not expedient*; For ſo the Apoſtle ſums up his reprehenſion concerning Chriſtians going to Law, *We muſt rather take wrong, rather ſuffer our ſelves to be defrauded*; and when we cannot bear the burthen of the loſſe, then indeed we are permitted to appeal to Chriſtian Judges, but then there are ſo many cautions to be obſerved, that it may be the remedy is worſe then the diſeaſe. I only obſerve this one thing, that S. *Paul* permits it only in the inſtance of defraudation, or matter of intereſt;

Ὦ Πέρση σὺ δ' ἐνὶ θυμῷ
Μηδέ σ' ἔρις κακόχαρτος ἀπ' ἔργου δυμὸν ἐρύκοι
Νείκε' ὀποπτεύοντ' ἀγορῆς ἐπακουὸν ἐόντα (
Ὥρη γὰρ ὀλίγη πέλεται νεικέων τ' ἀγορέων τε
Ὅτῳ μὴ βίος ἔνδον ἐπήετανὸς κατάκειται
Ὡραῖος ——— Hesiod. Εργ. καὶ ἡμερ.

1 Cor. 12. 7. Ὅλως ἥττημα not παράπτωμα.

Ver. 12. Verſ. 4.

intereſt; ſuch as are defending of widows and orphans, and Churches; which in eſtimation of Law are by way of fiction reckoned to be in pupillage and minority; adde alſo repeating our own intereſts, when our neceſſities, or the ſupport of our family, and relatives requires it; for all theſe are caſes of charity or duty reſpectively; but beſides the matter of defraudation, we finde no inſtance expreſſed, nor any equality and parallel of reaſon to permit to Chriſtians in any caſe to go to law; becauſe in other things the ſentence is but vindictive, and cannot repair us; and therefore demanding juſtice is a rendring evil in the proper matter of revenge. Concerning which, I know no ſcruple, but in an action of ſcandal and ill report; but becauſe an innocent and an holy life will force light out of darkneſſe, and humility, and patience, and waiting upon God will bring glory out of ſhame, I ſuppoſe, he who goes to law to regain his credit, attempts the cure by incompetent remedies; if the accuſation be publick, the Law will call him to an account, and then he is upon his defence, and muſt acquit himſelf with meekneſſe and ſincerity; but this allows not him to be the actor, for then it is rather a deſigne of revenge then a proper deletery of his diſgrace, and purgative of the calumny. For if the accuſation can be proved, it was no calumny; if it be not proved, the perſon is not alwayes innocent, and to have been accuſed, leaves ſomething foul in his reputation; and therefore he that by law makes it more publick, propagates his own diſgrace, and ſends his ſhame further then his innocence, and the crime will go, whither his abſolution ſhall not arrive.

10. If it be yet further queſtioned, Whether it be lawfull to pray for a revenge, or a puniſhment upon the offender? (I reckon them all one, he that prayes for puniſhment of him that did him perſonal injury, cannot eaſily be ſuppoſed to ſeparate the puniſhment from his own revenge.) I anſwer, that although God be the avenger of all our wrongs, yet it were fit for us to have the affections of brethren, not the deſignes and purpoſes of a Judge, but leave them to him to whom they are proper. When in the bitterneſſe of ſoul, an oppreſſed perſon curſes ſadly, and prayes for vengeance, the calamity of the man and the violence of his enemy haſten a curſe, and aſcertain it. But whatever excuſes the greatneſſe of the oppreſſion may make I know not; but the bitterneſſe of the ſpirit, beſides that it is pitiable, as it is a paſſion, yet it is violent and leſſe Chriſtian, as it is active and ſends forth prayers. *Woe* is pronounced *to them by whom the offence cometh*; yet we muſt *beware of offences*, becauſe by them we are engaged in a ſin, and he that prayes for a revenge hath a revengeful ſpirit, however it be reſtrained by laws, and exteriour tenderneſſes from acting ſuch dire purpoſes. And he that prayes for revenge may indeed procure a juſtice to be done upon the injurious perſon; but oftentimes it happens then to fall on him, when we leaſt wiſh it; when we alſo have a conjunct intereſt in the others preſervation and eſcape; ſo GOD puniſhing the firſt wrong, that we alſo may ſmart for our uncharitable wiſhes. For the ground of all this diſcourſe is, that it is part of Chriſtian charity to forgive * injuries, which forgiveneſs of the injury, although it may reaſonably enough ſtand with my fair, and innocent requiring of my own, which goes no further then a fair repetition; yet in no caſe can it ſtand with the acting, and deſiring revenge, which alſo in the formality of revenge can have no pretence of charity, becauſe it is ineffective to my reſtitution. This Diſcourſe concerns private perſons; whether

* *Injuriam qui tulit, obliviſci poteſt; qui fecit, nunquam.* Tacit.

whether it concern the Queſtion of War, and how far, is not proper for this Conſideration.

Of Almes.

1. BUt Chriſtian charity hath its effect alſo in benefits as well as gentleneſſe and innocence; *Give to him that asketh, and from him that would borrow of thee, turn not thou away. But when thou doſt thine almes, let not thy left hand know what thy right hand doth.* Theſe are the Precepts of the Lord, for the ſubſtance and the manner of Almes, for the quantity and freeneſſe of the donative, and the ſimplicity of him that gives; to which adde thoſe other words of his, *Sell your poſſeſſions and give almes.* This Precept with its circumſtances was intended as a defenſative againſt covetouſneſſe and prodigality, and a ſuppletory to make up the wants, and to make *even* the breaches of mankinde: In which we ſhall beſt underſtand our obligation, if we conſider in what proportion we muſt give almes, and to what perſons, and in what manner.

Mat. 5. 42. 6.3.

Luke 12.33.

2. Firſt, For the quantity, we ſhall beſt take an eſtimate of it, if we remember the portion which GOD allows to Chriſtians, *Having food and raiment, let us be content with it*; and our bleſſed Saviour at the latter end of this Sermon ſtirs us up to confidence in GOD, and not to doubt our proviſions, by telling that GOD feeds the Ravens, and clothes the Lillies, and he will much rather do it to us, he will clothe us and feed us; no more is in the promiſe; no more is in our need; and therefore whatſoever is beſide our needs natural and perſonal, that is, proportioning our needs to the condition of our life, and exigence of our calling, and quality of our perſon, all that can be ſpared from what we modeſtly and temperately ſpend in our ſupport, and the ſupply of our families, and other neceſſary incidents, all that is to be ſpent in charity or religion: He defrauds the poor of their right, who detains from them beyond his own neceſſary, prudent, and convenient ſupplies, ſaith S. *Hierom*; and this is intended to be a retrenchment of all vain expences, coſtly feaſts, rich clothes, pompous retinue, and ſuch excreſcencies of expence, which of themſelves ſerve no end of piety or juſt policy, but by wiſe and temperate perſons are eſteemed unneceſſary, and without which the dignity and juſt value of the perſon may ſtill be retained. Whatſoever is vainly ſpent was the portion of the poor, whatſoever we loſe in idle gaming, revelling, and wantonneſſe of prodigality was deſigned by Chriſt to refreſh his own bowels, to fill the bellies of the poor; whatſoever lies in our repoſitory uſeleſſe and ſuperfluous, all that is the poor mans inheritance; and certainly there is not any greater baſeneſſe then to ſuffer a man to periſh or be in extreme want of that which GOD gave me for him, and beyond my own needs. It is unthankfulneſs to GOD, it is unmercifulneſs to the poor, it is improvidence to our ſelves, it is unfaithfulneſſe in the diſpenſation of the money, of which GOD made him but the ſteward, and his cheſt the Bank for the exchange and iſſuing it to the indigent. And he that is unmercifull and unjuſt, is extremely unlike GOD. But in taking this eſtimate concerning our excreſcencies we are to proceed according to the rules of prudence, not making deter-

1 Tim. 6. 8, 9.

Aliena rapere convincitur, qui ultra ſibi neceſſaria retinere probatur. apud Gratian. diſt. 42.

Cur eget indignus quiſquam te divite? Hor. l. 2. Sat. 2.

James 5. 2, 3.

Callidus effracta nummos fur auferat arca: Quas dederis, ſolas ſemper habebis opes. Martial.

determinations in grains and ſcruples, but in the greater actions and accountable proportions of our eſtate. And if any man ſeeing great neceſſities of indigent and calamitous perſons ſhall give beyond his ability, he had the *Philippians* for his precedent, and he hath GOD engaged for his payment, and a greater ſhare in heaven for his reward. Onely this, as we are to provide for our ſelves, ſo alſo for our family and the relatives of our charge, and nearer endearments, not only with a proviſion of the preſent daies entertainment, but alſo for all nearer, probable, foreſeen and expected events, ſuch as are portions for our children, dowries for daughters; but this muſt not be extended to care and reſervations for all poſſible and far diſtant events; but ſo much is to be permitted to the divine providence as our preſent duty gives leave. In which although a prudent guide, and a ſober reaſon are to make application to practiſe, yet the rule in general is, That by ſo much we are to releeve the poor, as we can deduct from ſuch a portion of good things as GOD permits us to uſe for our own ſupport, and reaſonable and temporal conveniencies of our perſon and condition; Ever remembring, that if we encreaſe in our eſtate we alſo ſhould encreaſe in charity, that in this alſo may be verified what is written, *He that had much, had nothing over, and he that had little had no lack.* There is in the quantity of theſe donatives ſome latitude; but if we ſow ſparingly, or if we ſcatter plentifully, ſo we ſhall reap; Only we muſt be carefull, that no extreme neceſſity or biting want lyes upon any poor man, whom we can releeve, without bringing ſuch a want upon our ſelves, which is leſſe then the permiſſions of fortune, which the mercies of GOD have permitted to us, that is, *food and raiment* proper for us. Under *food and raiment* all the neceſſaries of our life are to be underſtood; Whatſoever is more then this, is counſel and perfection; for which a proportionable reward is depoſited in the treaſures of eternity.

Hoc n. eſt maximum incentivum miſericordiæ, ut compatiamur alienis calamitatibus quantum poſſumus, imò interdum plus quàm poſſumus. S. Ambr. l. 2. de offic.

3. If Queſtion be made concerning *the perſons* who are to be the object of our alms, our rule is plain and eaſie; for nothing is required in the perſon ſuſcipient, and capable of almes, but that he be *in miſery and want*, and *unable to releeve himſelf.* This laſt clauſe I inſert in purſuance of that caution given to the Church of *Theſſalonica* by S. *Paul*, *If any one will not work, neither let him eat*; for we muſt be careſull that our charity which is intended to miniſter to poor mens needs, do not miniſter to idleneſſe and the love of beggery, and a wandring, uſeleſſe, unprofitable life. But abating this there is no other conſideration that can exempt any needy * perſon from participation of your charity; not, though he be your Enemy (For that is it which our bleſſed Saviour means in the appendix of this Precept, *Love your Enemies*, that is, according to the expoſition of the Apoſtle, *If thine enemy hunger feed him, if he thirſt give him drink*;) not, though he be an unbeleever, not, though he be a vitious [a] perſon; provided only that the vice be ſuch, to which your relief miniſters no fuell and addes no flame; and if the meer neceſſities of his nature be ſupplied, it will be a fair ſecurity againſt the danger; but if the vice be in the ſcene of the body, all freer comforts are to be denied him, becauſe they are but incentives of ſinne, and Angels of darkneſſe. This I the rather inſert, that the pride and ſupercilious auſteri-

2 Theſſ. 3. 10.

* Ὅσαν μὴ συγκινδυνεύσαι φίλῳ ἢ πατρίδι, μὴ μαίνεσθαι· οὐ συγκινδυνευτέον. —καὶ γὰρ ὁ Πυθαγόρας ἐξίσαται τῷ τὰς τῶν φίλων βουλόμενος ἀναιρεμένην τῷ φίλῳ. Epict. c. 39.

[a] *Herodes Atticus vir Conſularis, quem Pallium quidam ſpecie Philoſophi ſtipem emendicaſſet; reſpondit, Domus huic aliquid aris calmodi eſt, tanquam homines, non tanquam homini.* A. Gell. l. 9. c. 2.

ties

ties of ſome perſons become not to them an inſtrument of excuſe from miniſtring to needy perſons upon pretence their own ſinnes brought them into that condition. For though the cauſes of our calamities are many times great ſecrets of providence, yet ſuppoſe the poverty of the man was the effect of his Prodigality, or other baſeneſſe, it matters not as to our duty, how he came into it; but where he is; leſt we alſo be denied a viſit in our ſickneſſes, and a comfort in our ſorrow, or a counſell in our doubts, or aid in any diſtreſs, upon pretence that ſuch ſadneſſe was procured by our ſins: and ten to one but it was ſo. *Do good to all*, ſaith the Apoſtle, *but eſpecially to the family of faith*: for to them our charity is moſt proper and proportioned, to all *viz.* who are in need, and cannot releeve themſelves: in which number perſons that can work are not to be accounted. So that if it be neceſſary to obſerve an order in our charity, that is, when we cannot ſupply and ſuffice for all our opportunities of mercy, then *let not the Brethren of our Lord go away aſhamed*; and in other things obſerve the order and propriety of your own relations, and where there is otherwiſe no difference, the degree of the neceſſity is firſt to be conſidered. This alſo, if the neceſſity be final and extreme, [a] whatever the man be, he is firſt to be releeved before the leſſer neceſſities of the beſt perſons, or moſt holy poor. But the proper objects of our charity are old perſons, ſick or impotent, laborious and poor houſekeepers, widows and orphans, people oppreſſed or perſecuted for the cauſe of righteouſneſſe, diſtreſſed ſtrangers, captives and abuſed ſlaves, priſoners of debt. To theſe we muſt be liberall, whether they be holy or unholy, remembring that we are ſons of that Father who makes the dew of heaven to drop upon the dwellings of the righteous and the fields of ſinners.

—nunc ſportula primo
Limine parva ſedet turba rapienda togata.
Ille tamen faciem prius inſpicit, & trepidat ne
Suppoſitus veniat, & falſo nomine poſcat.
JUVEN. Satyr. 1.

[a] Οἱ τὰς ὀργὰς ἀεὶ λέγοντες ὡς ἀδίκητοι
Καὶ σκληρὰ λέγοντες· ἀνθρωπ' ὄδ' ἐστὶ
Σκληρὸς οὐ φιλεῖ τοὺς, δυσχερὴς ὅταν πίῃ.
Menand.

4. The manner of giving almes is an office of Chriſtian prudence, for in what inſtances we are to exemplifie our charity we muſt be determined by our own powers, and others needs. The Scripture reckons entertaining ſtrangers, viſiting the ſick, going to priſons, feeding and clothing the hungry and naked: to which by the exigence of the poor, and the analogy of charity many other are to be added; The holy JESUS in the very precept inſtanced in lending money to them, that need to borrow; and he addes, *looking for nothing again*, [b] that is, if they be unable to pay it. Forgiving debts is a great inſtance of mercy, and a particular of excellent relief: but to impriſon men for debt, when it is certain they are not able to pay it, and by that priſon will be far more diſabled, is an uncharitableneſſe next to the cruelties of ſalvages, and at infinite diſtance from the mercies of the holy JESUS.

[b] *Amicitiam ſi ad fructum noſtrum referemus non ad illius commoda quem diligimus, non erit iſta amicitia ſed mercatura quædam utilitatum ſuarum; prata, & arva, & pecudum greges diliguntur iſto modo, quòd fructus ex eis capiuntur: Hominum charitas & amicitia gratuita eſt.* Cicer. de nat. Deor. l. 1.

5. Another inſtance of charity our great Maſter inſerted in this Sermon [*not to judge our brother*] and this is a charity ſo cheap, and ſo reaſonable, that it requires nothing of us but ſilence in our ſpirits. We may perform this duty at the charge of a negative; if we meddle not with other mens affairs, we ſhall do them no wrong, and purchaſe to our

our ſelves a peace, and be ſecured the rather from the unerring ſentence of a ſeverer Judge. But this interdict forbids only ſuch judging as is ungentle and uncharitable; in criminal cauſes, let us finde all the waies to alleviate the burthen of the man by juſt excuſes, by extenuating or leſſening accidents, by abatement of incident circumſtances, by gentle ſentences, and whatſoever can do relief to the perſon, that his ſpirit be not exaſperated, that the crime be not the parent of impudence, that he be not inſulted on, that he be invited to repentance, and by ſuch ſweetneſſes he be led to his reſtitution. This alſo in queſtions of doubts obliges us to determine to the more favourable ſenſe; and we alſo do need the ſame mercies, and therefore ſhould do well by our own rigour not to diſintitle [c] our ſelves to ſuch poſſibilities and reſerves of charity. But it is foule and baſe, by detraction and iniquity to blaſt the reputation of an honourable action, and the fair name of virtue with a calumny. But this duty is alſo a part of the grace of Juſtice, and of humility, and by its relation and kindred to ſo many virtues, is furniſhed with ſo many arguments of amability and indearment.

[c] *Qui ne tuberibus propriis offendat amicum*
Poſtulat, ignoſcat verrucis illius: æquum eſt
Peccatis veniam poſcentem reddere rurſus.
Horat. l. 1. ſat. 3.

· *Ne judices proximum donec ad ejus locum pervingas.* Prov. Judæor.

——— ——— *eheu*
Quam temere in noſmet legem ſancimus iniquam?
Nam vitiis nemo ſine naſcitur, optimus ille eſt
Qui minimis urgetur. —— Horat. ibid.

The PRAYER.

HOly and merciful JESUS, who art the great principle, and the inſtrument of conveying to us the charity and mercies of eternity, who didſt love us, when we were enemies; forgive us, when we were debters; recover us when we were dead; ranſome us, when we were ſlaves; relieve us when we were poor, and naked, and wandring, and full of ſadneſs and neceſſities; Give us the grace of charity, that we may be pitiful and compaſſionate of the needs of our neceſſitous Brethren, that we may be apt to relieve them, and that according to our duty and poſſibilities, we may reſcue them from their calamities. Give us courteous, affable, and liberal ſouls; let us by thy example forgive our debtors, and love our enemies, and do to them offices of civility and tenderneſs, and relief; always propounding thee for our pattern, and thy mercies for our precedent, and thy precepts for our rule, and thy Spirit for our guide, that we ſhewing mercy here, may receive the mercies of eternity by thy merits, and by thy charities, and diſpenſation, O holy and merciful JESUS. Amen.

DISCOURSE XII.

Of the ſecond additional Precept of CHRIST.

(*viz.*)

Of PRAYER.

1 Cor. 3. 9.

1. THE ſoul of a Chriſtian is the houſe of GOD, *Ye are Gods building* (ſaith S. *Paul*;) but the houſe of GOD is the houſe of Prayer, and therefore prayer is the work of the ſoul, whoſe organs are intended for inſtruments of the divine praiſes; and when every ſtop and pauſe of thoſe inſtruments is but the concluſion of a Collect, and every breathing is a Prayer, then the body becomes a Temple, and the ſoul is the Sanctuary and more private receſſe, and place of entercourſe. Prayer is the great duty, and the greateſt priviledge of a Chriſtian; it is his entercourſe with GOD, his Sanctuary in troubles, his remedy for ſins, his cure of griefs, and as S. *Gregory* calls it, *it is the principal inſtrument, whereby we miniſter to GOD in execution of the decrees of eternal predeſtination*; and thoſe things which GOD intends for us, we bring to our ſelves by the mediation of holy prayers. *Prayer is the* [a] *aſcent of the mind to GOD, and a petitioning for ſuch things, as we need for our ſupport, and duty.* It is an abſtract and ſummary of Chriſtian Religion; prayer is an act of Religion and Divine * worſhip, confeſſing his power and his mercy, it celebrates his attributes, and confeſſes his glories, and reveres his perſon, and implores his aid, and gives thanks for his bleſſings; it is an act of humility, condeſcenſion, and dependance expreſſed in the proſtration of our bodies, and humiliation of our ſpirits; it is an act of charity when we pray for others; it is an act of repentance, when it confeſſes and begs pardon for our ſins, and exerciſes every grace according to the deſign of the man, and the matter of the prayer. So that there will be leſſe need to amaſſe arguments to invite us to this duty; every part is an excellence, and every end of it is a bleſſing, and every deſign is a motive, and every need is an impulſive to this holy office. Let us but remember how many needs we have, at how cheap a rate we may obtain their remedies, and yet how honourable the imployment is to goe to GOD with confidence, and to fetch our ſupplies with eaſineſſe and joy; and then without further preface we may addreſſe our ſelves to the underſtanding of that duty, by which we imitate the imployment of Angels and beatified ſpirits, by which we aſcend to GOD in ſpirit, while we remain on earth, and GOD deſcends on earth, while he yet reſides in heaven, ſitting there in the Throne of his Kingdome.

[a] Ἀνάβασις νοῦ πρὸς θεὸν, καὶ αἴτησις τῶν προσηκόντων παρὰ θεοῦ. Damaſc. l. 3. Orthodox fid.

* *Qui fingit ſacros auro vel marmore vultus, Non facit ille Deos: qui rogat, ille facit.*

2. Our firſt enquiry muſt be concerning the matter of our prayers; for our deſires are not to be the rule of our prayers, unleſs reaſon and religion be the rule of our deſires. The old Heathens prayed to their Gods for ſuch things, which they were aſhamed to name publickly before men; and

and theſe were their *private prayers*, which they durſt not for their undecency or iniquity make publick. And indeed ſometimes the beſt men ask of GOD things not unlawful in themſelves, yet very hurtful to them: and therefore as by the Spirit of GOD and right reaſon we are taught in general, what is lawful to be asked, ſo it is ſtill to be ſubmitted to GOD, when we have asked lawful things, to grant to us in kindneſs, or to deny us in * mercy: after all the rules that can begiven us, we not being able in many inſtances to judge for our ſelves, unleſs alſo we could certainly pronounce concerning future contingencies. But the holy Ghoſt being now ſent upon the Church, and the rule of CHRIST being left to his Church together with his form of prayer, taught, and preſcribed to his Diſciples, we have ſufficient inſtruction for the matter of our prayers ſo farre as concerns the lawfulneſs or unlawfulneſs. And the rule is eaſie and of no variety. 1. For we are bound to pray for all things, that concern our duty, all that we are bound to labour for; ſuch as are glory and grace, neceſſary aſſiſtances of the Spirit, and rewards ſpiritual, heaven and heavenly things. 2. Concerning thoſe things, which we may with ſafety hope for, but are not matter of duty to us, we may lawfully teſtifie our hope and expreſs our deſires by petition: but if in their particul ars they are under no expreſs promiſe, but only conveniences of our life and perſon, it is only lawful to pray for them under condition, that they may conform to GOD'S will, and our duty, as they are good and placed in the beſt order of eternity. Therefore for ſpiritual bleſſings let our prayers be particularly importunate, perpetual and perſevering: For temporall bleſſings let them be generally * ſhort, conditional and modeſt: and whatſoever things are of mixt nature, more ſpiritual then riches, and leſſe neceſſary then graces, ſuch as are gifts and exterior aids, we may pray for them, as we may deſire them, and as we may expect them, that is with more confidence and leſſe reſtraint then in the matter of temporal requeſts, but with more reſervedneſs, and leſſe boldneſſe of petition, then when we pray for the graces of ſanctification. In the firſt caſe we are bound to pray; In the ſecond it is only lawfull under certain conditions; In the third it becomes to us as an act of zeal, nobleneſſe, and Chriſtian prudence. But the matter of our prayers is beſt taught us in the form our LORD taught his Diſciples, becauſe it is ſhort, myſterious, and like the treaſures of the Spirit, full of wiſdome and latent ſenſes, it is not improper to draw forth thoſe excellencies, which are intended and ſignified by every petition, that by ſo excellent an authority, we may know what it is lawfull to begge of GOD.

* *Cujuſmodi ridet Lucianus in Icaro Menippo.*
Ὦ Ζεῦ τὸ βασιλεῦσαί μοι γένοιτο. ὦ Ζεῦ τὰ κρίμματά μοι φῦναι καὶ τὰ σκήπτρα. ὦ Ζεῦ τὸν πατέρα μοι τοῦτον ἀποθανεῖν· ὁ δὲ τίς ἂν φαίη ὅτι κληρονομήσαί με θέλει γυναικός, εἶτα λέξοιμι ὑπερβαίνουσα τὴν ἀδελφὴν γένοιτό μοι νικῆσαι τὸν Ἥλιον, στρέψαι τε τὰ ὀλίμπια. τὸν πλούσιον ὁ μὲν βοηθὸς ἠνάγκασε ὑπεντεῦξαι, ὁ δὲ νόσον· ὁ δὲ γάμος ἦταν ὕβρις, ὁ δὲ γυναικεῖος ἅλιον.

——Si tacito mala vota ſuſurro
Concipimus —— Pulchra Laverna,
Da mihi fallere, da juſtum ſanctumque videri,
Noctem peccatis, & fraudibus objice nubem.
Horat.

* *——Si conſilium vis,*
Permittes ipſis expendere Numinibus quid
Conveniat nobis, rebuſque ſit utile noſtris;
Nam pro jucundis aptiſſima quæque dabunt Dii.
Juvenal.

Exorari in pernicium rogantium ſæva benignitas (eſt.
——Multa petentibus
Deſunt multa. Bene eſt, cui Deus obtulit
Parcâ, quod ſatis eſt, manu. Hor. l. 3. od. 16.

Oratio hæc quantum ſubſtringitur verbis, tantum diffunditur ſenſibus. Tertull. *Evangelii breviarium.* Idem. l. de orat. c. 1.

Si tamen recte & congruenter oramus, nihil aliud dicere poſſumus quàm quod in oratione Dominica continetur. S. Aug. ad frat. in Erem.

Vir bonus vera Dei progenies. Senec. de provident.
Καὶ τῦ μὴ γένοιτ' ἐσμὲν, Menand.
Hoc donum excedit omne donum, ut Deus hominem vocet filium. Leo Ser. de Nativ.
Matth. 23. 8.
Epheſ. 4. 6.
* *Nihil nos deſſeret in infimis, qui Patrem habemus in cœlis.* Leo ſer. de Aſcenſ.

3. *Our Father which art in heaven.*] The addreſs remindes us of many parts of our duty. *If* GOD *be our Father, where is his fear* and reverence, and obedience? *If ye were Abrahams children, ye would do the works of Abraham*; and, *Ye are of your father the Devill, for his works ye do.* Let us not dare to call him Father, if we be rebells and enemies; but if we be obedient, then we know he is our Father, and will give us a Childes portion, and the inheritance of Sonnes. But it is obſervable, that CHRIST here ſpeaking concerning private prayer, does deſcribe it in a form of plurall ſignification, to tell us, that we are to draw into the communication of our prayers all thoſe, who are confederated in the common relation of Sonnes to the ſame Father. *Which art in heaven*] tells us, * where our hopes and our hearts muſt be fixed, whither our deſires, and our prayers muſt tend. *Surſum corda*; *Where our treaſure is, there muſt our hearts be alſo.*

4. *Hallowed be thy Name.*] That is, let thy Name, thy Eſſence, and glorious attributes be honoured, and adored in all the world, believed by faith, loved by charity, celebrated with praiſes, thanked with Euchariſt, and let thy Name be hallowed in us, as it is in it ſelfe. Thy Name being called upon us, let us walke worthy of that calling, and *that our light may ſhine before men*, that they *ſeeing our good works may glorifie thee our Father, which art in heaven.* In order alſo to the ſanctification of thy Name grant that all our praiſes, hymns, Euchariſtical remembrances and repreſentments of thy glories may be uſefull, bleſſed and effectual for the diſperſing thy fame, and advancing thy honour over all the world. This is a direct and formal act of worſhipping and adoration. The Name of GOD is repreſentative of GOD himſelfe, and it ſignifies, be thou worſhipped and adored, be thou thanked and celebrated with honour and Euchariſt.

5. *Thy kingdome come.*] That is, as thou haſt cauſed to be preached and publiſhed the coming of thy kingdome, the peace and truth, the revelation and glories of the Goſpel, ſo let it *come* verily and effectually to us, and all the world; that thou mayeſt truly reign in our ſpirits, exerciſing abſolute dominion, ſubduing all thine Enemies, ruling in our faculties, in the underſtanding by faith, in the will by charity, in the paſſions by mortification, in the members, by a chaſt & right uſe of the parts. And as it was more particularly, and in the letter proper at the beginning of CHRIST'S preaching, when he alſo taught the prayer, that GOD would haſten the coming of the Goſpel to all the world; ſo now alſo and ever it will be in its proportion neceſſary and pious to pray, that it may come ſtill, making greater progreſs in the world, extending it ſelfe, where yet it is not, and intending it where it is already, that the kingdome of CHRIST may not only be in us in name and form, and honourable appellatives, but in effect and power. This petition in the firſt ages of Chriſtianity was not expounded to ſignifie a prayer, for CHRIST'S ſecond coming; becauſe the Goſpel not being preached to all the world, they prayed for the delay of the day of judgement, that CHRIST'S kingdome upon earth might have its proper increment: but ſince then, every age as it is more forward in time, ſo it is more earneſt in deſire to accompliſh the intermedial *propheſies* that the Kingdome

dome of GOD the Father might come in glories infinite. And indeed, the kingdome of grac, being in order to the kingdome of glory, this as it is principally to be desired, so may possibly be intended chiefly; which also is the more probable, because the address of this prayer being to GOD the Father, it is proper to observe, that the kingdome of grace, or of the Gospel, is called the kingdome of the * Son, and that of glory in the style of the Scripture is the kingdome of the Father. *S. German* Patriarch of Constantinople expounds it with some little difference, but not ill; *thy kingdome come*, that is, let thy holy Spirit come into us; for *the kingdome of heaven is within us*, saith the holy Scripture; and so it intimates our desires, that the promise of the Father, and the Prophesies of old, the holy Ghost the Comforter may come upon us; let that *anointing from above* descend upon us whereby we may be anointed *Kings* and *Priests* in a spiritual Kingdome and Priesthood by a holy Chrisme.

* Coloss. 1. 3. Revel. 1. 9. Matth. 13. 41. Luke 6. 20. Matth. 16. 27.

6. *Thy will be done in Earth, as it is in Heaven.*] That is the whole Oeconomy and dispensation of thy Providence be the guide of the world, and the measure of our desire; that we be patient in all accidents, conformable to Gods will both in doing and in suffering; submitting to changes and even to persecutions; and doing all Gods will; which because without Gods aid we cannot do, therefore we beg it of him by prayer; but by his aid we are confident we may do it in the manner of Angelical obedience, that is, *promptly, readily, cheerfully*, and *with all our faculties*. Or thus; as the Angels in heaven serve thee with harmony, concord, and peace, so let us all joyn in the service of thy Majesty with peace and purity, and love unfained; that, as all the Angels are in peace, & amongst them there is no persecutor, and none persecuted, there is none afflicting, or afflicted, none assaulting, or assaulted, but all in sweetness and peaceable serenity glorifying thee, so let thy will be done on earth by all the world, in peace and unity, in charity and tranquillity, that with one heart and one voice we may glorifie thee our universal Father, having in us nothing, that may displease thee, having quitted all our own desires and pretensions, living in Angelick conformity, our souls subject to thee, and our Passions to our soules, , that *in earth* also thy will may be done, as in the spirit and soul, which is a portion of the *heavenly* substance. These three petitions are addressed to God by way of adoration. In the first the soul puts on *the affections of a childe*, and devests it selfe of its own interest, offering it selfe up wholy to the designes, and glorifications of God. In the second it puts on the relation and *duty of a subject* to her legitimate Prince, seeking the promotion of his regal Interest. In the third she puts on the *affection of a spouse*, loving the same love, and choosing the same object, and delighting in unions and conformities. The next part descends lower, and makes addresses to God, in relation to our own necessities.

7. *Give us this day our daily bread*:] That is, give unto us all that is necessary for the support of our lives, the bread of our necessity, so the Syriack Interpreter reads it; This day give us the portion of bread which is day by day necessary: Give us the bread or support, which we shall need

Ἐπίουσιον ab ἐπὶ ὄυσα quod diem posterum significat. Nazarenorum Evangelium (referente S. Hieronymo) legit [panem crastinum.] S. Lucas [panem diurnum] sive, indies necessarium. τὸ καθ' ἡμέραν. πλεῖστος δὲ κλῆσις συμμίγρ θεῷ ἐυδαιμονίας.

need all our lives; only this day miniſter our preſent part. For we pray for the neceſſary bread or maintenance, which God knowes we ſhall need all our dayes; but that we be not careful for to morrow, we are taught to pray not that it be all at once repreſented, or depoſited, but that God would miniſter it, as we need it, how he pleaſes; but our needs are to be the meaſure of our deſires, our deſires muſt not make our needs, that we may be confident of the Divine providence, and not at all covetous; for therefore God feeds his people with extemporary proviſions, that by needing alwayes they may learn to pray to him, and by being ſtill ſupplyed, may learn to truſt him for the future: and thank him for that is paſt, and rejoyce in the preſent, So God rained down Manna, giving them their daily portion; and ſo all Fathers and Maſters miniſter to their children, and ſervants, giving them their proportion, as they eat it, not the meate of an year at once; and yet no child or ſervant fears want, if his Parent or Lord were *good*, and *wiſe*, and *rich*. And it is neceſſary for all to pray this Prayer; the poor, becauſe they want the bread, and have it not depoſited but in the hands of God; *mercy plowing the fields of heaven* (as *Jobs* expreſſion is) brings them corn; and the cattel upon a thouſand hils are Gods, and they find the poor man meat: the rich alſo needs this Prayer, becauſe although they have the bread, yet they need the bleſſing: and what they have now, may periſh or be taken from them; and as preſervation is a perpetual creation, ſo the continuing to rich men what God hath already beſtowed, is a continual giving it. Young men muſt pray, becauſe their needs are like to be the longer, and old men, becauſe they are preſent; but all theſe are to pray but for the * preſent; that which in eſtimation of law is to be reckoned, as imminent upon the preſent, and part of this ſtate and condition. But it is great improvidence, and an unchriſtian ſpirit for old men to heap up proviſions, and load their ſumpters ſtill the more by how much their way is ſhorter. Bur there is alſo a bread which came down from heaven, a diviner nutriment of our ſouls, the food, and *wine of Angels*, Chriſt himſelf, as he communicates himſelf in the expreſſes of his word and Sacraments: and if we be deſtitute of this bread, we are miſerable and periſhing people; we muſt pray that our ſouls alſo may feed upon thoſe celeſtial viands prepared for us in the antepaſts of the Goſpel, till the great and fuller meal of the ſupper of the Lamb ſhall anſwer all our prayers, and ſatisfie every deſire.

Vivitur parvo bene, cui paternum
Splendet in menſa tenui ſalinum,
Nec leves ſomnos timor, aut cupido
Sordidus aufert. Horat.
Fruſtibus Agrippæ Siculis, quos colligit Icco,
Si rectè frueris, non eſt, ut copia major
Ab Jove dónari poſſit tibi, tolle querelas:
Pauper enim non eſt cui rerum ſuppetit uſus.
Si ventri bene, ſi lateri eſt, pedibúſque tuis, nil
Divitiæ poterunt regales addere majus.
Horat. ad Iccium.
Μὴ μόνον τῷ ζῆν ἀλλὰ καὶ τῷ εὐδιάτητον τὸν πρόλον εἶ) ἰφόδιον. Plutarch.
* *Lætus in præſens animus, quod ultra eſt*
Oderit curare: & amare lento
Temperet riſu.—Horat. l. 2. od. 11.
——*quid æternis minorem*
Conſiliis animum fatigas? Horat. l. 2. od. 11.
Vitæ ſumma brevis ſpem nos vetat inchoare longam.
Jam te premet nox, fabulaque manes,
Et domus exilis Plutonia.—Horat. l. 1. od.
Ἀναγκαιότατον ἰφόδιον Conc. Nicen.

8. *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.*] Not only thoſe ſins of infirmity, invaſion, and ſudden ſurpriſe, which like excreſcencies of luxuriant trees adhere to many actions by inadvertency, and either natural weakneſs or accidental prejudice; but alſo all thoſe great ſins, which were waſhed off from our ſouls, and the ſtain taken away in baptiſm, or when by choice, and after the uſe of reaſon we gave up our names to CHRIST, when we firſt received the adoption of ſons; for even thoſe things were ſo pardoned, that we muſt for ever

ever confeſs, and glory in the Divine mercy, and ſtill after ain it by performing what we then promiſed, and which were the conditions of our covenant. For although CHRIST hath taken off the guilt, yet ſtill there remains the diſreputation; and S. *Paul* calls himſelf *the chiefeſt of ſinners*, not referring to his preſent condition, but to his former perſecuting the Church of GOD, which is one of the greateſt crimes in the world, and for ever he asked pardon for it; and ſo muſt we, knowing that they may return; if we ſhake off the yoke of CHRIST, and break his cords from us, the bands of the covenant Evangelical, the ſins will return ſo as to undoe us. And this we pray with a tacite obligation to forgive; for ſo only and upon that condition we beg pardon to be given or continued reſpectively; that is, as we from our hearts forgive them that did us injury in any kinde, never entertaining ſo much as a thought of revenge, but contrariwiſe loving them, that did us wrong; for ſo we beg that GOD ſhould do to us; and therefore it is but leſſer revenge to ſay, I will forgive, but I will never have to do with him. For if he become an object of charity, we muſt have to do with him to relieve him: becauſe he needs prayers, we muſt have to do with him and pray for him: and to refuſe his ſociety when it is reaſonably and innocently offered, is to deny that to him, which Chriſtians have only been taught to deny to perſons excommunicate, to perſons under puniſhment: *i. e.* to perſons not yet forgiven: and we ſhall have but an evil portion, if *God* ſhould forgive our ſins, and ſhould not alſo love us, and do us grace and beſtow benefits upon us. So we muſt forgive others: ſo GOD forgives us.

Parum eſt nobis non puniri, niſi mereamur et diligi. Hugo de S. Victor. l. 2. allegat. in Matth.

10. *And lead us not into temptation.*] S. *Cyprian* out of an old Latin copy reads it * *ſuffer us not to be led into temptation*, that is, ſuffer us not to be overcome by temptation; and therefore we are bound to prevent our acceſs to ſuch temptation, whoſe very approximation is dangerous, and the contract is irregular and evil; ſuch as are temptations of the fleſh; yet in other temptations the aſſault ſometimes makes confident, and hardens a reſolution. For ſome ſpirits who are ſoftned by fair uſages, are ſteeled and emboldned by a perſecution. But of what nature ſoever the temptations be, whether they be ſuch, whoſe approach a Chriſtian is bound to fear, or ſuch which are the certain lot of Chriſtians, (ſuch are troubles and perſecutions, into which when we enter we muſt count it joy) yet we are to pray that we enter not into the poſſeſſion of the temptation, that we be not overcome by it.

* Τί γὰρ, φησὶν, οἰσόμεθα ἄνθρωποι εἰς πειρασμόν; δηλονότι ἐπειδὴ τῶν κακῶν ὁ θεὸς ἀλλὰ ἐξαιρέσεσθαι αὐτὸν, ἵνα πῶς πολλοὶς αὐτῷ ὀκλήσωμεν μὴ ἔλθωμεν εἰς πειρασθῆναι. S. German. Patr. C. P. περὶ τῶν ἁγίων.

11. *But deliver us from evil.*] From the aſſaults or violence of evil, from the wicked one, who not only preſents us with objects, but heightens our concupiſcence, and makes us imaginative, phantaſtical and paſſionate, ſetting on the temptation, making the luſt active, and the man full of appetite, and the appetite full of energy and power: therefore deliver us from the evil one, who is intereſted as an enemy in every hoſtility, and in every danger. Let not Satan have any power or advantage over us, and let not evil men prevail upon us in our danger, much leſs to our ruine. Make us ſafe under the covering of thy wings againſt all fraud and every violence, that no temptation deſtroy our hopes, or break our ſtrength,

ſtrength, or alter our ſtate, or overthrow our glories; In theſe laſt petitions, which concern our ſelves, the ſoul hath affections proper to her own needs, as in the former, proportion to GODS glory. In the firſt of theſe, the affection of *a poor, indigent, and neceſſitous begger*, in the ſecond, of *a delinquent and penitent ſervant*, in the laſt of *a perſon in affliction, or danger*. And after all this the reaſon of our confidence is derived from GOD.

12. *For thine is the kingdome, the power, and the glory, for ever.*] That is, theſe which we beg are for the honour of thy kingdome, for the manifeſtation of thy power and the glory of thy name and mercies; and it is an expreſs doxology or adoration, which is apt and fit to conclude all our prayers, and addreſſes to GOD.

13. Theſe are the generals and great Treaſures of matter, to which all our preſent or ſudden needs are reducible; and when we make our prayers more minute and particular, if the inſtance be in matter of duty, and meerly ſpiritual, there is no danger: but when our needs are temporal, or we are tranſported with ſecular deſires, all deſcending to particulars is a confining the divine Providence, a judging for our ſelves, a begging a temptation oftentimes, ſometimes a miſchief: and to beg beyond the neceſſities of our life, is a mutiny againſt that providence, which aſſigns to Chriſtians no more but food and raiment for their own uſe; all other excreſcencies of poſſeſſions being entruſted to the rich mans diſpenſation, only as to a ſteward: and he ſhall be accountable for the coat, that lyes by him: as the portion of moths: and for the ſhooes, which are the ſpoils of mouldineſs, and the contumely of plenty. *Grant me, O Lord, not what I deſire, but what is profitable for me.* For ſometimes we deſire that, which in the ſucceeding event of things will undo us. This rule is in all things, that concern our ſelves. There is ſome little difference in the affairs and neceſſities of other men: for provided we ſubmit to the divine providence, and pray for good things for others only with a tacite condition, ſo far as they are good and profitable in order to the beſt ends, yet if we be particular, there is no covetouſneſs in it; there may be indiſcretion in the particular, but in the general no fault, becauſe it is a prayer and a deſign of charity. *For Kings and all that are in authority* we may yet enlarge and pray for peaceable reign, true lieges, ſtrong armies, victories and fair ſucceſs in their juſt wars, health, long life, and riches, becauſe they have a capacity, which private perſons have not, and whatſoever is good for ſingle perſons, and whatſoever is apt for their uſes as publick perſons, all that we may, and we muſt pray for, either particularly, for ſo we may, or in general ſignifications, for ſo we muſt at leaſt: *that we may lead a godly, peaceable, and quiet life, in all godlineſs and honeſty*, that is S. *Pauls* rule, and the preſcribed meaſure and purpoſe of ſuch prayers. And in this inſtance of Kings, we may pray for defeating all the Kings enemies, ſuch as are truly ſuch, and we have no other reſtraint upon us in this, but that we keep our deſires confined within the limits of the end we are commanded: that is, ſo far to confound the Kings enemies, that he may do his duty, and we do ours, and receive the bleſſing: ever as much as we can to diſtinguiſh the malice

—Pro jucundis aptiſſima quæque dabunt Dii, Charior eſt illis homo, quam ſibi: nos animorum Impulſu, & cæca magnáque cupidine ducti Conjugium petimus, partúmque uxoris, at illis Notum qui pueri, qualiſque futura ſit uxor. Juvenal.

Μὴ μοι γένοιτο ἃ βούλομαι ἀλλ, ἃ συμφέρει.

—Rege incolumi mens omnibus una, Amiſſo vix repere fidem.

lice from the perſon. But if the enemies themſelves will not alſo ſeparate, what our intentions diſtinguiſh, that is, if they will not return to their duty, then let their prayers operate as GOD pleaſes, we muſt be zealous for the end of the Kings authority, and peaceable government. By enemies I mean rebels or invaders, tyrants and uſurpers; for in other wars there are many other conſiderations not proper for this place.

14. The next conſideration will be concerning *the manner*; I mean both *the manner of our perſons*, and *the manner of our prayers*, that is, with what conditions we ought to approach to God, and with what circumſtances the prayers may, or ought to be performed. The conditions to make our prayers holy, and certain to prevail are, 1. That we live good lives, endeavouring to conform by holy obedience to all the divine Commandments. The condition is expreſly recorded by S. *John*, *Beloved, if our hearts condemn us not, then have we confidence towards GOD, and whatſoever we ask of him we ſhall obtain*; and S. *James* affirms that *the effectual fervent prayer of a righteous man availeth much*; and our bleſſed Saviour limiting the confidence of our prayers for forgiveneſs to our charity, and forgiving others, plainly tells us, that the uncharitable and unrighteous perſon ſhall not be heard. And the blind man in the Goſpel underſtood well what he ſaid, *Now we know that God heareth not ſinners, but if any man be a worſhipper, and doth his will, him he heareth.* And it was ſo decreed and reſolved a point in the doctrine of their religion, that it was a proverbial ſaying: and although this diſcourſe of the blind man was of a reſtrained occaſion, and ſignified, if Chriſt had been a falſe Prophet God would not have atteſted his Sermons with the power of miracles, yet in general alſo he had been taught by *David*: *If I regard iniquity in my heart, the Lord will not hear my prayer.* And therefore when men *pray in every place*, (for ſo they are commanded) *let them lift up pure hands, without anger and contention:* And indeed although every ſin entertained with a free choice and a full underſtanding, is an obſtruction to our prayers; yet the ſpecial ſin of uncharitableneſs makes the biggeſt cloud, and is in the proper matter of it an indiſpoſition for us to receive mercy; for he who is ſoftned with apprehenſion of his own needs of mercy, will be tender-hearted towards his brother; and therefore he that hath no bowels here, can have no aptneſs there to receive or heartily to hope for mercy. But this rule is to be underſtood of perſons, who perſevere in the habit and remanent affections of ſin; ſo long as they entertain ſin with love, complacency and joy, they are in a ſtate of enmity with *God*, and therefore in no fit diſpoſition to receive pardon and the entertainment of friends: but penitent ſinners, and returning ſouls, loaden and grieved with their heavy preſſures, are next to holy innocents, the apteſt perſons in the world to be heard in their prayers for pardon: but they are in no further diſpoſition to large favours, and more eminent charities. A ſinner in the beginning of his penance will be heard for himſelf, and yet alſo he needs the prayers of holy perſons more ſignally then others; for he hath but ſome very few degrees of diſpoſitions to reconciliation: but in prayers of interceſſion or mediation for others, onely holy, and very pious perſons are fit to be intereſted. All men as matter of duty muſt pray for all men: but in the great neceſſities of a Prince, of a Church, or Kingdome, or of a family, or of a great danger and calamity to a ſingle perſon, only a *Noah*,

1 John 3. 21.

James 5. 16.

John 9. 31.

Pſal. 66. 18.
Pſal. 34. 16.
Iſa. 1. 15.
Iſa. 58. 7.
Mal. 3. 10.
1 Tim. 2. 8.

Immunis aram ſi tetigit manus,
Non ſumptuoſa blandior hoſtia
Mollibit averſos penates
Farre pio & ſaliente mica.

Poſuiſti ut nubem peccatum, ne tranſeat oratio. Lam. 5. *Cum n. is qui diſplicet ad intercedendum mittitur, irati animus ad deteriora provocatur.* Gregor. Paſtor.

Noah, a *David*, a *Daniel*, a *Jeremy*, an *Enoch* or *Job*, are fit and proportioned advocates. GOD so requires holiness in us, that our prayers may be accepted, that he entertains them in several degrees according to the degrees of our sanctity; to fewer or more purposes, according as we are little or great in the kingdome of heaven. As for those irregular donations of good things, which wicked persons aske for and have, they are either no mercies, but instruments of cursing and crime, or else they are designes of grace, intended to convince them of their unworthiness, and so, if they become not instruments of their conversion, they are aggravations of their ruin.

Εὐχῆς δηλέας ἐκ ἀνήκοος θεός.

15. Secondly, The second condition I have already explained in the description of the matter of our prayers; for although we may lawfully ask for whatsoever we need, and this leave is consigned to us in those words of our blessed Saviour: *Your heavenly Father knoweth what you have need of*: yet because Gods providence walks in the great deep, that is, his footsteps are in the water, and leave no impression, no former act of grace becomes a precedent that he will give us that in kinde, which then he saw convenient, and therefore gave us; and now he sees to be inconvenient, and therefore does deny: therefore in all things but what are matter of necessary and unmingled duty, we must send up our prayers, but humility, mortification and conformity to the divine will must attend for an answer, and bring back not what the publick Embassy pretends, but what they have in private instructions to desire, accounting that for the best satisfaction, what GOD pleases, not what I have either unnecessarily, or vainly, or sinfully desired.

16. Thirdly, When our persons are disposed by sanctity, and the matter of our prayers is hallowed by prudence, and religious intendments, then we are bound to entertain a full perswasion and confident hope, that GOD will hear us. *What thing soever ye desire, when ye pray, believe that ye receive them, and ye shall obtain them*, said our blessed Saviour; and S. *James* taught from that Oracle, *If any of you lack wisdome, let him ask it of GOD, but let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the winde and tossed to and fro*: Meaning that when there is no fault in the matter of our prayers, but that we ask things pleasing to GOD, and there is no indisposition and hostility in our persons, and manners between GOD and us, then to doubt were to distrust GOD; for all being right on our parts, if we doubt the issue, the defailance must be on that part, which to suspect were infinite impiety. But after we have done all we can, if out of humility, and fear that we are not truly disposed, we doubt of the issue, it is a modesty which will not at all discommend our persons, nor impede the event: provided we at no hand suspect either Gods power, or veracity. Putting trust in God is an excellent advantage to our prayers; *I will deliver him* (saith God) *because he hath put his trust in me.* And yet distrusting our selves, and suspecting our own dispositions, as it puls us back

Mar. 11, 34.

James 5. 6, 7.

Chrysantio Deus in aurem huncverticulum occinit. Ὅσα θεοῖς ἐπιτελοῦντι μᾶλλα τ' ἄλλυον ἀυτῷ. Eunapius in vita Maximi. *Signum futuræ impetrationis est quando Spiritus sanctus movet ad petendum cum fiducia, & quasi securitate impetrandi.* Cassian. Coll. t. 9. c. 32. Ecclus. 35. 17. Psal. 102. 17. *Non in pluribus sint alius tui.* Eccl. 11. *Impar quisq; invenitur ad singula, dum confusa mente dividitur ad multa*, S. Greg. Past. 1. p. c. 4. *Magnam rem puta hominem unum agere, præter sapientem nemo unum agit, cæteri multiformes sumus.* Seneca. *Mentem tantæ rei intentam vacare omnibus aliis etiam culpa carentibus vitiis oportet.* Quintil. *Inveni Dilectum meum in lectulo*, i. e. *in quiete, quia quæ cura implicat, quies explicat.* S. Bernard. Serm. 1. in Cant.

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in our actual confidence of the event, ſo becauſe it abates nothing of our confidence in God, it prepares us to receive the reward of humility, and not to loſe the praiſe of a holy truſting in the Almighty.

17. Firſt, theſe conditions are eſſential: ſome other there are which are incidents and acceſſories, but at no hand to be neglected; And the firſt is, *actual or habitual attention* to our prayers, which we are to procure with moral and ſevere endeavours, that we deſire not God to hear us, when we do not hear our ſelves. To which purpoſe we muſt avoid, as much as our duty will permit us, multiplicity of cares, and exteriour imployments; for a river cut into many rivulets divides alſo its ſtrength, and growes contemptible, and apt to be ſoarded by a lamb, aud drunk up by a ſummer ſun: ſo is the ſpirit of man buſie in variety, and divided in it ſelf; it abates its fervor, cools into indifferency, and becomes trifling by its diſperſion and inadvertency. *Aquinas* was once asked, with what compendium a man might beſt become learned; he anſwered by reading of one book: meaning that an underſtanding entertained with ſeveral objects is *intent* upon neither, and profits not. And ſo it is when we pray to God; if the cares of the world intervene, they choak our deſire into an indifferency, and ſuppreſs the flame into a ſmoak, and ſtrangle the ſpirit. But this being an habitual careleſneſs and intemperance of ſpirit, is an Enemy to yn habitual attention, and therefore is highly criminal, and makes our prayers to be but the labour of the lips, becauſe our deſires are leſſened by the remanent affections of the world. But beſides an habitual attention in our prayers, that is, a deſire in general of all, that our prayers pretend to in particular, there is alſo for the accommodation, and to facilitate the acceſs of our prayers required, that we attend actually to the words or ſenſe of every collect or petition. To this we muſt contend with prayer, with actual dereliction and ſepoſition of all our other affairs, though innocent and good in other kinds, by a preſent ſpirit. And the uſe of it is, that ſuch attention is an actual converſing with God; it occaſions the exerciſe of many acts of virtue, it increaſes zeal and fervency, and by reflexion enkindles love and holy deſires: and although there is no rule to determine the degree of our actual attention, and it is ordinarily impoſſible never to wander with a thought, or to be interrupted with a ſudden immiſſion into his ſpirit in the midſt of prayers; yet our duty is by mortification of our ſecular deſires, by ſuppreſſion of all our irregular paſſions, by reducing them to indifferency, by ſeverity of ſpirit, by enkindling our holy appetites and deſires of holy things, by ſilence, and meditation, and repoſe, to get as forward in this extellency as we can; to which alſo we may be very much helped by jaculatory prayers, and ſhort breathings, in which as by reaſon of their ſhort abode upon the ſpirit there is leſs fear of diverſion; ſo alſo they may ſo often be renewed, that nothing of the Devotion may be unſpent, or expire for want of oyle to feed and entertain the flame. But the determination of the caſe of conſciences is this. Habitual attention is abſolutely neceſſary in our prayers, that is, it is altogether our duty to deſire of GOD all that we pray for; though our minde be not actually attending to the form of words; and therefore all worldly deſires, that are inordinate, muſt be reſcinded, that we more earneſtly attend on GOD then on the world. He that prays to GOD to give him the

gift

Quis locus ingenio, niſi cum ſe carmine ſolo
Vexant?
Pectora veſtra duas non admittentia curas.
Magna mentis opus, nec de lodice paranda
Attonita—— Juvenal.

gift of chaſtity, and yet ſecretly wiſhes rather for an opportunity of luſt, and deſires GOD would not hear him, (as S. *Auſtin* confeſſes of himſelf in his youth) that man ſins for want of holy and habitual deſires; he prays only with his lips, what he in no ſenſe atteſts in his heart. 2. Actual attention to our prayers is alſo neceſſary, not ever to avoid a ſin, but that the preſent prayer become effectual. He that means to feaſt, and to get thanks of GOD, muſt invite the poor; and yet he that invites the rich, in that he ſins not, though he hath no reward of GOD for that; So, that prayer periſhes, to which the man gives no degree of actual attention, for the prayer is, as if it were not, it is no more then a dream, or an act of cuſtome, and order, nothing of devotion, and ſo accidentally becomes a ſin (I mean there, where and in what degrees it is avoidable) by taking Gods name in vain. 3. It is not neceſſary to the prevalency of the prayer, that the ſpirit actually accompanies every clauſe or word; if it ſayes a hearty Amen, or in any part of it atteſts the whole, it is ſuch an attention, which the preſent condition of moſt men will ſometimes permit. 4. A wandering of the ſpirit through careleſneſs, or any vice, or inordinate paſſion, is in that degree criminal, as is the cauſe, and it is heightened by the greatneſs of the interruption. 5. It is only excuſed by our endeavours to cure it, and by our after-acts either of ſorrow or repetition of the prayer, and reinforcing the intention. And certainly if we repeat our prayer, in which we have obſerved our ſpirits too much to wander, and reſolve ſtill to repeat it (as our opportunities permit) it may in a good degree defeat the purpoſe of the Enemy, when his own arts ſhall return upon his head, and the wandring of our ſpirits be made the occaſion of a prayer, and the parent of a new devotion. 6. Laſtly, according to the degrees of our actual attention, ſo our prayers are more or leſs perfect; a preſent ſpirit being a great inſtrument, and teſtimony of wiſdome, and apt to many great purpoſes; and our continual abode with God, being a great indearment of our perſons by encreaſing the affections.

—Τὸ γὰρ ζητεῖσθαι δαιμόνων, ἐκφεύγει τἀμελούμενον. Sophocl. Oedip. 1.

18. Secondly, The ſecond acceſſory is *intention of ſpirit* or fervency, ſuch as was that of our bleſſed Saviour, who prayed to his Father *with ſtrong cryes*, and loud petitions, not clamorous in language, but ſtrong in ſpirit. S. *Paul* alſo when he was preſſed with a ſtrong temptation, he prayed *thrice*, that is, earneſtly; and S. *James* affirms this to be of great value and efficacy to the obtaining bleſſings, *The effectual fervent prayer* of a juſt perſon avails much; And *Elias*, though a man of like paſſions, yet by *earneſt prayer* he obtained rain, or drought according as he deſired. Now this is properly produced by the greatneſs of our deſire of heavenly things, our true value and eſtimate of religion, our ſenſe of preſent preſſures, fears, and it hath ſome accidental increaſes by the diſpoſition of our body, the ſtrength of fancy, and the tenderneſs of ſpirit, and aſſiduity of the dropping of religious diſcourſes; and in all men is neceſſary to be ſo great, as that we prefer heaven and religion before the world, and deſire them rather, with the choice of our wills and underſtanding, though there cannot alwayes be that degree of ſenſual, pungent or delectable affections, towards religion, as towards the deſires of nature and ſenſe; yet ever we muſt prefer celeſtial objects, reſtraining the appetites of the world, leſt they be immoderate, and heighten the deſires

of

of grace and glory, leſt they become indifferent, and the fire upon the altar of incenſe be extinct. But the greater zeal and fervour of deſire we have in our prayers, the ſooner and the greater will the return of the prayer be, if the prayer be for ſpiritual objects. For other things our deſires muſt be according to our needs, not by a value derived from the nature of the thing, but of the uſefulneſs it is to us, in order to our greater and better purpoſes.

19. Thirdly, Of the ſame conſideration it is, that we *perſevere and be importunate* in our prayers by repetition of our deſires, and not remitting either our affections or our offices, till GOD, overcome by our importunity, give a gracious anſwer. *Jacob* wraſtled with the Angel all night, and would not diſmiſs him, till he had given him a bleſſing; *Let me alone*, ſaith God, as if he felt a preſſure and burden lying upon him by our prayers, or could not quit himſelf, nor depart, unleſs we give him leave; and ſince God is detained by our prayers, and we may keep him as long as we pleaſe, and that he will not go away, till we leave ſpeaking to him; he that will diſmiſs him, till he hath his bleſſing, knowes not the value of his benediction, or underſtands not the energy, and power of a perſevering prayer. And to this purpoſe *Chriſt ſpeaks a Parable, that men ought alwayes to pray, and not to faint*; [*praying without ceaſing*,] S. *Paul* calls it, that is, with continual addreſſes, frequent interpellations, never ceaſing renewing the requeſt, till I obtain my deſire. For it is not enough to recommend our deſires to GOD with one hearty prayer, and then forget to ask him any more; but ſo long as our needs continue, ſo long in all times, and upon all occaſions to renew and repeat our deſires; and this is *praying continually*; juſt as the widow did to the unjuſt judge, ſhe never left going to him, ſhe troubled him every day with her clamorous ſuit; ſo muſt we *pray alwayes*, that is, every day, and many times every day, according to our occaſions and neceſſities, or our devotion and zeal, or as we are determined by the cuſtomes and laws of a Church; Never giving over through wearineſs or diſtruſt; often renewing our deſires by a continuall ſucceſſion of devotions, returning at certain and determinate periods. For Gods bleſſings, though they come infallibly, yet not always ſpeedily, ſaving only that it is a bleſſing to be delayed, that we may encreaſe our deſire, and renew our prayers, and do acts of confidence and patience, and aſcertain and encreaſe the bleſſing when it comes. For we do not more deſire to be bleſſed, then God does to hear us importunate for bleſſing, and he weighs every ſigh, and bottles up every tear, and records every prayer, and looks through the cloud with delight to ſee us upon our knees, and when he ſees his time, his light breaks through it, and ſhines upon us. Only we muſt not make our accounts for GOD, according to the courſe of the Sun, but the meaſures of eternity. He meaſures us by our needs, and we muſt not meaſure him by our impatience. *God is not ſlack as ſome men count ſlackneſs*, ſaith the Apoſtle, and we finde it ſo, when we have waited long. All the elapſed time is no part of the tediouſneſs; the trouble of it is paſſed with it ſelf: and for the future, we know not how little it may be; for ought we know we are already entred into the cloud, that brings the bleſſing. However pray, till it comes; for we ſhall never miſs to receive our deſire, if it be holy, or innocent, and ſafe; or elſe we are ſure of a great reward of our prayers.

τῇ προσευχῇ προσκαρτερεῖτε. Rom. 12. 12. *Quod olim erat Levitarum & Sacerdotum proprium.*

Luke 18. 1. χρὴ ἀδιαλείπτως ἐυχεσθαι τὸν ἀεὶ τὸ θεῖον δεησόμενον. Proclus ad Timæum.

20. And in this ſo determined, there is no danger of blaſphemy or vain repetitions: For thoſe repetitions are vain, which repeat the words, not the devotion, which renew the expreſſion and not the deſire; and he that may pray the ſame prayer to morrow which he ſaid to day, may pray the ſame at night, which he ſaid in the morning, and the ſame at noon, which he ſaid at night, and ſo in all the hours of prayer, and in all the opportunities of devotion. Chriſt in his agony *went thrice and ſaid the ſame words*, but he had intervals for repetition; and his need and his devotion preſſed him forward; and when ever our needs do ſo, it is all one, if we ſay the ſame words, or others, ſo we expreſs our deſire, and tell our needs, and beg the remedy. In the ſame office and the ſame hour of prayer to repeat the ſame things often hath but few excuſes to make it reaſonable, and fewer to make it pious; But to think, that the prayer is better for ſuch repetition is the fault, which the holy JESUS condemned in the Gentiles, who in their hymns would ſay a name over a hundred times. But in this we have no rule to determine us in numbers and proportion, but right reaſon. GOD loves not any words the more for being ſaid often; and thoſe repetitions, which are unreaſonable in prudent eſtimation, cannot in any account be eſteemed pious. But where a reaſonable cauſe allows the repetition, the ſame cauſe, that makes it reaſonable, makes it alſo proper for devotion. He that ſpeaks his needs, and expreſſes nothing but his fervour and greatneſs of deſire, cannot be vain or long in his prayers; He that ſpeaks impertinently, that is, unreaſonably and without deſires, is long though he ſpeak but two ſyllables; He that thinks for ſpeaking much to be heard the ſooner, thinks God is delighted in the labour of the lips; but when reaſon is the guide, and piety is the rule, and neceſſity is the meaſure, and deſire gives the proportion, let the prayer be very long, he that ſhall blame it for its length muſt proclaim his diſreliſh both of reaſon and religion, his deſpite of neceſſity, and contempt of zeal.

Obe jam deſine Deos uxor gratulando obtundere
Tuam eſſe inventam gnatam: niſi illos tuo ex ingenio judicas,
Ut nil credas intelligere niſi idē dictū eſt centies.
Ter. Heaut.

Λαλεῖν ἄειστος, ἀδυναστώτατος λέγειν.
Τερμίεσσι δ' τοῦδι τὸν Ὅμηρον λάβῃ
Οὗτος γὰρ ἡμῶν μυειάδας ἐπῶν γράφει,
Ἀλλ' ὃ δὲς Ὅμηρον εἶχεν μακρόν. Philem.
Χωρεῖς τό, τ' ἐκεῖν πολλά, κ τὰ κάδεια.
Sophocl. Oedip. 2.

21. As a part and inſtance of our importunity in prayer it is uſually reckoned and adviſed, that in caſes of great, ſudden and violent need we corroborate our prayers with a vow of doing ſomething holy and religious in an uncommanded inſtance, ſomething to which God had not formerly bound our duty, though fairly invited our will; or elſe if we chuſe a duty, in which we were obliged, then to vow the doing of it in a more excellent manner, with a greater inclination of the will, with a more fervent repetition of the act, with ſome more noble circumſtance, with a fuller aſſent of the underſtanding, or elſe adding a new promiſe to our old duty, to make it become more neceſſary to us, and to ſecure our duty. In this caſe, as it requires great prudence and caution in the ſuſception, leſt what we piouſly intend, obtain a preſent bleſſing, and lay a laſting ſnare; ſo if it be prudent in the manner, holy

In re trepidâ Tullus Hoſtilius duodecim vovit Salios, Fanâque Pallori & Pavori. Livius.
Ego me majore religione quàm quiſq; fuit ullius voti obſtrictum puto. Cicer. ad Atticum.
Solebant autem & vota fieri gratitudinis indicia,
Voveram dulces epulas & album
Libero caprum, prope dè funeratus
Arboris ictu. Horat. l. 2. od. 8.
Non eſt meum — ad miſeras preces
Decurrere & votis paciſci,
Ne Cypria, Tyriaq; merces,
Addant avaro divitias mari. Id.
Et læta quidem in præſens omnia: Sed benignitati Deorum gratiam referendam, ne ritus ſacrorum inter ambigua culti, per proſpera obliterarentur. Tacit. l. 11. Ann.

holy in the matter, useful in the consequence, and safe in all the circumstances of the person, it is an endearing us, and our prayer to God by the encrease of duty and charity, and therefore a more probable way of making our prayers gracious, and acceptable. And the religion of vowes was not only hallowed by the example of *Jacob* at *Bethel*, of *Hannah* praying for a child, and God hearing her, of *David* vowing a Temple to God; and made regular and safe by the rules and cautions in *Moses* law; but left by our blessed Saviour in the same constitution he found it, he having innovated nothing in the matter of vows, and it was practised accordingly in the instance of Saint *Paul* at *Cenchrea*, of *Ananias* and *Saphira*, who vowed their possessions to the use of the Church; and of the widows in the apostolical age, who therefore vowed to remain in the state of widowhood, because concerning them, who married after the entry into religion, S. *Paul* sayes, *they have broken their first faith*; and such were they of whom our blessed Saviour affirms, *that so make themselves Eunuchs for the kingdome of heaven*, that is, such who promise to GOD a life of chastity. And concerning *the success* of prayer, so seconded with a prudent and religious vow, besides * the instances of Scripture we have the perpetual experience and witness of all Christendome, and in particular, our Saxon Kings have been remarked for this part of importunity in their own Chronicles. [b] *Oswi* got a victory with unlikely forces against *Penda* the *Dane* after his earnest prayer, and an appendant vow; And *Ceadwalla* obtained of GOD power to recover the Isle of Wight from the hands of Infidels after he had prayed, and promised to return the fourth part of it to be imployed in the proper services of GOD, and of religion. This can have no objection, or suspicion in it among wise and disabused persons; for it can be nothing but an encreasing and a renewed act of duty, or devotion, or zeal, or charity, and the importunity of prayer acted in a more vital and real expression.

Ananias & Saphira ideo condemnati, quia post votum abstulerunt quasi sua. S. Hieron. ep. 8. ad Demet.

Quid enim est, fidem primam irritam fecerunt? voverunt & non reddiderunt. S. Austin.

In vita æterna est quædam egregia gloria non omnibus in æternum victuris sed quibusdam ibi triumphanda, cui consequenda parum est liberatum esse à peccatis, nisi aliquid liberatori voveatur, quod non sit criminis non vovisse, sed vovisse ac reddidisse sit laudis. Idem de S. Virgin. c. 14.

* Eccles. 5. v. 4, 5. Psal. 132. 1, 2. Deut. 23. 21. Act. 18. 18.

[b] *Oswi vovit filiam in servitutem religionis & vitam cœlibem, simulque duodecim possessiones ad construendas aedes sacras.*

— — *Reddare victimas*
Ædémque votivam memento,
Nos humilem feriemus agnum. Hor. l. 2. od. 17.

22. First, All else that is to be considered concerning prayer is extrinsecal, and accidental to it; prayer is *publick*, or *private*; in the communion or society of Saints, or in our Closets; these prayers have lesse temptation to vanity, the other have more advantages of charity, example, fervour, and energy. In publick offices we avoid singularity, in the private we avoid hypocrisie: those are of more edification, these of greater retiredness, and silence of spirit: those serve the needs of all the world in the first intention, and our own by consequence; these serve our own needs first, and the publick only by a secondary intention: these have more pleasure, they more duty: these are the best instruments of repentance, where our confessions may be more particular, and our shame lesse scandalous; the other the better for Eucharist and instruction, for edification of the Church, and glorification of GOD.

23. Secondly, The poſture of our bodies in prayer had as great variety, as the ceremonies and civilities of ſeveral nations came to. The Jews moſt commonly prayed ſtanding: ſo did the Phariſees, and the Publican in the Temple. So did the Primitive Chriſtians in all their greater feſtivals, and intervals of Jubilee; in their penances they kneeled. The Monkes in *Caſſian*, ſate, when they ſang the Pſalter. And in every countrey, whatſoever by the cuſtome of the Nation was a ſymbol of reverence, and humility, of ſilence and attention, of gravity and modeſty, that poſture they tranſlated to their prayers. But in all nations bowing the head, that is, a laying down our glory at the feet of GOD, was the manner of worſhippers; and this was alwayes the more humble, and the lower, as their devotion was higher; and was very often expreſſed by proſtration, or lying flat upon the ground; and this all nations did, and all religions. Our deportment ought to be grave, decent, humble, apt for adoration, apt to edifie, and when we addreſs our ſelves to prayer, not inſtantly leap into the office as the Judges of the Areopage into their ſentence, *without Preface or preparatory affections*; but conſidering in what preſence we ſpeak, and to what purpoſes, let us ballance our fervour with reverential fear: and when we have done, not riſe from the ground, as if we vaulted, or were glad we had done; but as we begin with deſires of aſſiſtance, ſo end with deſires of pardon and acceptance, concluding your longer offices with a ſhorter mental prayer of more private reflection, and reference, deſigning to mend what we have done amiſs, or to give thanks and proceed if we did well, and according to our powers.

Nehem. 9. 5. Mark 11. 25. Luke 18. 11.
Adoraturi ſedeant, dixit Numa Pompilius apud Plutarch. id eſt. ſint ſedato animo, & κατὰ θεῶν σχολυνόντως dictum proverbialiter ad eundem ſenſum. Vide S. Aug. l. 3. c. 5. de cura pro mortuis.
Depoſitiſque ſuis ornamentis pretioſis,
Simplicis & tenuis fruitur velamine veſtis,
Inter ſacratos noſtris venerabilis hymnos
Intrans nudatis templi ſacra limina plantis
Et prono ſacram vultu proſtratus ad aram
Corpus frigorea ſociavit nobile terra.
S. Roſweid. de Hen. Imper. de Othon. ἄνευ σχολιμὸν καὶ πάθων.

24. Thirdly, In private prayers it is permitted to every man to ſpeak his prayers, or only to think them, which is a ſpeaking to God: vocal or mental prayer is all one to GOD, but in order to us they have their ſeveral advantages; The ſacrifice of the heart, and the calves of the lips make up a holocauſt to God; but words are the arreſt of the deſires, and keep the ſpirit fixt, and in leſs permiſſions to wander from fancy to fancy; and mental prayer is apt to make the greater fervour, if it wander not: our office is more determined by words; but we then actually think of God, when our ſpirits only ſpeak. Mental prayer, when our ſpirits wander, is like a Watch ſtanding ſtill, becauſe the ſpring is down; wind it up again, and it goes on regularly: but in vocal prayer, if the words run on, and the ſpirit wanders, the clock ſtrikes falſe, the hand points not to the right hour, becauſe ſomething is in diſorder: and the ſtriking is nothing but noiſe. In mental prayer we confeſs Gods omniſcience; in vocal prayer we call the Angels to witneſs. In the firſt our ſpirits rejoyce in God; in the ſecond the Angels rejoyce in us. Mental prayer is the beſt remedy againſt lightneſs, and indifferency of affections, but vocal prayer is the apteſt inſtrument of communion. That is more Angelical, but yet fitteſt for the ſtate of ſeparation, and glory; this is but humane, but it is apter for our preſent conſtitution. They have their diſtinct proprieties, and may be uſed according to ſeveral accidents, occaſions, or diſpoſitions.

The

The PRAYER.

O Holy, and Eternal GOD, who haſt commanded us to pray unto thee in all our neceſſities, and to give thanks unto thee for all our inſtances of joy and bleſſing, and to adore thee in all thy attributes, and communications, thy own glories, and thy eternal mercies; give unto me thy ſervant the ſpirit of prayer and ſupplication, that I may underſtand what is good for me, that I may deſire regularly, and chooſe the beſt things; that I may conform to thy will, and ſubmit to thy diſpoſing, relinquiſhing my own affections, and imperfect choice. Sanctify my heart and ſpirit, that I may ſanctify thy name, and that I may be gracious and accepted in thine eyes; give me the humility and obedience of a ſervant, that I may alſo have the hope and confidence of a ſon, making humble and confident addreſſes to the throne of grace, that in all my neceſſities I may come to thee for aids, and may truſt in thee for a gracious anſwer, and may receive ſatisfaction, and ſupply.

II.

Give me a ſober, diligent and recollected ſpirit in my prayers, neither choaked with cares nor ſcattered by levity, nor diſcompoſed by paſſion, nor eſtranged from thee by inadvertency, but fixed faſt to thee by the indiſſolvable bands of a great love, and a pregnant devotion: *And let the beams of thy holy Spirit deſcending from above enlighten, and enkindle it with great fervours and holy importunity, and unwearied induſtry, that I may ſerve thee; and obtain thy bleſſing by the aſſiduity and zeal of perpetual religious offices. Let my prayers come before thy preſence, and the lifting up of my hands be a daily ſacrifice, and let the fires of zeal not goe out by night or day; but unite my prayers to the interceſſion of thy holy JESUS, and to a communion of thoſe offices, which Angels and beatified ſouls doe pay before the throne of the Lamb, and at the celeſtial altar; that my prayers being hallowed by the merits of CHRIST, and being preſented in the phial of the Saints, may aſcend thither, where thy glory dwells, and from whence mercy, and eternal benediction deſcends upon the Church.*

III.

LORD change my ſins into penitential ſorrow, my ſorrow to petition, my petition to Euchariſt, that my prayers may be conſummate in the adorations of eternity, and the glorious participation of the end of our hopes and prayers, the fulneſs of never failing charity, and fruition of thee, O Holy and Eternal GOD, Bleſſed Trinity, and myſterious Unity, to whom all honour, and worſhip, and thanks, and confeſſion, and glory, be aſcribed for ever and ever. Amen.

DISCOURSE XIII.

Of the third additional Precept of CHRIST.

Of the manner of FASTING.

1. FAsting, being directed in order to other ends, as for mortifying the body, taking away that fuel which miniſters to the flame of luſt, or elſe relating to what is paſt, when it becomes an inſtrument of repentance, and a part of that revenge, which S. *Paul* affirms to be the effect of godly ſorrow, is to take its eſtimate for value, and its rules for practice by analogy and proportion to thoſe ends, to which it does cooperate. Faſting before the holy Sacrament is a cuſtome of the Chriſtian Church, and deriv'd to us from great antiquity; and the uſe of it is, that we might expreſs honour to the myſterie by ſuffering nothing to enter into our mouths before the ſymbols; Faſting to this purpoſe is not an act of mortification, but of reverence and venerable eſteem of the inſtruments of religion, and ſo is to be underſtood. And thus alſo, not to eat or drink before we have ſaid our morning devotions, is eſteemed to be a religious decency, and preference of prayer and GODS honour before our temporal ſatisfaction, a ſymbolical atteſtation that we eſteem the words of Gods mouth more then our neceſſary food. It is like the zeal of *Abrahams* ſervant, who would not eat, nor drink, till he had done his errand: and in purſuance of this act of religion, by the tradition of their Fathers it grew to be a cuſtome of the Jewiſh nation; that they ſhould not eat bread upon their ſolemn feſtivals before the ſixth hour, that they mght firſt celebrate the rites of their religious ſolemnities, before they gave ſatisfaction to the leſſer deſires of nature. And therefore it was a reaſonable ſatisfaction of the objection made by the aſſembly againſt the inſpired Apoſtles in Pentecoſt; *theſe are not drunk as ye ſuppoſe, ſeeing it is but the third hour of the day*: meaning that the day being feſtival, they knew it was not lawful for any of the nation to break their faſt before the ſixt hour; for elſe they might eaſily have been drunk by the third hour, if they had taken their mornings drink in a freer proportion. And true it is, that religion ſnatches even at little things, and as it teaches us to obſerve all the great Commandements, and ſignifications of duty, ſo it is not willing to pretermit any thing, which although by its greatneſs it cannot of it ſelf be conſiderable, yet by its ſmallneſs it may become a teſtimony of the greatneſs of the affection, which would not omit the leaſt minutes of love and duty. And therefore when the Jewes were ſcandalized at the Diſciples of our LORD for rubbing the ears of corn on the Sabbath day, they walking through the fields early in the morning, they intended their reproof not for breaking the reſt of the day, but the

¶ *Per univerſum orbem nos iſte obſervatur, ut in honorem tanti Sacramenti in os Chriſtiani prius Dominicum corpus intraret quàm cæteri cibi.* S. Aug. ep. 18.

Plebs autem non aſſentiebat horum orationibus, & proculdubio exorta fuiſſet ſeditio, niſi concionem ſolviſſet ſexta hora ſuperveniens, quæ noſtris ad prandium vocare ſolet ſabbatis. Joſeph. in vita ſua.

the solemnity; for eating before the publick devotions were finished, CHRIST excused it by the necessity and charity of the act; they were hungred, and therefore having so great need, they might lawfully do it: meaning, that such particles and circumstances of religion are not to be neglected, unless where greater cause of charity, or necessity does supervene.

2. But when fasting is in order to greater, and more concerning purposes, it puts on more religion, and becomes a duty, according as it is necessary, or highly conducing to such ends, to the promoting of which we are bound to contribute all our skill and faculties. Fasting is principally operative to mortification of carnal appetites, to which feasting and full tables do minister aptness and power and inclinations. *When I fed them to the full, then they committed adultery, and assembled by troops in the Harlots houses.* Jer. 5. 7. And if we observe all our own vanities, we shall finde upon every sudden joy, or a prosperous accident, or an opulent fortune, or a pampered body, and highly spirited and inflamed, we are apt to rashnes, levities, inconsiderate expressions, scorn, and pride, idleness, wantonness, curiosity, niceness, and impatience. But fasting is one of those afflictions, which reduces our body to want, our spirits to soberness, our condition to sufferance, our desires to abstinence and customes of denial, and so by taking off the inundations of sensuality leaves the enemies within, in a condition of being easier subdued. Fasting directly advances towards chastity, and by consequence and indirect powers to patience, and humility, and indifferency. But then it is not the fast of a day, that can do this, it is not an act, but *a state of fasting*, that operates to mortification. A perpetual temperance, and frequent abstinence may abate such proportions of strength and nutriment, as to procure a body mortified and lessened in desires. And thus S. *Paul* kept his body under, using severities to it for the taming its rebellions and distemperatures. And S. *Jerom* reports of S. *Hilarion*, that when he had fasted much and used course diet, and found his lust too strong for such austerities, he resolv'd to encrease it to the degree of Mastery, lessening his diet, and encreasing his hardship, till he should rather think of food then wantonnesse. And many times the fastings of some men are ineffectual, because they promise themselves cure too soon, or make too gentle applications, or put less proportions into their antidots. I have read of a maiden, that seeing a young man much transported with her love, and that he ceased not to importune her with all the violent pursuits that passion could suggest, told him she had made a vow to fast forty dayes with bread and water, of which she must discharge her selfe before she could think of corresponding to any other desire; and desired of him a testimony of his love, that he also would be a party in the same vow. The young man undertook it, that he might give probation of his love, but because he had been used to a delicate and nice kind of life, in twenty dayes he was so weakned, that he thought more of death then love, and so got a cure for his intemperance, and was wittily cousened into remedy. But S. *Hieromes* counsel in this Question is most reasonable, not allowing violent, and long fasts, and then returns to an ordinary course; for these are

Ἐν τῇ γαστρὶ τῆς πολλῆς ἕξεως οὐκ ἔστι πονηρὸν ἢ χρήσιμον ἰχθύς. Athæus apud Athenæum.

Extraordinarios motus in corpore claudit jejun. S. Cyp.

Jejunia enim nos contra peccata faciunt fortiores, concupiscentias vincunt, tentationes repellunt, superbiam inclinant, iram mitigant, & omnes bona voluntatis affectus ad maturitatem totius virtutis enutriunt. S. Leo. serm. 4. de jejun.

Saginantur pugiles qui xerophagiis invalescunt. Tertull. de jejun. S. Hieron in vita S. Hilarion.

Parcus cibus & ventet semper esuriens triduana jejunia superant. S. Hieron. ep. 8. ad Demetriad.

are too great changes of diet to conſiſt with health, and too ſudden and tranſient to obtain a permanent and natural effect; but *a belly always hungry*, and a table never full, a meal little and neceſſary, no extravagancies, no freer repaſt, this is *a ſtate of faſting* which will be found to be of beſt avail to ſuppreſs pungent luſts, and rebellious deſires. And it were well to help this exerciſe with the aſſiſtances of ſuch auſterities, which teach patience, and ingenerate a paſſive fortitude, and accuſtome us to a deſpite of pleaſures, and which are conſiſtent with our health. For if faſting be left to do the work alone, it may chance either to ſpoyl the body, or not to ſpoile the luſt. Hard lodging, uneaſie garments, laborious poſtures of prayer, journyes on foot, ſufferance of cold, paring away the uſe of ordinary ſolaces, denying every pleaſant appetite, rejecting the moſt pleaſant morſels; theſe are in the rank of *bodily exerciſes*, which though (as S. *Paul* ſayes) of themſelves *they profit little*, yet they accuſtome us to acts of ſelf-denial in exteriour inſtances, and are not uſeleſs to the deſignes of mortifying carnal and ſenſual luſts. They have *a proportion of wiſdome* with theſe cautions, *viz. in will-worſhip*, that is, in voluntary ſuſception, when they are not impoſed as * neceſſary religion: *in humility*, that is, without contempt of others, that uſe them not: *in neglecting of the body*, that is, when they are done for diſcipline and mortification, that the fleſh by ſuch handlings and rough uſages become leſs ſatisfied and more deſpiſed.

a Coloſſ. 2. 23. Λόγον μὲν σοφίας * Ἐν τῇ ἐθελοθρησκείᾳ, καὶ ταπεινοφροσύνῃ, καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός. Can. Apoſt. 50

3. As faſting hath reſpect to the future, ſo alſo to the preſent; And ſo it operates in giving aſſiſtance to prayer. There is a kind of Devil, that is not *to be ejected but by prayer and faſting*, that is, prayer elevated and made intenſe by a defecate, and pure ſpirit, not loaden with the burden of meat and vapours. S. b *Baſil* affirms, that there are certain Angels deputed by God to miniſter, and to deſcribe all ſuch in every Church, who mortifie themſelves by faſting; as if paleneſs, and a meagre viſage were that mark in the forehead, which the Angel obſerved, when he ſigned the Saints in *Jeruſalem* to eſcape the Judgment; Prayer is the wings of the ſoul, and faſting is the wings of prayer. *Tertullian* calls it *the nouriſhment of prayer*. But this is a Diſcourſe of Chriſtian Philoſophy, and he that chooſes to do any act of ſpirit, or underſtanding, or attention after a full meal, will then perceive that abſtinence had been the better diſpoſition to any intellectual, and ſpiritual action. And therefore the Church of GOD ever joyned faſting to their more ſolemn offices of prayer. The Apoſtles *faſted and prayed*, when they laid hands, and invocated the holy Ghoſt upon *Saul* and *Barnabas*. And theſe alſo, when they had *prayed with faſting, ordained Elders in the Churches of Lyſtra and Iconium*. And the Vigils of every Holy day tells us, that the devotion of the Feſtival is promoted by the faſt of the Vigils.

b Serm. 5. de jejun.

Jejunium animæ noſtræ alimentum, leves ei pennas producens. S. Bern. Serm. in vigil. S. Andreæ.

* Ἀκεῖθεν ἀθόρυβα ἰωάννου, καὶ πεφορυμένα τῷ ψυχῷ ἀναπτερώσατε λέγει S. Chryſoſt.

Jejuniis preces alere, lachrymari, & mugire noctes diesq; ad Dominum. Tertull.

Acts 13. 1, 2. Acts 14. 23.

Μέθοδος χωρὶς νηστείας ἀργή, S. Baſil.

But when faſting relates *to what is paſt*, it becomes an inſtrument of repentance, it is a punitive, and an afflictive action, an effect of godly ſorrow, a teſtimony of contrition, *a judging of our ſelves*, and *chaſtening* our bodies, *that we be not judged of the LORD*. The faſt of the *Ninevites*, and the Faſt the Prophet *Joel* calls for, and the Diſcipline of the Jews in the rites of expiation proclaim this uſefulneſs of faſting in order to repentance,

Joel 2. 15. Levit. 23. 29. Iſa. 22. 12.

repentance. And indeed it were a ſtrange repentance, that had no ſorrow in it, and a ſtranger ſorrow, that had had no affliction; but it were the ſtrangeſt ſcene of affliction in the world, when the ſad and afflicted perſon ſhall eat freely, and delight himſelf, and to the banquets of a full table ſerve up the chalice of tears and ſorrow, and no bread of affliction. Certainly he that makes much of himſelf, hath no great indignation againſt the ſinner, when himſelf is the man. And it is but a gentle revenge, and an eaſie judgement, when the ſad ſinner ſhall do penance in good meals, and expiate his ſin with ſenſual ſatisfaction. So that faſting relates to religion in all variety and difference of time, it is an antidote againſt the poyſon of ſenſual temptations, an advantage to prayer, and an inſtrument of extinguiſhing the guilt and the affections of ſin by judging our ſelves, and repreſenting in a Judicatory of our own, even our ſelves being Judges, that ſin deſerves condemnation, and the ſinner merits a high calamity. Which excellencies I repeat in the words of *Baruch* the ſcribe, he that was Amanuenſis to the Prophet *Jeremy*, *The ſoul that is greatly vexed, which goeth ſtooping and feeble, and the eyes that fail, and the hungry ſoul will give thee praiſe and righteouſneſs O Lord.*

Οὐ σπίον, ἐ πότον ἔξεσι φεσσιγγκέδαι. Philo. *Pœnitentia de ipſo quoq; habitu ac victu mandat, ſacco et cineri incubare, corpus ſordibus obſcurare, animum mœroribus dejicere, atque illa quæ peccavit triſti traſlatione mutare.* Tertul. de pœnit. c. 9.

Παχεῖα χαρδὶη λεπτὸν ἐ πίκλει νοῦν. Baruch 2. 18.

Lautè edere & meraciùs bibere ruſticitatis erat apud vet: unde ὀπσαυλίζειν, & ὀρνιχίν ἄμυξις apud Callimachum: Et in proverbium abiit, ἡ πλησμονὴ τῶν βαρβάρων. Et apud Theophraſtum, λειτῶς φαγεῖν, ἐ ζωρότερον πιεῖν ruſticorum eſſe notatur. mel. ἀγροικίας.

5. But now as faſting hath divers ends, ſo alſo it hath divers laws. If faſting be intended as an inſtrument of Prayer, it is ſufficient, that it be of that quality and degree, that the ſpirit be clear, and the head undiſturbed: an ordinary act of faſt, an abſtinence from a meal, or a deferring it, or a leſſening it when it comes, and the ſame abſtinence repeated according to the ſolemnity, and intendment of the offices. And this is evident in reaſon, and the former inſtances, and the practiſe of the Church diſſolving ſome of her faſts, which were in order only to prayer, by noon, and as ſoon as the great and firſt ſolemnity of the day is over. But if faſting be intended as a punitive act, and an inſtrument of repentance, it muſt be greater. St. *Paul* at his converſion continued three dayes without eating or drinking; It muſt have in it ſo much affliction, as to expreſs the indignation, and to condemn the ſin, and to judge the perſon. And although the meaſure of this cannot be exactly determined, yet the general proportion is certain; for a greater ſin there muſt be a greater ſorrow, and a greater ſorrow muſt be atteſted with a greater penalty. And *Ezra* declares his purpoſe thus, *I proclaimed a faſt, that we might afflict our ſelves before GOD.* Now this is no further required, nor is it in this ſenſe further uſeful, but that it be a trouble to the body, an act of judging and ſeverity, and this is to be judged by proportion to the ſorrow and indignation, as the ſorrow is to the crime. But this affliction needs not to leave any remanent effect upon the body; but ſuch tranſient ſorrow which is conſequent to abſtinence of certain times deſigned for the ſolemnity, is ſufficient as to this purpoſe. Onely it is to be renewed often, as our repentance muſt be habitual, and laſting; but it may be commuted with other actions of ſeverity and diſcipline according to the Cuſtomes of a Church, or the capacity of the perſons, or the opportunity of circumſtances. But if the faſting be intended for mortification, then it is fit to be more ſevere, and medicinal by continuance, and quantity, and quality. To repentance, *total abſtinences* without interruption, that

Ezra 1. 21. *vide* Dan. 10. 12. Pſa 35. 15. Levit. 16. 29, 30, 31. Iſa. 58. 3.

that is, during the ſolemnity, ſhort and ſharp are moſt apt, but towards the mortifying a luſt thoſe ſharp and ſhort faſts are not reaſonable; but a *diet of faſting*, and habitual ſubſtraction of nutriment from the body, a long and laſting auſterity, encreaſing in degrees, but not violent in any. And in this ſort of faſting we muſt be highly careful, we do not violate a duty, by fondneſs of an inſtrument, and becauſe we intend faſting, as a help to mortifie the luſt, let it not deſtroy the body, or retard the ſpirit, or violate our health, or impede us in any part of our neceſſary duty. As we muſt be careful, that our faſt be reaſonable, ſerious and apt to the end of our deſignes, ſo we muſt be curious, that by helping one duty uncertainly, it do not certainly deſtroy another. Let us do it like honeſt perſons and juſt, without artifices and hypocriſie; but let us alſo do it like wiſe perſons, that it be neither in it ſelf unreaſonable, nor by accident become criminal.

9. In the purſuance of this Diſcipline of Faſting, the Doctors of the Church and guides of ſouls have not unuſefully preſcribed other annexes and circumſtances; as that all the other acts of deportment be ſymbolical to our faſting. If we faſt *for mortification*, let us entertain nothing of temptation or ſemblance to invite a luſt; no ſenſual delight, no freer entertainments of our body to countenance or corroborate a paſſion. If we faſt, *that we may pray the better*, let us remove all ſecular thoughts for that time; for it is vain to alleviate our ſpirits of the burden of meat and drink, and to depreſs them with the loads of care. If *for repentance* we faſt, let us be moſt curious, that we do nothing contrary to the deſigne of repentance, knowing that a ſinne is more contrary to repentance, then faſting is to ſin; and it is the greateſt ſtupidity in the world to do that thing, which I am now mourning for, and for which I do judgment upon my ſelfe. And let all our actions alſo purſue the ſame deſign, helping one inſtrument with another, and being ſo zealous for the grace, that we take in all the aids we can to ſecure the duty. For to faſt from fleſh, and to eat delicate fiſh; not to eat meat, but to drink rich wines freely; to be ſenſual in the objects of our other appetites, and reſtrained only in one; to have no dinner, and that day to run on hunting, or to play at cards, are not handſome inſtances of ſorrow, or devotion, or ſelf-denyal. It is beſt to accompany our faſting with the retirements of religion, and the enlargements of charity, giving to others what we deny to our ſelves. Theſe are proper actions, and although not in every inſtance neceſſary to be done at the ſame time (for a man may give his almes in other circumſtances, and not amiſſe) yet as they are very convenient, and proper to be joyned in that ſociety: ſo to doe any thing contrary to religion or to charity, to juſtice or to piety, to the deſign of the perſon or the deſign of the ſolemnity, is to make that become a ſin, which of it ſelfe was no virtue: but was capable of being hallowed, by the end and the manner of its execution.

7. This Diſcourſe hath hitherto related to private faſts, or elſe to faſts indefinitely. For what rules ſoever every man is bound to obſerve in private for faſting piouſly, the ſame rules the Governours of a Church are to intend in their publick preſcriptions. And when once authority hath intervened, and proclaimed a Faſt, there is no new duty incumbent upon

upon the private, but that we obey the circumſtances, letting them to chooſe the time, and the end for us; and though we muſt prevaricate neither, yet we may improve both, we muſt not go leſſe, but we may enlarge, and when faſting is commanded only for repentance, we may alſo uſe it to prayers, and to mortification. And we muſt be curious, that we do not obey the letter of the preſcription, and violate the intention, but obſerve all that care in publick faſts, which we do in private: knowing that our private ends are included in the publick, as our perſons are in the communion of Saints, and our hopes in the common inheritance of ſons: and ſee that we doe not faſt in order to a purpoſe, and yet uſe it ſo, as that it ſhall be to no purpoſe. Whoſoever ſo faſts as that it be not effectual in ſome degree towards the end, or ſo faſts that it be accounted of it ſelf a duty, and an act of religion without order to its proper end, makes his act vain, becauſe it is *unreaſonable*, or vain, becauſe it is *ſuperſtitious*.

The PRAYER.

O Holy and Eternal JESU, *who didſt for our ſake faſt forty dayes, and forty nights, and haſt left to us thy example, and thy prediction, that in the dayes of thy abſence from us, we thy ſervants and children of thy Bridechamber ſhould faſt: teach us to doe this act of diſcipline ſo, that it may become an act of religion. Let us never be like* Eſau, *valuing a diſh of meat above a bleſſing, but let us deny our appetites of meat and drink, and accuſtome our ſelves to the yoak, and ſubſtract the fuel of our luſts, and the incentives of all our unworthy deſires, that our bodies being free from the intemperances of nutriment, and our ſpirits from the load and preſſure of appetite, we may have no deſires but of thee, that our outward man daily decaying by the violence of time, and mortified by the abatements of its too free and unneceſſary ſupport, it may by degrees reſign to the intire dominion of the ſoul, and may paſſe from vanity to piety; from weakneſſe to ghoſtly ſtrength: from darkneſſe and mixtures of impurity to great tranſparences and clarity in the ſociety of a beatified ſoul, reigning with thee in the glories of eternity, O holy and eternal* JESU, Amen.

DIS-

DISCOURSE XIV.

Of the Miracles which JESUS *wrought for confirmation of his Doctrine, during the whole time of his preaching.*

1. WHen JESUS had ended his Sermon on the Mount, he deſcended into the valleys to conſign his doctrine by the power of Miracles, and the excellency of a rare example; that he might not lay a yoke upon us, which himſelf alſo would not bear. But as he became *the author*, ſo alſo *the finiſher of our faith*; what he deſigned in propoſition, he repreſented in his own practiſe, and by theſe acts made a new Sermon, teaching all Prelates, and ſpiritual perſons to deſcend from their eminency of contemplation, and the authority and buſineſs of their diſcourſes, to apply themſelves to doe more material, and corporal mercies to afflicted perſons, and to preach by example, as well as by their homilies. For he that teaches others well, and practiſes contrary, is like a fair candleſtick bearing a goodly and bright taper, which ſends forth light to all the houſe, but round about it ſelf there is a ſhadow, and circumſtant darkneſs. The Prelate ſhould be *the light* conſuming and ſpending it ſelf to enlighten others, ſcattering his rayes round about from the angles of contemplation, and from the corners of practiſe, but himſelf alwayes tending upwards, till at laſt he expires into the element of love, and celeſtial fruition.

Nec monſtravit tantum, ſed etiam præceſſit, ne quis difficultatis gratia iter virtutis horreret. Lactant.

Ἀπαγγέλης ἁσμεν τὸ νυθήσεν σοφοί,
Αὐτοὶ δ' ἁμαρτάνοντες ἢ γινώσκομεν.
Menand.

Ennodius *in vita* Epiphanii, *Pingebat actibus ſuis paginam quam legiſſet, et quod liber docuerat vita ſignabat.*

2. But the Miracles, which JESUS did, were next to infinite; and every circumſtance of action, that paſſed from him, as it was intended for mercy, ſo alſo for Doctrine, and the impotent or diſeaſed perſons were not more cured then we inſtructed. But becauſe there was nothing in the actions, but what was a purſuance of the doctrines delivered in his Sermons, in the Sermon we muſt look after our duty, and look upon his practiſe as a verification of his doctrine, and inſtrumental alſo to other purpoſes. Therefore in general if we conſider his miracles, we ſhall ſee that he did deſign them to be a compendium of faith and charity. For he choſe to inſtance his miracles in actions of mercy, that all his powers might eſpecially determine upon bounty and charity, and yet his acts of charity were ſo miraculous, that they became an argument of the Divinity of his perſon, and doctrine. Once he turned water into wine, which was a mutation by a ſupernaturall power in a natural ſuſcipient, where a perſon was not the ſubject, but an Element, and yet this was done to reſcue the poor bridegroom from affront and trouble, and to do honour to the holy rite of marriage; All the reſt (unleſs we except his walking upon the waters) during his natural life, were actions of relief and mercy

Act. 10.38.

mercy according to the deſigne of GOD, manifeſting his power moſt chiefly in ſhewing mercy.

3. The great deſigne of miracles was to prove his miſſion from GOD, to convince the world of ſin, to demonſtrate his power of forgiving ſins, to indear his precepts, and that his Diſciples *might believe in him, and that believing they might have life through his name.* For he, to whom GOD by doing miracles gave teſtimony from heaven, muſt needs be ſent from GOD, and he who had received power to reſtore nature and to create new organs, and to extract from incapacities, and from privations to reduce habits, was Lord of nature, and therefore of all the world. And this could not but create great confidences in his Diſciples, that himſelfe would verifie thoſe great promiſes, upon which he eſtabliſhed his Law. But that the argument of miracles might be infallible, and not to be reproved, we may obſerve its eminency by divers circumſtances of probability heightned up to the degree of moral demonſtration. Joh. 20. 31. 10. 38. 5. 36.

4. Firſt, The holy JESUS *did miracles, which no man* (before him, or at that time) *ever did.* *Moſes* ſmote the rock, and water guſhed out, but he could not turn that water into wine; *Moſes* cured no diſeaſes by the Empire of his will, or the word of his mouth, but JESUS *healed all infirmities.* *Eliſha* raiſed a dead child to life, but JESUS raiſed one, who had been dead four dayes, and buried and corrupted. *Elias*, and *Samuel*, and all the Prophets, and the ſucceſſion of the High Prieſts in both the Temples, put all together, never did ſo many or ſo great miracles, as JESUS did. He cured leprous perſons by his touch, he reſtored ſight to the blind, who were ſuch not by any intervening accident hindring the act of the organ, but by nature, *who were born blind*, and whoſe eyes had not any natural poſſibility to receive ſight, who could never ſee without creating of new eyes for them, or ſome integral part co-operating to viſion, and therefore the miracle was wholly an effect of a Divine power, for nature did not at all cooperate; or that I may uſe the elegant expreſſion of *Dante*, it was ſuch John 15. 14.

——à cui natura
Non ſcaldò ferro mai, ne battè ancude.

for which Nature never did heat the iron, nor beat the anvill; he made crooked limmes become ſtraight, and the lame to walk, and habitual diſeaſes and inveterate, of 18 years continuance (and once of 38) did diſappear at his ſpeaking, like darkneſs at the preſence of the Sun; he caſt out Devils, who by the majeſty of his perſon were forced to confeſs and worſhip him, and yet by his humility and reſtraints were commanded ſilence, or to go whither he pleaſed, and without his leave all the powers of hell were as infirm and impotent, as a withered member, and were not able to ſtirre. He raiſed three dead perſons to life, he fed thouſands of people with two ſmall fiſhes, and five little barly cakes; and as a conſummation of all power, and all miracles, he foretold and verified it that himſelf would riſe from the dead after three dayes ſepulture. But when himſelf had told them, [he did miracles, which no man elſe ever did] they were not able to reprove his ſaying with one ſingle inſtance; but the poor blind man found him out one inſtance to verify his aſſertion: *It was yet never heard, that any man opened the eyes of one that was born blind.*

5. Secondly, The ſcene of his preaching and miracles was *Judæa*, which was the pale of the Church, and Gods incloſed portion, *of whom were the Oracles and the Fathers, and of whom, as concerning the fleſh, Chriſt was to come*, and to whom he was promiſed. Now ſince theſe miracles were for verification of his being the Chriſt, the promiſed Meſſias, they were then to be eſteemed a convincing argument, when all things elſe concurring, as the prediction of the Prophets, the ſynchroniſmes and the capacity of his perſon, he brought miracles to atteſt himſelf to be the perſon ſo declared and ſignified; God would not ſuffer his people to be abuſed by miracles, nor from heaven would ſpeak ſo loud in teſtimony of any thing contrary to his own will and purpoſes. They to whom he gave the oracles, and the law, and the predictions of the Meſſias, and declared before-hand, that at the coming of the Meſſias, *the blind ſhould ſee, the lame ſhould walk, and the deaf ſhould hear, the lepers ſhould be cleanſed, and to the poor the Goſpel ſhould be preached*, could not expect a greater conviction for acceptation of a perſon, then when that happened, which God himſelf by his Prophets had conſigned as his future teſtimony; and if there could have been deception in this, it muſt needs have been inculpable in the deceived perſon, to whoſe error a Divine Prophecy had been both nurſe and parent. So that taking the miracles Jeſus did *in that conjunction of circumſtances*, done to that people, to whom all their oracles were tranſmitted by miraculous verifications, miracles ſo many, ſo great, ſo accidentally, and yet ſo regularly, to all comers and neceſſitous perſons that prayed it, after ſuch predictions and cleareſt prophecies, and theſe prophecies owned by himſelf, and ſent by way of ſymbol, and myſterious anſwer to *John* the Baptiſt, to whom he deſcribed his office by recounting his miracles in the words of the prediction, there cannot be any fallibility, or weakneſs pretended to this inſtrument of probation applyed in ſuch circumſtances, to ſuch a people, who being dear to GOD would be preſerved from invincible deceptions, and being commanded by him to expect the Meſſias in ſuch an equipage of power and demonſtration of miracles, were therefore not deceived, nor could they, becauſe they were bound to accept it.

Iſai 35.4,5.

6. Thirdly, So that now we muſt not look upon theſe miracles, as an argument primarily intended to convince the Gentiles, but the Jewes. It was a high probability to them alſo, and ſo it was deſigned alſo in a ſecondary intention. But it could not be an argument to them ſo certain, becauſe it was deſtitute of two great ſupporters. For they neither believed the Prophets foretelling the Meſſias to be ſuch, nor yet ſaw the miracles done; So that they had no teſtimony of GOD beforehand, and were to rely upon humane teſtimony for the matter of fact; which becauſe it was fallible, could not infer a neceſſary concluſion alone, and of it ſelfe; but it put on degrees of perſwaſion, as the teſtimony had degrees of certainty or univerſality; that they alſo, *which ſee not and yet have believed*, might *be bleſſed*. And therefore CHRIST ſent his Apoſtles to convert the Gentiles, and ſupplied in their caſe, what in his own could not be applicable, or ſo concerning them. For he ſent them to do miracles in the ſight of the nations, that they might not doubt the matter of fact, and prepared them alſo with a prophecy, foretelling that they ſhould do the ſame, and greater miracles then he did; they had greater prejudi-

ces

ces to conteſt againſt, and more unequal diſtance from belief; and aptneſs to credit ſuch things; therefore it was neceſſary, that the Apoſtles ſhould do greater miracles to remove the greater mountains of objection; And they did ſo, and by doing it in purſuance and teſtimony of the ends of Chriſt and Chriſtianity, verified the fame and celebrity of their Maſters miracles, and repreſented to all the world his power, and his veracity, and his Divinity.

7. Fourthly, For when the holy JESUS appeared upon the ſtage of Paleſtine, all things were quiet and at reſt for prodigy and wonder; nay, *John* the Baptiſt, who by his excellent ſanctity and auſterities had got great reputation to his perſon and doctrines, yet did no miracle; and no man elſe did any, ſave ſome few Exorciſts among the Jews, cured ſome Demoniacks, and diſtracted people. So that in this ſilence a Prophet appearing with ſignes and wonders had nothing to leſſen the arguments, no oppoſite of like power, or appearances of a contradictory deſign. And therefore it perſwaded infinitely, and was certainly operative upon all perſons, whoſe intereſt and love of the world did not deſtroy the piety of their wills, and put their underſtanding into fetters. And *Nicodemus* Doctor of the Law being convinced, ſaid; *We know, that thou art a Doctor ſent from GOD, for no man can do thoſe things which thou doeſt, unleſs GOD be with him.* But when the Divel ſaw what great affections, and confidences theſe miracles of Chriſt had produced in all perſons, he too late ſtrives to leſſen the argument, by playing an after-game; and weakly endeavours to abuſe vitious perſons (whoſe love to their ſenſual pleaſures was of power to make them take any thing for argument to retain them) by ſuch low, few, inconſiderable, uncertain, and ſuſpicious inſtances, that it grew to be the greateſt confirmation, and extrinſecal argument in behalf of religion, that either friend or foe upon his own induſtry could have repreſented. Such as were the making an image ſpeak, or fetching fire from the clouds, and that the images of *Diana Cyndias* and *Veſta* among the *Iaſiæans* would admit no rain to wet them, or cloud to darken them, and that the bodies of them, who entred into the Temple of *Jupiter* in *Arcadia*, would caſt no ſhadow; which things *Polybius* himſelf, one of their own ſuperſtition, laughs at as impoſturous, and ſayes they were no way to be excuſed, unleſs the pious purpoſe of the inventors did take off from the malice of the lye. But the miracles of JESUS were confeſſed, and wondred at by *Joſephus*, were publiſhed to all the world by his own Diſciples, who never were accuſed, much leſs convicted of forgery, and they were acknowledged by [a] *Celſus* and [b] *Iulian*, the greateſt enemies of CHRIST.

John 3. 2.

Lib. 16. hiſtor.

[a] Ἐνομίσθη αὐτὸν εἶναι υἱὸν Θεοῦ ἐπὶ γῆς ἀνθρώπους ἰάσεις καὶ πηλὸς ἐπιθεράπευσις; *Dixit* Celſus *apud* Origen. [b] Εἰ μήτε ὅτε τὸν χῶλον, καὶ τυφλὸς ἰάσατο, καὶ δαιμονιῶντας ἐφορκίζειν, ἢ μαγίσσων ἔργων εἶναι φῆσι. *verba* Juliani *apud* Cyril. l. 6.

But further yet, themſelves gave it out, that one *Caius* was cured of his blindneſs by *Æſculapius*, and ſo was *Valerius Aper*; and at *Alexandria Veſpaſian* cured a man of the gout by treading upon his toes, and a blind man with ſpittle. And when *Hadrian* the Emperour was ſick of a fever, and would have killed himſelf, it is ſaid, two blind perſons were cured by touching him, whereof one of them told him, that he alſo ſhould recover: But although *Veſpaſian* by the help of *Apollonius Tyaneus*, who was his familiar, who alſo had the Devil to be his, might do any thing within the pow-

Spartianus *in* Adriano; *qui addit Marium Maximum dixiſſe hæc facta fuiſſe per ſimulationem.*

er of nature, or by permiſſion might do much more, yet beſides that this was of an uncertain, and leſs credible report, if it had been true; yet it was infinitely ſhort of what CHRIST did, and was a weak, ſilly imitation, and uſurping of the argument, which had already prevailed upon the perſwaſions of men beyond all poſſibility of confutation. And for that of *Hadrian*, to have reported it, is enough to make it ridiculous, and it had been a ſtrange power to have cured two blind perſons, & yet be ſo diſable to help himſelfe, as to attempt to kill himſelfe by reaſon of anguiſh, impatience and deſpair.

9. Fifthly, When the Jews and Phariſees believed not Chriſt for his miracles, and yet perpetually called for a ſign, he refuſed to give them a ſign, which might be leſs then their prejudice, or the perſwaſions of their intereſt; but gave them one, which alone is greater then all the miracles which ever were done, or ſaid to be done by any Antichriſt, or the enemies of the Religion, put all together: a miracle which could have no ſuſpicion of impoſture, a miracle without inſtance, or precedent, or imitation; and that is, JESUS lying in the grave three dayes, and three nights, and then riſing again and appearing to many, and converſing for forty dayes together, giving probation of his riſing, of the verity of his body, making a glorious promiſe, which at Pentecoſt was verified, and ſpeaking ſuch things, which became precepts and parts of the Law for ever after.

10. Sixthly, I adde two things more to this conſideration. Firſt, that the Apoſtles did ſuch miracles, which were infinitely greater then the pretenſions of any adverſary, and imitable by all the powers of man or darkneſs. They raiſed the dead, they cured all diſeaſes by their very ſhadow paſſing by, and by the touch of garments; they converted nations, they foretold future events, they themſelves ſpake with tongues, and they gave the H. Ghoſt by impoſition of hands, which inabled others to ſpeak languages which immediately before they underſtood not, and to cure diſeaſes, and to eject Devils. Now ſuppoſing miracles to be done by Gentile Philoſophers and Magicians after, yet when they fall ſhort of theſe in power, and yet teach a contrary doctrine, it is a demonſtration, that it is a leſſer power, and therefore the doctrine not of divine authority and ſanction. And it is remarkable, that among all the Gentiles none ever reaſonably pretended to a power of caſting out Devils. For the Devils could not get ſo much by it, as things then ſtood: And beſides, in whoſe name ſhould they do it, who worſhipped none but Divels and falſe gods? which is too violent preſumption, that the Devil was the Architect in all ſuch buildings. And when the ſeven ſons of *Sceva*, who was a Jew (amongſt whom it was ſometimes granted to cure Demoniacks) offered to exerciſe a poſſeſſed perſon, the Devil would by no means endure it, but beat them for their pains. And yet becauſe it might have been for his purpoſe to have enervated the reputation of Saint *Pauls*, and by a voluntary ceſſion equalled Saint *Pauls* enemies to him; either the Devill could not go out but at the command of a Chriſtian; or elſe to have gone out would have been a diſſervice and ruine to his kingdome; either of which declares, that the power of caſting out Devils is a teſtimony of GOD, and a probation of the Divinity of a Doctrine, and a proper argument of Chriſtianity.

11. Seventhly,

11. Seventhly, But beſides this I conſider, that the holy JESUS having firſt poſſeſſed upon juſt title all the reaſonableneſs of humane underſtanding by his demonſtration of a miraculous power, in his infinite wiſdome knew, that the Devil would attempt to gain a party by the ſame inſtrument, and therefore ſo ordered it, that the miracles which ſhould be done or pretended to by the Devil, or any of the enemies of the Croſſe of CHRIST ſhould be a confirmation of Chriſtianity, not do it diſſervice; for he foretold, that *Antichriſt*, and other enemies *ſhould come in prodigies, and lying wonders and ſignes.* Concerning which although it may be diſputed, whether they were truly miracles, or meer deceptions and magical pretences, yet becauſe they were ſuch which the people could not diſcern from miracles really ſuch, therefore it is all one, and in this conſideration are to be ſuppoſed ſuch; but certainly he that could foretell ſuch a future contingency, or ſuch a ſecret of predeſtination, was able alſo to know from what principle it came; and we have the ſame reaſon to believe, that Antichriſt ſhall do miracles to evil purpoſes, as that he ſhall do any at all; He that foretold us of the man, foretold us alſo of the impoſture, and commanded us not to truſt him. And it had been more likely for Antichriſt to prevail upon Chriſtians by doing no miracles, then by doing any: For if he had done none, he might have eſcaped without diſcovery; but by doing miracles, as he verified the wiſdome and preſcience of JESUS, ſo he declared to all the Church, that he was the enemy of their Lord, and therefore leſſe likely to deceive: for which reaſon it is ſaid, that *he ſhall deceive if it were poſſible, the very elect*; that is, therefore not poſſible, becauſe by what he inſinuates himſelf to others, is by the elect, the Church and choſen of GOD, underſtood to be his ſign and mark of diſcovery and a warning. And therefore as the Propheſies of JESUS were an infinite verification of his miracles, ſo alſo this Propheſie of CHRIST concerning Antichriſt diſgraces the reputation and faith of the miracles he ſhall act: The old Prophets foretold of the Meſſias, and of his miracles of power and mercy, to prepare for his reception and entertainment; CHRIST alone and his Apoſtles from him foretold of Antichriſt, and that he ſhould come in all miracles of deception and lying, that is, with true or falſe miracles to perſwade a lye, and this was to prejudice his being accepted, according to the Law of *Moſes*; ſo that as all that ſpake of CHRIST, bade us believe him for the miracles, ſo all that foretold of Antichriſt, bade us disbelieve him the rather for his; and the reaſon of both is the ſame, becauſe the mighty and *ſure* word of Propheſie (as Saint *Peter* calls it) being the greateſt teſtimony in the world of a Divine principle, gives authority, or reprobates with the ſame power. They who are the predeſtinate of GOD, and they that are the *præſciti* the foreknown and marked people, muſt needs ſtand or fall to the Divine ſentence; and ſuch muſt this be acknowledged; for no enemy of the Croſſe, not the Devill himſelfe, ever foretold ſuch a contingency, or ſo rare, ſo perſonall, ſo voluntary, ſo unnaturall an event, as this of the great Antichriſt. Deut. 13.1,2, 3.

12. And thus the holy JESUS having ſhewed forth the treaſures of his Fathers wiſdome in revelations and holy precepts, and upon the ſtock of his Fathers greatneſs having diſpended, and demonſtrated great power in miracles, and theſe being inſtanced in acts of mercy, he mingled the glories of heaven to tranſmit them to earth, to raiſe us up to the participations of heaven; he was pleaſed by healing the bodies of infirm perſons to invite their ſpirits to his Diſcipline, and by his power to convey healing, and by that mercy to lead us into the treaſures of revelation, that both bodies and ſouls, our wills and underſtandings, by Divine inſtruments might be brought to Divine perfections in the participations of a Divine nature. It was a miraculous mercy, that GOD ſhould look upon us in our bloud, and a miraculous condeſcenſion that his Son ſhould take our nature, and even this favour we could not believe without many miracles; and ſo contrary was our condition to all poſſibilities of happineſſe, that if ſalvation had not marched to us all the way in miracle, we had periſhed in the ruines of a ſad eternity. And now it would be but reaſonable, that ſince GOD for our ſakes hath reſcinded ſo many lawes of natural eſtabliſhment, we alſo for his, and for our own, would be content to do violence to thoſe natural inclinations, which are alſo criminal, when they derive into action. Every man living in the ſtate of grace is a perpetual miracle, and his paſſions are made reaſonable as his reaſon is turned to faith, and his ſoul to ſpirit, and his body to a temple, and earth to heaven; and leſſe then this will not diſpoſe us to ſuch glories, which being the portion of Saints and Angels, and the neareſt communications with GOD, are infinitely above what we ſee, or hear, or underſtand.

The PRAYER.

O Eternal JESU, who didſt receive great power, that by it thou mighteſt convey thy Fathers mercies to us impotent and wretched people, give me grace to believe that heavenly doctrine, which thou didſt ratifie with arguments from above, that I may fully aſſent to all thoſe myſterious truths, which integrate that doctrine and diſcipline, in which the obligations of my duty, and the hopes of my felicity are depoſited. And to all thoſe glorious verifications of thy goodneſſe and thy power, adde alſo this miracle, that I who am ſtained with leproſie of ſin may be cleanſed, my eyes may be opened, that I may ſee the wondrous things of thy Law; and raiſe thou me up from the death of ſinne to the life of righteouſneſſe, that I may for ever walk in the land of the living, abhorring the works of death and darkneſs; that as I am by thy miraculous mercy partaker of the firſt, ſo alſo I may be accounted worthy of the ſecond reſurrection; and as by Faith, Hope, Charity, and obedience I receive the fruit of thy miracles in this life, ſo in the other I may partake of thy glories, which is a mercy above all miracles. LORD, if thou wilt, thou

canſt

canſt make me clean. LORD, I believe, help mine unbelief, and grant, that no indiſpoſition or incapacity of mine may hinder the wonderfull operations of thy grace; but let it be the firſt miracle to turn my water into wine, my barrenneſſe into fruitfulneſſe, my averſations from thee into unions and intimate adhæſions to thy infinity, which is the fountain of mercy and power. Grant this for thy mercies ſake, and for the honour of thoſe glorious attributes, in which thou haſt revealed thy ſelfe and thy Fathers excellencies to the world, O holy and eternal JESU. Amen.

The End of the ſecond Part.

ΑΓΙΟΣ ΙΣΧΥΡΟΣ.

THE

HISTORY

OF THE

LIFE and DEATH

OF THE

HOLY JESUS.

BEGINNING

At the ſecond year of his Preaching untill his Aſcenſion.

WITH

CONSIDERATIONS and DISCOURSES

upon the ſeverall parts of the Story;

And PRAYERS fitted to the ſeveral Myſteries.

The Third Part.

Seneca apud Lactant. lib. 6. c. 17.

Hic eſt ille homo, qui ſive toto corpore tormenta patienda ſunt, ſive flamma ore recipienda eſt, ſive extendenda per patibulum manus, non quærit quid patiatur, ſed quàm bene.



LONDON,

Printed by R. *Norton*, for *Richard Royſton*, 1657.

TO THE

RIGHT HONOVRABLE

and Virtuous Lady, the Lady

FRANCES

Counteſſe of CARBERY.

MADAM,

SInce the Divine providence hath been pleaſed to bind up the great breaches of my little fortune by your charity and Nobleneſs of a religious tenderneſs, I account it an excellent circumſtance and handſomneſs of condition, that I have the fortune of S. Athanaſius *to have my perſecution relieved and comforted by an Honourable and excellent Lady; and I have nothing to return for this honour done to me, but to do as the poor paralyticks and infirm people in the Goſpel did when our bleſſed Saviour cured them, they went and told it to all the Countrey, and made the voicinage full of the report, as themſelves were of health and joy. And although I know the modeſty of your perſon and religion had rather doe favours then own them, yet give me leave to draw aſide the curtain and retirement of your charity; for I had rather your virtue ſhould bluſh, then my unthankfulneſſe make me aſhamed.* Madam, *I intended by this addreſs not only to return you ſpirituals for your temporals, but to make your noble uſages of me and mine, to become like your other charities, productive of advantages to the ſtanders by. For although the beams of the Sun reflected from a marble, return not home to the body and fountain of light, yet they that walk below feel the benefit of a doubled*

doubled heat: ſo whatever reflections or returns of your favours I can make, although they fall ſhort of what your worth does moſt reaſonably challenge, and can proceed but towards you with forward deſires and diſtant approaches, yet I am deſirous to believe that thoſe who walk between us may receive aſſiſtances from this entercourſe, and the following papers may be Auxiliary to the enkindling of their piety, as to the confirming and eſtabliſhing yours. For although the great prudence of your moſt noble Lord, and the modeſties of your own temperate and ſweeter diſpoſitions become the great endearments of virtue to you, yet becauſe it is neceſſary that you make Religion the buſineſs of your life, I thought it not an impertinent application, to expreſs my thankfulneſs to your Honour by that which may beſt become my duty and my gratitude, becauſe it may do you the greateſt ſervice. Madam, I muſt Beg your pardon, that I have opened the ſanctuary of your retired virtues; but I was obliged to publiſh the endearments and favours of your Noble Lord and your ſelf towards me and my relatives: For as your hands are ſo claſp'd that one ring is the ligature of of them both, ſo I have found emanations from that conjuncture of hands with a conſent ſo forward and apt, that nothing can ſatisfie for my obligations but by being in the greateſt eminency of thankfulneſs and humility of perſon,

MADAM,

Your Honours moſt obliged
and moſt humble Servant,
JER. TAYLOR.

TO THE

RIGHT HONOVRABLE

and Virtuous Lady, the Lady

ALICE

Counteſſe of CARBERY.

MADAM,

BY the Divine providence, which diſpoſes all things wiſely, and charitably, you are in the affections of your nobleſt Lord, ſucceſſor to a very dear and moſt excellent perſon, and deſigned to fill up thoſe offices of piety to her dear pledges, which the haſt which God made to glorifie and ſecure her, would not permit her to finiſh. I have much adoe to refrain from telling great ſtories of her wiſdome, piety, judgment, ſweetneſs, and religion: But that it would renew the wound, and make our ſins bleed afreſh at the memory of that dear Saint: and we hope, that much of the ſtorme of the divine anger is over, becauſe he hath repaired the breach by ſending you to go on upon her account, and to give countenance and eſtabliſhment to all thoſe graces, which were warranted and derived from her example. Madam, the Nobleneſs of your family, your education, and your excellent principles, your fair diſpoſitions, and affable comportment, have not only made all your ſervants confident of your worthineſs and great vertues, but have diſpoſed you ſo highly and neceſſarily towards an active, and a zealous religion, that we expect it ſhould grow to the height of a great example: that you may draw others after you, as the eye follows the light in all the angles, of its retirement,

or open stages of its publication. In order to this I have chosen your Honour into a new relation, and have endeared you to this instrument of piety, that if you will please to do it countenance, and imploy it in your counsels and pious offices, it may minister to your appetites of Religion: which as they are already fair and prosperous, so they may swell up to a vastness, large enough to entertain all the secrets and pleasures of religion; that so you may add to the blessings and prosperities, which already dwell in that family where you are now fixed, new title to more, upon the stock of all those promises which have secured and entailed felicities upon such persons, who have no vanities, but very many virtues. Madam, I could not do you any service but by doing my self this honour, to adorn my book with this fairest title and inscription of your name: you may observe, *but* cannot blame *my ambition; so long as it is instanced in a religious service, and means nothing but this, that I may signifie how much I honour that person, who is designed to bring new blessings to that family which is so honourable in it self, and for so many reasons dear to me. Madam, upon that account, besides the stock of your own worthiness, I am*

Your Honours most humble
and obedient Servant,
JER. TAYLOR.

SECT. XIII.

Of the ſecond year of the preaching of JESUS.

1. WHEN the Firſt year of JESUS, the year of peace, and undiſturbed preaching was expired, there was a Feaſt of the Jews, and JESUS went up to *Jeruſalem*. Iren. l. 2. c. 10. This Feaſt was the ſecond Paſſeover he kept after he began to preach: not the Feaſt of *Pentecoſt* or *Tabernacles*, both which were paſſed before JESUS came laſt from *Judea*; whither when he was now come, he findes an impotent perſon lying at the pool of *Bethesda*, waiting till the Angel ſhould move the waters, after which whoſoever firſt ſtepped in was cured of his infirmity. The poor man had waited thirty eight yeats, and ſtill was prevented by ſome other of the Hoſpital, that needed a Phyſician. But JESUS ſeeing him, had pity on him, cured him, and bid him take up his bed and walk. This cure hapned to be wrought upon the ſabbath, for which the Jews were ſo moved with indignation, that they thought to ſlay him: And their anger was enraged by his *calling himſelf the Son of GOD*, and making himſelf *equal with GOD*.

2. Upon occaſion of this offence, which they ſnatched at, before it John 5.
"was miniſtred, JESUS diſcourſes upon his miſſion, and derivation
"of his authority from the Father, of the union between them, and the
"excellent communications of power, participation of dignity, delega-
"tion of judicature, reciprocations and reflections of honour from the
"Father to the Son, and back again to the Father. He preaches of life
"and ſalvation to them that believe in him, prophecies of the reſurrecti-
"on of the dead by the efficacy of the voice of the Son of GOD,
"ſpeaks of the day of judgment, the differing conditions after, of ſalva-
"tion and damnation reſpectively; confirms his words and miſſion by
"the teſtimony of *John* the Baptiſt, of *Moſes* and the other Scriptures,
and of GOD himſelf; And ſtill the ſcandal riſes higher; for *in the* Suidas v.
ſecond ſabbath after the firſt, that is, in the firſt day of unleavened bread, δευτεροπρωτον.
which happened the next day after the weekly ſabbath, the Diſciples of JESUS pull ripe ears of corn, rub them in their hands, and eat them to ſatisfie their hunger; For which he offered ſatisfaction to their ſcruples, convincing them, that works of neceſſity are to be permitted even to the breach of a poſitive temporary conſtitution, and that works of mercy are the beſt ſerving of GOD upon any day whatſoever, or any part of the day that is vacant to other offices, and proper for a religious feſtival.

3. But when neither reaſon, nor religion would give them ſatisfaction, but that they went about to kill him; he withdrew himſelf from *Jeruſalem*, and returned to *Galilee*; whither the Scribes and Phariſees followed him, obſerving his actions, and whether or no, he would proſecute

secute that, which they called, profanation of their sabbath, by doing acts of mercy upon that day; He still did so. For entring into one of the Synagogues of *Galilee* upon the Sabbath JESUS saw a man, (whom S. *Hierom* reports to have been a Mason) coming to *Tyre*, and complaining that his hand was withered, and desiring help of him, that he might again be restored to the use of his hands, lest he should be compelled with misery and shame to beg his bread. JESUS restored his hand as whole as the other in the midst of all those spies and enemies. Upon which act being confirmed in their malice, the Pharisees went forth, and joyned with the *Herodians* (a sect of people who said *Herod* was the *Messias*, because by the decree of the *Roman* Senate when the Scepter departed from *Judah*, * he was declared King) and both together took counsell, how they might kill him.

Evangel. Naz. quod S. Hieron. ex Hebr. in Graecum transtulit. (ἐλέγχει Ἡμοῦ μου πήδηκας τὸ δ' ἡμῶν λημᾶς Σῶσόν μου βασιλεῦ μουσικὸν ἡμίτηγον.

* *Sic Tertullianus, Epiphanius, Chrysostomus & Theophylactus, et Hieron. dialog. adverss. Lucif. uno ore affirmant.*

4. JESUS therefore departed again into the sea coast, and his companies encreased as his fame, for he was now followed by new multitudes from *Galilee*, from *Judea*, from *Jerusalem*, from *Idumea*, from beyond *Jordan*, from about *Tyre* and *Sidon*; who hearing the report of his miraculous power to cure all diseases by the word of his mouth, or the touch of his hand, or the handling his garment, came with their ambulatory hospital of sick, and their possessed, and they pressed on him, but to touch him, and were all immediately cured. The Divels confessing publickly, that he was the Son of GOD, till they were upon all such occasions restrained, and compelled to silence.

5. But now JESUS having commanded a ship to be in readiness against any inconvenience or troublesome pressures of the multitude, *went up into a mountain to pray, and continued in prayer all night*, intending to make the first ordination of Apostles; which the next day he did, choosing out of the number of his Disciples these [a] twelve to be Apostles; *Simon Peter*, and *Andrew*, *James*, and *John* the sons of thunder, *Philip*, and *Bartholomew*, *Matthew*, and *Thomas*, *James* the son of *Alphæus*, and *Simon* the Zelot, *Judas* the brother of *James*, and *Judas Iscariot*. With these descending from the mountain to the plain he repeated the same Sermon, or much of it, which he had before preached in the first beginning of his Propheſyings, that he might publish his Gospel to these new Auditors, and also more particularly inform his Apostles in the doctrine of the kingdome; for now because he saw *Israel* scattered like sheep having no Shepherd, he did purpose to send these twelve abroad to preach repentance and the approximation of the kingdome; and therefore first instructed them in the mysterious parts of his holy Doctrine, and gave them also particular instructions together with their temporary commission for that journey.

[a] *Sic et Apostolici semper duodenus honoris Fulget apex, numero menses imitatus et horas, Omnibus ut rebus semper tibi militet annus.* Sedul.

6. "For JESUS sent them out by two and two, giving them power "over unclean spirits, and to heal all manner of sickness and diseases, tel- "ling them they were *the light*, and *the eyes* and *the salt of the world*, so inti- "mating their duties of diligence, holiness, and incorruption; giving "them in charge to preach the Gospel, to dispense their power and mi- "racles freely, as they had received it, to anoint sick persons with oile, not "to enter into any *Samaritan* town, but to go rather to the lost sheep of the

"the houſe of *Iſrael*, to provide *no viaticum* for their journeys, but to "put themſelves upon the religion and piety of their Proſelytes: he arms "them againſt perſecutions, gives them leave to fly the ſtorm from city "to city, promiſes them the aſſiſtances of his Spirit, encourages them "by his own example of long ſufferance, and by inſtances of Divine pro- "vidence expreſſed even to creatures of ſmalleſt value, and by promiſe "of great rewards to the confident confeſſion of his name; and furniſhes "them with ſome propoſitions, which are like ſo many bills of exchange, "upon the truſt of which they might take up neceſſaries, promiſing great "retributions not only to them, who quit any thing of value for the ſake "of JESUS, but to th. m that offer a cup of water to a thirſty Diſciple; "and with theſe inſtructions they departed to preach in the cities.

7. And JESUS returning to Capernaum received the addreſſe of a faithful Centurion of the Legion called the Iron legion (which uſually quartered in Judæa) in behalf of his ſervant, whom he loved, and who was grievouſly afflicted with the palſie, and healed him as a reward and honour to his faith. And from thence going to the city Naim he raiſed to life the only ſon of a widow whom the mourners followed in the ſtreet, bearing the corps ſadly to his funeral. Upon the fame of theſe and divers other miracles *John* the Baptiſt who was ſtill in priſon (for he was not put to death till the later end of this year) ſent two of his Diſciples to him by divine providence, or elſe by *Johns* deſignation to miniſter occaſion of his greater publication, enquiring if he was the Meſſias. To whom JESUS returned no anſwer, but a Demonſtration taken from the nature of the thing, and the glory of the miracles, ſaying, Return to *John* and tell him, what ye ſee; for *the deaf hear, the blinde ſee, the lame walke, the dead are raiſed, and the lepers are cleanſed, and to the poor the Goſpel is preached*; which were the Characteriſtick notes of the Meſſias according to the predictions of the holy Prophets. Dio hiſt. Rom. lib. 55. Iſa. 35. 5, 6.

8. When *Johns* Diſciples were gone with this anſwer, JESUS began to ſpeak concerning *John*, of the auſterity and holineſs of his perſon, "the greatneſs of his function, the Divinity of his commiſſion, ſaying, "that he was *greater then a Prophet, a burning, and ſhining light, the Elias, "that was to come*, and the conſummation, or ending of the old Prophets; "Adding withall, that the perverſeneſs of that age was moſt notorious "in the entertainment of himſelf and the Baptiſt: For neither could the "Baptiſt, who came neither eating nor drinking, (that by his auſterity "and mortified deportment he might invade the judgment and affections "of the people) nor JESUS, who came both eating and drinking, "(that by a moderate and an affable life framed to the complyance, and "common uſe of men he might ſweetly inſinuate into the affections of "the multitude) could obtain belief amongſt them. They could object "againſt every thing, but nothing could pleaſe them. But *wiſdome*, "and righteouſneſs had a theatre in its own family, and *is juſtified of all "her children*; Then he proceeds to a more applyed reprehenſion of *Ca- "pernaum* and *Chorazin* and *Bethſaida* for being pertinacious in their ſins "and infidelity, in defiance and reproof of all the mighty works, which "had been wrought in them; But theſe things were not revealed to all "diſpoſitions; the wiſe and the mighty of the world were not ſubjects

« prepared for the ſimplicity and ſofter impreſſes of the Goſpel, and the « down-right ſeverity of its ſanctions. And therefore JESUS glorifi- « ed GOD for the magnifying of his mercy, in that theſe things which « were hid from the great ones were revealed to babes; and concludes « this Sermon with an invitation of all wearied and diſconſolate perſons, « loaded with ſin and miſery, to come to him, promiſing *eaſe to their* « *burdens*, and *refreſhments to their wearineſs*, and to exchange their heavy « preſſures into an eaſie yoke, and a light burden.

9. When JESUS had ended this Sermon, one of the Phariſees named *Simon* invited him to eat with him, into whoſe houſe, when he was entred, a certain woman that was a ſinner, abiding there in the city heard of it, her name was *Mary*: ſhe had been married to a noble perſonage a native in the Town and Caſtle of *Magdal*, from whence ſhe had her name of *Magdalen*, though ſhe her ſelf was born in *Bethany*; a widow ſhe was, and prompted by her wealth, liberty and youth to an intemperate life, and too free entertainments. She came to JESUS into the Phariſees houſe; not (as did the ſtaring multitude) to glut her eyes with the ſight of a miraculous and glorious perſon; nor (as did the *Centurion*, or the *Syrophœnician*, or the ruler of the Synagogue) for cure of her ſickneſs, or in behalf of her friend, or childe, or ſervant, but (the only example of ſo coming) ſhe came in remorſe and regret for her ſins, ſhe came to JESUS to lay her burden at his feet, and to preſent him with a broken heart, and a weeping eye, and great affection, and a box of Nard Piſtick ſalutary and precious. For ſhe came trembling, and fell down before him, weeping bitterly for her ſins, powring out a flood great enough to waſh the feet of the bleſſed JESUS, and wiping them with the hairs of her head; after which ſhe brake the box and anointed his feet with ointment; which expreſſion was ſo great an extaſie of love, ſorrow, and adoration, that to anoint the feet even of the greateſt Monarch was long unknown, and in all the pomps and greatneſſes of the Roman prodigality it was not uſed till *Otho* taught it to *Nero*; in whoſe inſtance it was by *Pliny* reckoned for a prodigy of unneceſſary profuſion, and in it ſelf without the circumſtance of ſo free a diſpenſation, it was a preſent for a Prince, and an Alabaſter box of Nard Piſtick was ſent as a preſent from *Cambyſes* to the King of *Ethiopia*.

——purgata receſſit
Per genitum; propriſque lavans in gurgite fletus
Munda ſuis lacrymis redit et deterſa capillis.
Sedul. l. 3.

Plin. natur. hiſt. lib. 13. c. 3. *vide* Athenæ. Deipnoſoph. l. 12. c. 30. Herodotus in Thalia.

10. When *Simon* obſerved this ſinner ſo buſie in the expreſſes of her religion and veneration to JESUS, he thought with himſelf that this was no Prophet, that did not know her to be a ſinner, or no juſt perſon that would ſuffer her to touch him. For although the Jews religion did permit harlots of their own nation to live, and enjoy the priviledges of the nation, ſave that their oblations were refuſed: yet the Phariſees who pretended to a greater degree of ſanctity then others, would not admit them to civil uſages, or the benefits of ordinary ſociety; and thought religion it ſelfe, and the honour of a Prophet was concerned in the intereſts of the ſame ſupercilioufneſs, and therefore *Simon* made an objection within himſelf; which JESUS knowing (for he underſtood his thoughts as well as his words) made her Apology and his own in a civil queſtion expreſſed in a Parable of two Debtors, to whom a greater

and

and a leſs debt reſpectively was forgiven; both of them concluding, that they would love their merciful Creditor in proportion to his mercy and donative; and this was the caſe of *Mary Magdalen*, to whom becauſe much was forgiven ſhe loved much, and expreſſed it in characters ſo large, that the Phariſee might read his own incivilities, and inhoſpitable entertainment of the Maſter, when it ſtood confronted with the magnificency of *Mary Magdalens* penance and charity.

11. When JESUS had dined he was preſented with the ſad ſight of a poor Demoniack poſſeſſed with a blind and a dumb Devil, in whoſe behalf his friends intreated JESUS, that he would caſt the Devil out; which he did immediately, and the blind man ſaw, and the dumb ſpake, ſo much to the amazement of the people, that they ran in ſo prodigious companies after him, and ſo ſcandalized the Phariſees, who thought that by means of this Prophet their reputation would be leſſened, and their ſchools empty, that firſt a rumour was ſcattered up and down from an uncertain principle, but communicated with tumult and apparent noiſes, that JESUS was beſide himſelf. Upon which rumour his friends and kindred came together to ſee, and to make proviſions accordingly, and the holy Virgin-mother came her ſelf, but without any apprehenſions of any ſuch horrid accident. The words and things ſhe had from the beginning laid up in her heart, would furniſh her with principles excluſive of all apparitions of ſuch fancies; but ſhe came to ſee what that perſecution was, which under that colour it was likely the Phariſees might commence.

12. When the Mother of JESUS, and his kindred came, they found him in a houſe, encircled with people, full of wonder and admiration: And there the holy Virgin-mother might hear part of her own Prophecy verified, that the generations of the earth ſhould call her bleſſed: For a woman worſhipping JESUS, cryed out, *Bleſſed is the womb that bare thee, and the paps that gave thee ſuck.* To this JESUS replyed, not denying her to be highly bleſſed, who had received the honour of being the Mother of the *Meſſias*, but advancing the dignities of ſpiritual excellencies far above this greateſt temporal honour in the world, *Yea rather bleſſed are they, that hear the word of GOD, and do it.* For in reſpect of the iſſues of ſpirituall perfections and their proportionable benedictions, all immunities and temporall honours are empty and hollow bleſſings; and all relations of kindred diſband and empty themſelves into the greater chanels, and floods of divinity.

13. For when JESUS being in the houſe, they told him his Mother and his Brethren ſtaid for him without, he told them thoſe relations were leſs then the tyes of duty and religion; for thoſe dear names of Mother and Brethren, which are hallowed by the lawes of GOD, and the endearments of nature, are made far more ſacred, when a ſpiritual cognation does ſupervene, when the relations are ſubjected in perſons religious, and holy: but if they be abſtract and ſeparate, the conjunction of perſons in ſpiritual bands, in the ſame faith, and the ſame hope, and the union of them in the ſame myſtical head, is an adunation nearer to identity then thoſe diſtances between parents and children, which are onely cemented by the actions of nature as it is of diſtinct

distinct consideration from the spirit: For JESUS pointing to his disciples said, *Behold my Mother, and my Brethren; for whosoever doth the will of my Father which is in heaven, he is my Brother and Sister and Mother.*

14. But the Pharisees upon the occasion of the miracles renewed the old quarrel, *he casteth out Devils by Beelzebub*: which senseless and illiterate objection CHRIST having confuted, charged them highly upon the guilt of an unpardonable crime, telling them, that the so charging those actions of his done in the virtue of the divine Spirit, is a sin against the holy Ghost; and however they might be bold with the Son of Man, and prevarications against his words or injuries to his person might upon repentance, and Baptism finde a pardon; yet it was a matter of greater consideration to sin against the holy Ghost: that would finde no pardon here, nor hereafter. But taking occasion upon this discourse, he by an ingenious and mysterious parable gives the world great caution of recidivation and backsliding after repentance. *For if the Devil returns into a house once swept and garnished, he bringeth seven spirits more impure then himself, and the last estate of that man is worse then the first.*

15. After this, JESUS went from the house of the Pharisee, and coming to the sea of *Tiberias* or *Genezareth* (for it was called *Tiberias* from a town on the banks of the lake) taught the people upon the shore, himselfe sitting in the ship, but he taught them by parables, under which were hid mysterious senses, which shined through their veil like a bright sun through an eye closed with a thin eye-lid: it being light enough to shew their infidelity, but not to dispel those thick Egyptian darknesses, which they had contracted by their habitual indispositions, and pertinacious "aversations. By the parable of the sower scattering his seed by the "way side, and some on stony, some on thorny, some on good ground, he intimated the several capacities or indispositions of mens hearts, the carelesnesse of some, the frowardnes and levity of others, the easines and softnes of a third, and how they are spoiled with worldlines and cares, and how many wayes there are to miscarry, and that but one sort of men received the word, and bring forth the fruits of a holy life. "By the parable of tares permitted to grow amongst the wheat he intimated the toleration of dissenting opinions, not destructive of piety or civil societies. "By the three parables of the seed growing insensibly, of "the grain of mustard seed swelling up to a tree, of a little leaven qualifying the whole lump, he signified the increment of the Gospel, and the blessings upon the Apostolical Sermons.

16. Which Parables when he had privately to his Apostles rendred into their proper senses, he added to them two parables concerning the "dignity of the Gospel, comparing it to treasure hid in a field, and a "Jewel of great price, for the purchase of which every good Merchant "must quit all that he hath rather then miss it: telling them withall, that "however purity and spiritual perfections were intended by the Gospel, "yet it would not be acquired by every person: but the publick Profes-"sors of Christianity should be a mixt multitude, like a net enclosing "fishes good and bad. After which discourses he retired from the Sea side, and went to his own City of Nazareth, where he preached so excellently upon certain words of the Prophet * *Isaiah*, that all the people wondred

* *Chap.* 61. 1.

wondred at the wisdome, which he expressed in his divine discourses. But the men of Nazareth did not do honour to the Prophet, that was their Countryman, because they knew him in all the disadvantages of youth, and kindred and trade, and poverty, still retaining in their mindes the infirmities and humilities of his first years, and keeping the same apprehensions of him a man and a glorious Prophet, which they had to him a childe in the shop of a Carpenter. But when JESUS in his Sermon had reproved their infidelity, at which he wondred, and therefore did but few miracles there in respect of what he had done at Capernaum, and intimated the prelation of that City before Nazareth, they thrust him out of the City, and led him to the brow of the hill, on which the City was built; intending to throw him down headlong. But his work was not yet finished, therefore *he passing through the midst of them went his way.*

17. Jesus therefore departing from Nazareth went up and down to all the Towns and Castles of Galilee, attended by his Disciples and certain women, out of whom he had cast unclean spirits, such as were *Mary Magdalen*, *Johanna* wife to *Chuza Herods* Steward, *Susanna* and some others, who did for him offices of provision, and ministred to him out of their own substance, and became parts of that holy Colledge, which about this time began to be full; because now the Apostles were returned from their preaching, full of joy, that the Devils were made subject to the word of their mouth, and the Empire of their prayers, and invocation of the holy Name of JESUS. But their Master gave them a lenitive to asswage the tumour and excrescency, intimating that such priviledges are not solid foundations of a holy joy; but so far as they cooperate toward the great end of Gods glory, and their own salvation, to which when they are consigned, and *their names written in Heaven* in the book of Election, and Registers of Predestination, then their joy is reasonable, holy, true, and perpetual.

Vide *discourse of certainty of salvation.* Part 3.

18. But when *Herod* had heard these things of Jesus, presently his apprehensions were such as derived from his guilt, he thought it was *John* the Baptist who was risen from the dead, and that these mighty works were demonstrations of his power, increased by the superadditions of immortality and diviner influences made proportionable to the honour of a Martyr, and the state of separation. For a little before this time *Herod* had sent to the Castle of *Macheruns*, where *John* was prisoner, and caused him to be beheaded. His head *Herodias* buried in her own Palace, thinking to secure it against a reunion, lest it should again disturb her unlawful lusts, and disquiet *Herods* conscience. But the body, the Disciples of *John* gathered up, and carried it with honour and sorrow, and buried it in *Sebaste* in the confines of Samaria, making his grave between the bodies of *Elizeus* and *Abdias* the Prophet. And about this time was the Passeover of the Jewes.

Virtutem incolumem odimus,
Sublatam ex oculis quærimus invidi.
——Horat.

DISCOURSE

DISCOURSE XV.

Of the excellency, eaſe, reaſonableneſſe and advantages of bearing CHRISTS *yoke, and living according to his inſtitution.*

1. THE Holy JESUS came to break from off our necks two great yokes: the one of Sin, by which we were fettered and impriſoned in the condition of ſlaves and miſerable perſons; the other of *Moſes* Law, by which we were kept in pupillage and minority, and a ſtate of Imperfection, and aſſerted us into the glorious liberty of the ſons of GOD. *The firſt* was a Deſpotick Empire, and the government of a Tyrant. *The Second* was of a Schoolmaſter, ſevere, abſolute and imperious, but it was in order to a further good, yet nothing pleaſant in the ſufferance and load. And now CHRIST having taken off theſe two, hath put on a third. He quits us of our *burden*, but not of our *duty*, and hath changed the former tyranny, and the leſs perfect diſcipline, into the ſweetneſs of paternal regiment, and the excellency of ſuch an inſtitution whoſe every precept carries part of its reward in hand, and aſſurances of after glories. *Moſes* Law was like ſharp and unpleaſant phyſick, certainly painful, but uncertainly healthful. For it was not then communicated to them by promiſe and univerſal revelations, that the end of their obedience ſhould be life eternal: But they were full of hopes it might be ſo, as we are of health, when we have a learned and wiſe Phyſitian. But as yet the reward was in a cloud, and the hopes in fetters and confinement. But the Law of Chriſt is like Chriſts healing of diſeaſes, he does it eaſily, and he does it infallibly. The event is certainly conſequent, and the manner of cure is by *a touch of his hand*, or *a word of his mouth*, or an approximation *to the hem of his garment*, without pain and vexatious inſtruments. My meaning is, that Chriſtianity is by the aſſiſtance of Chriſts ſpirit, which he promiſed us and gave us in the Goſpel, made very eaſie to us: And yet a reward ſo great is promiſed, as were enough to make a lame man to walk, and a broken arm endure the burden; a reward great enough to make us willing to do violence to all our inclinations, paſſions, and deſires. A hundred weight to a gyant is a light burden, becauſe his ſtrength is diſproportionably great, and makes it as eaſie to him, as an ounce is to a childe. And yet if we had not the ſtrength of gyants, if the hundred weight were of gold, or Jewels, a weaker perſon would think it no trouble to bear that burden, if it were the reward of his portage and the hire of his labours. *The ſpirit is given to us* to enable us, and heaven is promiſed to encourage us, the *firſt* makes us able, and the *ſecond* makes us willing, and when we have power and affections, we cannot complain of preſſure. And this is that meaning of our Bleſſed Saviours invitation; *Come to me, for my burden is light, my yoke is eaſie*, which *S. John* alſo obſerved. *For this is the love of God, that we keep his Commandements and his Commandements are not grievous.* For *whoſoever is born of God overcometh*

Matth. 11.30.
1 John 5.4,5.

eth the world; and this is the victory, that overcometh; even our Faith: that is, our belief of Gods promiſes, the promiſe of the Spirit for preſent aid, and of heaven for the future reward, is ſtrength enough to overcome all the world.

2. But beſides that God hath made his yoke eaſie by exteriour ſupports more then ever was in any other religion, Chriſtianity is of it ſelf according to humane eſtimate, a religion more eaſie and deſirable by our natural and reaſonable appetites, then ſin in the midſt of all its pleaſures and imaginary felicities. Virtue hath more pleaſure in it then ſin, and hath all ſatisfactions to every deſire of man in order to humane and prudent ends, which I ſhall repreſent in the conſideration of theſe particulars. To live according to the Laws of JESUS is in ſome things moſt natural and proportionable to the deſires and firſt intentions of nature. 2. There is in it leſs trouble then in ſin. 3. It conduces infinitely to the content of our lives, and natural and political ſatisfactions. 4. It is a means to preſerve our temporal lives long and healthy. 5. It is moſt reaſonable, and he onely is prudent, that does ſo, and he a fool, that does not; and all this beſides the conſiderations of a glorious and happy eternity.

3. Concerning the firſt, I conſider, that we do very ill when inſtead of making our natural infirmity an inſtrument of humility, and of recourſe to the grace of God, we pretend the ſin of *Adam* to countenance our actual ſins, natural infirmity to excuſe our malice, either laying *Adam* in fault for deriving the diſability upon us, or God, for putting us into the neceſſity. But the evils that we feel in this are from the rebellion of the inferiour appetite againſt reaſon, or againſt any religion, that puts reſtraint upon our firſt deſires. And therefore in carnal and ſenſual inſtances, accidentally we finde the more natural averſeneſs, becauſe Gods laws have put our iraſcible and concupiſcible faculties in fetters and reſtraints, yet in matters of duty, which are of *immaterial and ſpiritual concernment*, all our natural reaſon is a perfect enemy and *contradiction* to, and a Law *againſt* vice. It is natural for us to love our parents, and they who do not, are unnatural; they do violence to thoſe diſpoſitions, which GOD gave us to the conſtitution of our nature, and for the deſignes of virtue: and all thoſe tenderneſſes of affection, thoſe *bowels* and relenting diſpoſitions, which are the endearments of parents, and children, are alſo the bands of duty. Every degree of love makes duty delectable, and therefore either *by nature* we are inclined to hate our Parents, which is againſt all reaſon and experience, or elſe we are *by nature* enclined to do to them all that which is the effect of love to ſuch Superiours and principles of being and dependency; and every prevarication from *the rule, effects, and expreſſes of love* is a *contradiction* to nature, and a *mortification*; to which we cannot be invited by any thing from within, but by ſomething from without, that is violent and preternatural. There are alſo many other virtues even in the matter of ſenſual appetite which none can loſe but by altering in ſome degree the natural diſpoſition. And I inſtance in the matter of carnality and uncleanneſs, to which poſſibly ſome natures may think themſelves apt and diſpoſed: but yet God hath put into our mouths a bridle to curb the licentiouſneſs of our ſpeedy appetite, putting into our very natures a principle as ſtrong to reſtrain it, as there

there is in us a disposition apt to invite us; and this is also in persons, who are most apt to the vice, *women and young persons*, to whom GOD hath given a modesty and shame of nature, that the entertainments of lusts may become contradictions to our retreating and backward modesty, more then they are satisfactions to our too forward appetites. It is as great a *mortification* and *violence to nature* to blush, as to lose a desire; and we finde it true, when persons are invited to confess their sins, or to aske forgiveness publickly; a *secret smart* is not so violent as a *publick shame*: and therefore to doe an action which brings shame all along, and opens the Sanctuaries of nature, and makes all her retirements publick, and dismantles her inclosure, as lust does, and the shame of carnality, hath in it more asperity and abuse to nature, then the short pleasure, to which we are invited, can repay. There are *unnatural lusts*, lusts which are such in their very condition and constitution, that a Man must turn a woman, and a woman become a beast in acting them; and all lusts that are not unnatural in their own complexion, are unnatural by a consequent and accidental violence. And if lust hath in it dissonancies to nature, there are but few apologies left to excuse our sins upon natures stock: and all that systeme of principles, and reasonable inducements to virtue, which we call *the law of nature*, is nothing else but that firm ligature and incorporation of virtue, to our natural principles, and dispositions, which who so prevaricates does more against nature then he that restrains his appetite. And besides these particulars there is not in our natural discourse any inclination directly, and by intention of it self contrary to the love of GOD, [a] because by [GOD,] we understand that Fountain of being, which is infinitely perfect in it self, and of great good [b] to us; and whatsoever is so apprehended, it is as natural for us to love, as to love any thing in the world; for we can love *nothing*, but what we believe to be good in it self, or good to us. And beyond this, there are in nature many principles and reasons to make an aptness *to acknowledge and confess GOD*, and *by the consent of nations*, which they also have learned from the dictates of their nature, all Men in some manner or other worship GOD. And therefore when this our nature is determined in its own indefinite principle to the manner of worship; all acts against *the love, the obedience, and the worship of GOD* are also against nature, and offer it some rudeness and violence. And I shall observe this, and refer it to every Mans reason and experience, that the great difficulties of virtue commonly apprehended commence not so much upon the stock of nature, as of education, and evil habits. Our virtues are difficult, because we at first get ill habits, and these habits must be unrooted, before we do well, and that's our trouble. But if by the strictness of discipline, and wholsome education we begin at first in our duty, and the practise of virtuous principles, we shall finde virtue made as *natural* to us, while it is *customary and habitual*, as we pretend infirmity to be and propensity to vitious practises. And this we are taught by that excellent *Hebrew who said, *Wisdome is easily seen of them that love her, and found of such as seek her, she preventeth them that desire her in making her selfe first known unto them. Whoso seeketh her early shall have no great travel, for he shall finde her sitting at his doors.*

[a] Τοιῦτ☉ μ῝ ἓν ὁ πῖς λογικοῖς γένεσιν ἐνεσπαμέν☉ ὄρεχος ἔχειδ῝ τὸ πατρὸς αὐτῶν καὶ ποιητοῦ, καὶ μὴ παραλαμβάνειν μηδαμῶ τὸν ὑπ' ἐκείνε διοικδίντας νόμες. Hierocl

[b] Ἐγὼ γδ οὐκ ἂν ἄλλο σχὲ θεῖ῝ ἕ, τι ἂν εἰποιμι, ἢ ὅτι ἀγαθός τε πάντα πᾶσιν εἶναι, καὶ ξύμπαντα ἐν τῇ ἐξουσίᾳ τῷ ἀνθρώπῳ ἔχει. λεκτὸν γὰρ ὅπερ γινώσκειν ἐσὶν αὐτῶν ἅπας καὶ ἰσχεῖν καὶ ἰδιώτης. Procop. Gothic. 1.

Siquidem Leonides Alexandri padagogus quibusdam eum vitiis imbuit, qua robustum quoq; & jam maximum Regem ab illa institutione puerili sunt prosecuta. Quintil. l. 1. c. 1.

* Wisd 6. 12, 13, 14.

4. Secondly,

4. Secondly, In the ſtrict obſervances of the Law of Chriſtianity there is leſs trouble then in the habitual courſes of ſin. For if we conſider the general deſign of Chriſtianity, it propounds to us *in this world* nothing that is of difficult purchaſe, nothing beyond what GOD allots us by the ordinary and common providence, ſuch things which we are to receive without care and ſolicitous vexations: So that *the ends are not big*, and *the way is eaſie*, and *this* walk'd over with much ſimplicity and ſweetneſs, and *thoſe* obtained without difficulty. He that propounds to himſelf to live low, pious, humble, and retired, his main imployment is nothing but ſitting quiet, and undiſturbed with variety of impertinent affairs. But he that loves the World and its acquiſitions, entertains a thouſand buſineſſes, and every buſineſs hath a world of employment, and every imployment is multiplyed and made intricate by circumſtances; and every circumſtance is to be diſputed; and he that diſputes, ever hath two ſides in enmity and oppoſition, and by this time there is a genealogy, a long deſcent and cognation of troubles, branched into ſo many particulars, that it is troubleſome to underſtand them, and much more to run through them. The wayes of virtue are very much upon the defenſive, and the work one, uniform and little; they are like war within a ſtrong Caſtle, if they ſtand upon their guard, they ſeldome need to ſtrike a ſtroak. But a vice is like ſtorming of a Fort, full of noiſe, trouble, labour, danger, and diſeaſe. How eaſie a thing is it to reſtore the pledge? but if a Man means to defeat him that truſted him, what a world of arts muſt he uſe to make pretences? to delay firſt, then to excuſe, then to object, then to intricate the buſineſs; next, to quarrel, then to forſwear it; and all the way to palliate his crime, and repreſent himſelf honeſt. And if an oppreſſing and greedy perſon have a deſign to cozen a young heir, or to get his neighbours land, the cares of every day, and the interruptions of every nights ſleep are more then the purchaſe is worth, ſince he might buy virtue at half that watching, and the leſs painful care of a fewer number of dayes. A plain ſtory is ſooneſt told, and beſt confutes an intricate lye. And when a perſon is examined in judgment, one falſe anſwer asks more wit for its ſupport and maintenance, then a Hiſtory of truth. And ſuch perſons are put to ſo many ſhameful retreats, falſe colours, Fucus's and dawbings with untempered motter to avoid contradiction or diſcovery, that the labour of a falſe ſtory ſeems in the order of things to be deſigned the beginning of its puniſhment. And if we conſider how great a part of our religion conſiſts in prayer, and how eaſie a thing GOD requires of us, when he commands us to pray for bleſſings, the duty of a Chriſtian cannot ſeem very troubleſome.

Multo difficilius eſt facere iſta quæ facilis. Quid n. quietè otioſius eſt animi? quid irâ laborioſius? quid clementiâ remiſſius? quid crudelitate negotioſius? vacat pudicitia, libido occupatiſſima eſt: Omnium denique virtutum tutelâ facilior eſt; vitia magno coluntur. Seneca.

In vitiis abit voluptas, manet turpitudo, cum in rectâ factis abeat labor, maneat honeſtas. Muſon.

5. And indeed I can hardly inſtance in any vice but there is viſibly more pain in the order of acting, and obſerving it, then in their acquiſt or promotion of virtue. *I have ſeen drunken perſons in the ſeas

* *Quid namque à nobis exigit (religio) quid præſtari ſibi à nobis jubet, niſi ſolam tantummodo fidem, caſtitatem, humilitatem, ſobrietatem, miſericordiam, ſanctitatem, quæ utique omnia non onerant nos ſed ornant?* Salvian.

Nam ſtatum cuiuſq; ad ſecuritatem melius innocentiâ tueor, quam eloquentiâ. Quintil. dial. de orat.

Ἡ ἀρετὴ φορτικὸν μέν τι τῷ πρόσωπον ἔχει τὸ σχῆμα, ἀγελάστη δὲ ἀεὶ καὶ μελαγχολικὴ φαίνεται, καὶ ὀξὺ ὑπόλοιπον συμφέρον, δυσκολώτερον ἢ ἡσυχία τὸ ἄριστον. S. Chryſoſt. (Philo.

[b] Ὁ πόλλα πίνων κ' ἔξαμαρτάνει.

of [b] drink and talk, dread every cup as a blow, and have uſed devices and private arts to eſcape the puniſhment of a full draught, and the poor wretch being condemned by the laws of drinking to his meaſure, was forced and haled to execution, and he ſuffered it, and thought himſelf engaged to that perſon, who with much kindneſs and importunity invited him to a feaver; but certainly there was more pain in it, then in the ſtrictneſs of holy and ſevere temperance. And he that ſhall compare the troubles, and dangers of an ambitious war with the gentleneſs, and eaſineſs of peace, will ſoon perceive, that every Tyrant and uſurping Prince, that ſnatches at his neighbours rights, hath two armies, one of men, and the other of cares. Peace ſheds no bloud, but of the pruned vine; and hath no buſineſs, but modeſt and quiet entertainments of the time, opportune for piety, and circled with reward. But God often puniſhes ambition and pride with luſt; and he ſent a *thorne in the fleſh* as a corrective to the elevations and *grandezza* of *S. Paul*, growing up from the multitude of his revelations; and it is not likely the puniſhment ſhould have leſs trouble then the crime, whoſe pleaſures and obliquity this was deſigned to puniſh. And indeed every experience can verifie, that an adulterer hath in him the impatience of deſires, the burnings of luſt, the fear of ſhame, the apprehenſions of a jealous, abuſed, and an inraged Husband. He endures affronts, miſtimings, tedious waitings, the dulneſs of delay, the regret of interruption, the confuſion and amazements of diſcovery, the ſcorn of a reproached vice, the debaſings of contempt upon it unleſs the man grows impudent, and then he is more miſerable upon another ſtock. But *David* was ſo put to it to attempt, to obtain, to enjoy *Bathſheba*, and to prevent the ſhame of it, that the difficulty was greater then all his wit and power, and it drove him into baſe and unworthy arts, which diſcovered him the more and multiplyed his crime. But while he enjoyed the innocent pleaſures of his lawful bed, he had no more, trouble in it then there was in inclining his head upon his pillow.

——— *Et Cecropiæ domus*
Æternum opprobrium, quod malè barbaras
Regum eſt ulta libidines Hor.

Διὸ λύγρ' ἐρήμης ἀβάτης. Wiſd. 5. 7.

The ways of ſin are crooked, deſert, rocky and uneven, they are broad indeed, and there is variety of ruins, and allurements to entice fools, and a large theatre to act the bloudy tragedies of ſouls upon: but they are nothing ſmooth, or ſafe, or delicate. The ways of virtue are *ſtrait*, but *not crooked*; *narrow*, but *not unpleaſant*. There are two vices for one virtue, and therefore the way to hell muſt needs be of greater extent, latitude and diſſemination: But becauſe virtue is but one way, therefore it is eaſie, regular, and apt to walk in without errour or diverſions. *Narrow is the gate and ſtrait is the way.* It is true, conſidering our evil cuſtomes, and depraved natures, by which we have made it ſo to us. But God hath made it more paſſable by his grace and preſent aids, and *S. John* Baptiſt receiving his Commiſſion to preach repentance, it was expreſſed in theſe words [*make plain the paths of the Lord.*] Indeed Repentance is a rough and a ſharp virtue, and like a mattock and ſpade breaks away all the roughneſſes of the paſſage, and hinderances of ſin: but when we enter into the diſpoſitions, which Chriſt hath deſigned to us, the way is more plain and eaſie, then the ways of Death and Hell. Labour it hath in it, juſt as all things that are excellent, but no confuſions, no diſtractions of thought, no amazements, no labyrinths, and intricacy of counſels: But it is like the labours of Agriculture, full of health and ſimplicity, plain and profitable, requiring diligence, but ſuch in which crafts and painful

painful ſtratagems are uſeleſs, and impertinent. But vice hath oftentimes ſo troubleſome a retinue and ſo many objections in the event of things, is ſo entangled in difficult, and contradictory circumſtances, hath in it parts ſo oppoſite to each other, and ſo inconſiſtent with the preſent condition of the man, or ſome ſecret deſign of his, that thoſe little pleaſures, which are its fucus and pretence, are leſſe perceived and leaſt enjoyed, while they begin in phantaſtick ſemblances, and riſe up in ſmoak, vain, and hurtful, and end in diſſatisfaction.

6. But it is conſiderable, that God, and the ſinner, and the Devil, all joyn in encreaſing the difficulty, and trouble of ſin, upon contrary deſigns indeed, but all cooperate to the verification of this diſcourſe. For God by his reſtraining grace, and the checks of a tender conſcience, and the bands of publick honeſty, and the ſenſe of honour and reputation, and the cuſtomes of nations, and the ſeverities of laws makes, that in moſt men the choice of vice is imperfect, dubious and troubleſome, and the pleaſures abated, and the apprehenſions various and in differing degrees: and men act their crimes, while they are diſputing againſt them, and the balance is caſt by few grains: and ſcruples vex and diſquiet the poſſeſſion; and the difference is perceived to be ſo little, that inconſideration and inadvertency is the greateſt means to determine many men to the entertainment of a ſin. And this God does with a deſign to leſſen our choice, and to diſabuſe our perſwaſions from arguments and weak pretences of vice, and to invite us to the trials of virtue, when we ſee its enemy giving us ſo ill conditions. And yet the ſinner himſelf makes the buſineſs of ſin greater, for its nature is ſo loathſome, and its pleaſure ſo little, and its promiſes ſo unperformed, that when it lies *open, eaſie and apt to be diſcerned*, there is no argument in it ready to invite us: And men hate a vice, which is every day offered and proſtitute, and when they ſeek for pleaſure, unleſs *difficulty preſents it*, as there is nothing in it really to perſwade a choice, ſo there is nothing ſtrong, or witty enough to abuſe a man. And to this purpoſe (amongſt ſome others, which are malicious and crafty) the Devil gives aſſiſtance, knowing that men deſpiſe what is cheap and common, and ſuſpect a latent excellency to be in difficult, and forbidden objects; and therefore the Devil ſometimes croſſes an opportunity of ſin, knowing that the deſire is the iniquity, and does his work ſufficiently, and yet the croſſing the deſire by impeding the act hightens the appetite, and makes it more violent and impatient; but by all theſe means, ſin is made more troubleſome then the pleaſures of the temptation can account for, and it will be a ſtrange imprudence to leave virtue upon pretence of its difficulty, when for that very reaſon we the rather entertain the inſtances of ſin, deſpiſing a cheap ſin and a coſtly virtue; chooſing to walk through the brambles of a deſert, rather then to climbe the fruit-trees of Paradiſe.

7. Thirdly, Virtue conduces infinitely to the content of our lives, to ſecular felicitses, and Political ſatisfactions, and vice does the quite contrary. For the bleſſings of this life are theſe that make it happy, *peace and quietneſs, content and ſatisfaction of deſires, riches, love of friends and Neighbours, honour and reputation abroad, a healthfull body, and a long life.* Ἐν τῷ ἀνθρωπίνῳ δὲ βίῳ εὐσταθὴς καὶ συμφέρον. Arrian.

This last is a distinct consideration, *but* the other are proper to this title. For the first it is certain, *Peace* was so designed by the Holy JESUS, that he framed all his laws in complyance to that design. He that returns good for evil, a soft answer to the asperity of his Enemy, kindness to injuries, lessens the contention alwayes, and sometimes gets a friend, and when he does not, he shames his Enemy. Every little accident in a family to peevish and angry persons is the matter of a quarrel, and every quarrel discomposes the peace of the house, and sets it on fire, and no man can tell how far that may burn, it may be to a dissolution of the whole fabrick. But whosoever obeys the laws of JESUS, bears with the infirmities of his relatives and society, seeks with sweetness to remedy what is ill, and to prevent what it may produce, and throws water upon a spark, and lives sweetly with his wife, affectionately with his children, providently and discreetly with his servants, and they all love the *Major domo*, and look upon him as their *Parent*, their *Guardian*, their *Friend*, their *Patron*, their *Provedidore*. But look upon a person angry, peaceless, and disturbed, when he enters upon his threshold, it gives an alarm to his house, and puts them to flight, or upon their defence; and the wife reckons the joy of her day is done, when he returns, and the children enquire into their Fathers age, and think his life tedious, and the servants curse privately, and do their service as slaves do, only when they dare not do otherwise; and they serve him, as they serve a Lyon, they obey his strength, and fear his cruelty, and despise his manners, and hate his person. No man enjoyes content in his family, but he that is peaceful and charitable, just and loving, forbearing and forgiving, careful and provident. He that is not so, his house may be his Castle, but it is manned by Enemies, *his house is built* not *upon the sand*, but upon the waves, and upon a tempest: the foundation is uncertain, but his ruine is not so.

Malignum hunc esse hominem forsan credas. Ego esse miserum credo cui placet nemo. Mart. Ep.

8. And if we extend the relations of the man beyond his own walls, he that does his duty to his Neighbour, that is, all offices of kindness, gentleness, and humanity, nothing of injury and affront; is certain never to meet with a wrong so great as is the inconvenience of a Law-suit, or *the contention of neighbours*, and all the consequent dangers and inconvenience. Kindness will create, and invite kindness; an injury provokes an injury: and since *the love of Neighbours* is one of those beauties, which *Solomon* did admire, and that this beauty is within the combination of precious things which adorn, and reward a peaceable, charitable disposition; He that is in love with spiritual excellencies, with intellectual rectitudes, with peace and with blessings of society, knows they grow amongst the rose-bushes of virtue, and holy obedience to the laws of JESUS. And *for a good man some will even dare to die*, and a sweet and charitable disposition is received with fondness, and all the endearments of the Neighbourhood. He that observes how many families are ruined by contention, and how many spirits are broken by the care, and contumely, and fear, and spite, which are entertained as advocates to promote a suit of Law, will soon confess, that a great losse, and peaceable quitting of a considerable interest is a purchase and a gain, in respect of a long suit, and a vexatious quarrel. And still if the proportion rises higher, the reason swells and grows more necessary and determinate. For if we would live according to the Discipline of Christian religion,

"Οπου γὰρ ζῆλος καὶ ἐριθία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. Jac. 3. 16.

religion, one of the great plagues, which vex the world, would be no more. That there should be no wars, was one of the designes of Christianity; and the living according to that institution, which is able to prevent all wars, and to establish an universal, and external peace, when it is obeyed, is the using an infallible instrument toward that part of our Political happiness, which consists in peace. *This world would be an image of heaven, if all men were charitable, peaceable, just, and loving.* To this excellency all those precepts of Christ, which consist in forbearance and forgiveness, do cooperate.

8. But the next instance of the reward of holy obedience and conformity to Christs laws is it self a duty, and needs no more a but meer repetition of it. We must be content in every state, and because Christianity teaches us this lesson, it teaches us to be happy; for nothing from without can make us miserable, unless we joyn our own consents to it, and apprehend it such, and entertain it in our sad and melancholy retirements. A prison is but a retirement, and opportunity of serious thoughts to a person, whose spirit is confined, and apt to sit still, and desires no enlargement beyond the cancels of the body, till the state of separation calls it forth into a fair liberty. But every retirement is a prison to a loose and wandring fancy, for whose wildnesse no precepts are restraint, no band of duty is confinement, who when he hath broken the first hedge of duty, can never after endure any enclosure so much as in a Symbol. But this precept is so necessary, that it is not more a duty, then a rule of prudence, and in many accidents of our lives it is the only cure of sadness; for it is certain that no providence less then divine can prevent evill and cross accidents; but that is an excellent remedy to the evil that receives the accident within its power, and takes out the sting, paring the nailes, and drawing the teeth of the wild beast, that it may be tame, or harmless and medicinal. For all content consists in the proportion of the object to the appetite: and because external accidents are not in our power, and it were nothing excellent, that things happened to us according to our first desires; God hath by his grace put it into our own power to make the happiness by making our desires descend to the event, and comply with the chance, and combine with all the issues of Divine providence. And then we are noble persons, when we borrow not our content from things below us, but make our satisfactions from * within. And it may be considered, that every little care may disquiet us, and may increase it self by reflexion upon its own acts, and every discontent may *discompose* our spirits, and put an edge, and make afflictions poynant, but cannot take off one from us, but makes every one to be two. But *content* removes not the accident, but complies with it, it takes away the sharpness, and displeasure of it, and by stooping down makes the lowest equal, proportionable, and commensurate. Impatience makes an Ague to be a Feaver, and every Feaver to be a Calenture, and that

Αυτάρκεια τῆς βίου φιλοσοφία αὐτοδίδακτος. Poli.

Dixit M. Cato *apud* A. Gell. l. 13. c. 22. *Vitio vertunt quia multa egeo; at ego illis, quia nequeunt egere.*

Neque mala vel bona, quæ vulgus putat: multos qui conflictari adversis videantur, beatos, ac plerosque quanquam magnas per opes miserrimos, si illi gravem fortunam constanter tolerent, hi prosperâ inconsultè utantur. Tacit. an. l. 6.

— *Si celeres (fortuna) quatit*
Pennas, resigno quæ dedit, & meâ
Virtute me involvo: probámque
Pauperiem sine dote quæro. Hor. l. 3. od. 29.

Κάλλιόν ἐστι τὸν ἔνδικον πορεύεσθαι
Λῶιον ἢ ζῆν ἄνομον· ἥδιον δ' ἔτῳ
Πάρεστι πᾶσις ἣ ἐρᾷ κἀδ' ἐμέρχεται.
Sophocl. Creusa.

* *Non enim gazæ, neque consularis*
Summovet lictor miseros tumultus
Mentis & curas laqueata circum
Tecta volantes. Hor. l. 2. od. 16.

Quemcunque fortem videris, miserum neges. Senec. trag.

Τίλλουσι δέ τοι κῆρες ἀνδρομέας.
Sophocl. Tereus

Μὴ σὺν ἄνευε πλὴν ὑμετέρων.
Zoroast.

that Calenture may expire in madneſs: But a quiet ſpirit is a great diſpoſition to health, and for the preſent does alleviate the ſickneſs. And this alſo is notorious in the inſtance of covetouſneſs. *The love of money is the root of all evil, which while ſome have coveted after, they have pierced themſelves with many ſorrows.* Vice makes poor, and does ill endure it.

1 Tim. 6. 10.

9. For he that in the School of CHRIST hath learned to determine his deſires, when his needs are ſerved, and to judge of his needs by the proportions of nature, hath nothing wanting towards riches. Virtue makes *poverty to become rich*, and no riches can ſatisfie a covetous minde, or reſcue him from the affliction of the worſt kinde of poverty. *He only wants that is not ſatisfied.* And there is great infelicity in a Family, where poverty dwells with diſcontent; there the Husband and Wife quarrel for want of a full table, and a rich wardrobe: and their love, that was built upon falſe arches ſinks, when ſuch temporary ſupporters are removed: they are like two Mill-ſtones which ſet the Mill on fire, when they want corn; and then their combinations and ſociety were unions of luſt; or not ſupported with religious love. But we may eaſily ſuppoſe S. *Joſeph*, and the holy Virgin Mother in Egypt poor as hunger, forlaken as baniſhment, diſconſolate as ſtrangers; and yet their preſent lot gave them no affliction, becauſe the Angel fed them with a neceſſary hoſpitality, and their deſires were no larger then their tables, and their eyes lookt only upwards, and they were careleſs of the future, and careful of their duty, and ſo made their life pleaſant by the meaſures and diſcourſes of Divine Philoſophy. When *Eliſha* ſtretched himſelfe upon the body of the childe, and laid hands to hands, and applyed mouth to mouth, and ſo ſhrunk himſelf into the poſture of commenſuration with the childe, he brought life into the dead trunk: and ſo may we by applying our ſpirits to the proportions of a narrow fortune bring life and vivacity into our dead and loſt condition, and make it live till it grows bigger, or elſe returns to health, and ſalutary uſes.

Cum perjura patris fides
Conſortem ſocium fallat, & hoſpitem
Indignoque pecuniam
Hæredi properet: ſcilicet improbæ
Creſcunt divitiæ, tamen
Curtæ neſcio quid ſemper abeſt rei.
Horat. l. 3. od. 24.

——*Vel dic, quid referat intra*
Naturæ fines viventi, jugera centum, an
Mille aret ——.

Ut, tibi ſi ſit opus liquidi non amplius urna,
Vel cyatho: & dicas, magno de flumine mallem,
Quàm ex hoc fonticulo tantundem ſumere: eo ſit,
Plenior ut ſi quos delectet copia juſto,
Cum ripa ſimul avulſos ferat Auſidus acer.
At qui tantuli eget, quanto eſt opus, is neq; limo
Turbatam haurit aquam, neque vitam amittit
in undis.——Horat. Serm. l. 1. Sat. 1.

——Προνοίας ἄνδρὸς ἐσθλοῦ ἔργον
Κέρδος λαβεῖν ἄμεινον, ἢ τὸ σοφῶ.
Soph. Elect.

10. And beſides this Philoſophical extraction of gold from ſtones, and riches from the dungeon of poverty, a holy life does moſt probably procure ſuch a proportion of riches, which can be uſeful to us, or conſiſtent with our felicity. For beſides that the holy JESUS hath promiſed all things, which *our heavenly Father knowes we need* (provided we do our duty) and that we find great ſecurities and reſt from care, when we have once caſt our cares upon GOD, and placed our hopes in his boſome, beſides all this, the temperance, ſobriety, and prudence of a Chriſtian is a great income, and by not deſpiſing it, a ſmall revenue combines its parts till it grows to a heap big enough for the emiſſions of charity, and all the offices of Juſtice, and the ſupplies of all neceſſities: Whileſt vice is unwary, prodigal, and indiſcreet, throwing away great revenues as tributes to intemperance and vanity, and ſuffering diſſolution and forfeiture of eſtates as a puniſhment and curſe. Some ſins are direct improvidence, and

and ill husbandry; I reckon in this number *intemperance*, *lust*, *litigiousness*, *ambition*, *bribery*, *prodigality*, **gaming*, *pride*, *sacriledge*, which is the greatest spender of them all, and makes a fair estate evaporate like Camphire, turning it into nothing, no Man knows which way. But what the Roman gave as an estimate of a rich man, saying, *He that can maintain an army is rich*, was but a short account; for he that can maintain an Army, may be beggered by one vice, and it is a vast revenue, that will pay the debt-books of intemperance or lust.

* *Alium exercent tanta lucrandi perdendive temeritate, ut cum omnia defecerunt, novissimo jactu de libertate & de corpore contendant.* Tacit. de mor. Germ.

11. To these if we adde that *virtue is* [a] *honourable*, and a great advantage to a fair reputation, that it is *praised* by them, that [b] *love it not*, that is is honoured by the followers and family of vice, that it forces glory out of shame, honour from contempt; that it reconciles men to the fountain of honour, the Almighty God, who will *honour them, that honour him*; there are but a few more excellencies in the world to make up the Rosary of temporal felicity. And it is so certain, that Religion serves even our temporal ends, that no great end of State can well be served without it; not *ambition*, not *desires of wealth*, not *any great design*, but *Religion* must be made its huisher or support. If a new opinion be commenced and the Authour would make a Sect, and draw Disciples after him, at least he must be thought to be religious; which is a demonstration, how great an instrument of reputation Piety and Religion is: and if the pretence will do us good offices amongst Men, the reality will do the same, besides the advantages, which we shall receive from the Divine Benediction. The *power of godliness* will certainly do more then *the form* alone. And it is most notorious in the affairs of the Clergy, whose lot it hath been to fall from great riches to poverty, when their wealth made them less curious of their duty; but when humility, and chastity, and exemplary sanctity have been the enamel of their holy Order, the people like the *Galatians* would pull out their own eyes to do them benefit. And indeed God hath singularly blessed such instruments to the being the only remedies to repair the breaches made by sacriledge and irreligion. But certain it is, no Man was ever honoured for that, which they esteemed vitious. *Vice* hath got *mony*, and *a curse* many times, and *vice* hath adhered to the *instruments and purchases of honour*. But among all Nations whatsoever they called *honourable* put on the face and pretence of *Virtue*. But I choose to instance in the proper cognisance of a Christian, [*Humility*,] which seems contradictory to the purposes and reception of honour; and yet in the world nothing is a more certain means to purchase it. Do not all the world hate a proud Man? And therefore what is contrary to *humility* is also contradictory to *honour* and *reputation*. And when the Apostle had given command, that *in giving honour we should one go before another*, he laid the foundation of praises, and Panegyricks, and Triumphs. And as *Humility* is secure against affronts, and tempests of despight, because it is below them: so when by imployment or any other issue of Divine Providence it's drawn from its sheath and secrecy, it shines clear and bright as the purest and most polished metals. Humility is like a tree, whose root, when it sets deepest in the earth rises higher, and spreads fairer, and stands surer, and lasts longer; every step of its descent

[a] *Virtus repulsæ nescia sordidæ intaminatis fulget honoribus: Nec sumit, aut ponit secures Arbitrio popularis auræ.* Horat. l. 3. od. 2.

[b] *Virtus laudatur, & alget.* Juven.

Præcipuam imperatoriæ Majestatis curam esse profitemur, religionis indaginem; cujus si cultum retinere meruerimus, ita prosperitatis, humanis aperiuntur inceptis. Theod. & Valent. in Cod. Theod.

Dedit enim providentia hominibus munus, ut honesta magis juvarent. Quintil. l. 1. c. 12.

is

is like a rib of iron combining its parts in unions indiſſoluble, and placing it in the chambers of ſecurity. No wiſe man ever loſt any thing by ceſſion; but he receives the hoſtility of violent perſons into his embraces, like a ſtone into a lap of wooll, it reſts and ſets down ſoft and innocently; but a ſtone falling upon a ſtone makes a colliſion, and extracts fire, and findes no reſt; and juſt ſo are two proud perſons, deſpiſed by each other, contemned by all, living in perpetual diſſonancies, always fighting againſt affronts, jealous of every perſon, diſturbed by every accident, a perpetual ſtorme within, and daily hiſſings from without.

12. Fourthly, *Holineſs* and *Obedience* is an excellent preſervative of life, and makes it long and healthful. In order to which diſcourſe, becauſe it is new, material, and argumentative, apt to perſwade Men, who prefer life before all their other intereſts, I conſider many things. 1. In the old Teſtament a long and a proſperous life were the great promiſes of the Covenant, their hopes were built upon it, and that was made the ſupport of all their duty. *If thou wilt diligently hearken unto the voice of the*
Exod. 15. 26. *LORD thy GOD, I will put none of the diſeaſes upon thee, which I brought upon the Egyptians; for I am the LORD that healeth thee:* and more particularly yet, that we may not think piety to be ſecurity only againſt the plagues of *Egypt*; GOD makes his promiſe more indefinite and unconfi-
Exod. 23. 25. ned, *Ye ſhall ſerve the LORD your GOD, and I will take ſickneſs away from the midſt of thee, and will fulfill the number of thy days*, that is, the period of nature ſhall be the period of thy perſon, thou ſhalt live long, and dye in a ſeaſonable and a ripe age. And this promiſe was ſo verified by a long
Pſal. 34. 13. experience, that by *Davids* time it grew up to a rule, *What Man is he that deſireth life, and loveth many dayes that he may ſee good? Keep thy tongue from evill, and thy lips, that they ſpeak no guile.* And the ſame argument was preſſed by *Solomon*, who was an excellent Philoſopher, and well skilled
Prov. 3. 8. in the natural and accidental means of preſervation of our lives. *Fear the*
Verſ. 16. *LORD and depart from evill, and it ſhall be health to thy navel, and marrow to thy bones. Length of dayes is in the right hand of wiſdome, for ſhe is a tree of life to them that lay hold upon her.* Meaning that the Tree of life and immortality, which GOD hath planted in Paradiſe, and which if Man had ſtood, he ſhould have taſted, and have lived for ever, the fruit of that Tree is offered upon the ſame conditions, if we will keep the Commandments of GOD, our obedience like the Tree of life ſhall conſign us to immortality hereafter by a long and a healthful life here. And therefore although in *Moſes* time the dayes of Man had been ſhortned, till they came to *threeſcore years and ten, or fourſcore years, and then their*
Pſal. 90. 10. *ſtrength is but labour and ſorrow* (for *Moſes* was Author of that Pſalm;) yet to ſhew the great priviledge of thoſe perſons whoſe piety was great, *Moſes* himſelf attained to one hundred and twenty years, which was almoſt double to the ordinary and determined period. But *Enoch* and *Elias* never died, and became great examples to us, that a ſpotleſs and holy life might poſſibly have been immortal.

13. I ſhall adde no more examples, but one great conjugation of precedent obſerved by the Jewiſh Writers: who tell us that in the ſecond Temple there were 300 high Prieſts (I ſuppoſe they ſet down a certain number for an uncertain, and by 300 they mean very many) and yet that Temple laſted but 420 years; the reaſon of this ſo rapid and violent abſciſſion

abscission of their Priests, being their great and scandalous impieties: and yet in the first Temple, whose abode was within ten years as long as the second, there was a succession but of 18 high Priests; for they being generally very pious, and the preservers of their rites and Religion against the Schism of *Jeroboam*, and the defection of *Israel*, and the idolatry and irreligion of many of the Kings of *Judah*, GOD took delight to reward it with a long and honourable old age. And *Balaam* knew well enough, what he said, when in his extasie and prophetick rapture he made his prayer, to GOD; *Let my soul dye the death of the righteous.* It was not Num. 23. 10. a prayer, that his soul might be saved, or that he might repent at last; for *repentance* and *immortality* were revelations of a latter date; but he in his prophetick extasie seeing what GOD had purposed to the *Moabites*, and what blessings he had reserved for *Israel*, prayes that he might not dye, as the *Moabites* were like to dye, with an untimely death, by the sword of their Enemies, dispossessed of their country, spoiled of their goods, in the period and last hour of their nation; but let my soul dye the death of the just, the death designed for the faithful *Israelites*; such a death, which GOD promised to *Abraham*, that he should return to his Fathers in peace, and in a good old age. For the death of the righteous is like the descending of ripe and wholsome fruits from a pleasant and florid tree; our senses intire, our limbs unbroken, without horrid tortures, after provision made for our children, with a blessing entailed upon posterity, in the presence of our Friends, our dearest relative closing up our eyes, and binding our feet, leaving a good name behinde us. O let my soul dye such a death; for this, in whole or in part, according as GOD sees it good, is the manner that the righteous dye. And this was *Balaams* prayer. And this was the state and condition in the old Testament.

Μὴ μοι ἄκλαυτος θάνατος μόλοι, ἀλλὰ (φίλοισι
Καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς. Solon.

Cicero in Tuscul. 1. sic reddit:
Mors mea non careat lacrymis: linquamus amicis
Mœrorem, ut celebrent funera cum gemitu.

14. In the Gospel the case is nothing altered. For besides that those austerities, rigours and mortifications, which are in the Gospel advised, or commanded respectively, are more salutary, or of less corporal inconvenience then a vitious life of intemperance, or lust, or carefulness, or tyrant covetousness, there is no accident or change, to the sufferance of which the Gospel hath engaged us, but in the very thing our life is carefully provided for, either in kinde, or by a gainful exchange: *He that loseth his life for my sake shall finde it*, and *he that will save his life shall* Matth. 10. 39. *lose it.* And although GOD, who promised long life to them that obey, did not promise that himself would never call for our life, borrowing it of us, and repaying it in a glorious and advantagious exchange, yet this very promise of giving us a better life in exchange for this, when we exposed it in Martyrdome, does confirm our title to this, this being the instrument of permutation with the other; for GOD obliging himself to give us another in exchange for this, when in cases extraordinary he calls for this, says plainly, that this is our present right by grace and the title of the Divine promises. But the promises are clear. For Saint *Paul* calls children to the observation of the fifth Commandment by the same argument, which GOD used in the first promulgation of it. *Honour thy Father and thy Mother, which is the first Commandment with Promise,* Ephes. 6. 2, 3. *that it may be well with thee, and that thou mayest live long upon the earth.*

For

—Ἡ γὰρ εὐσέβεια συνδήσασα βεβαίως.
Κἂν ζῶσι, κἂν θάνωσι, οὐκ ἀπόλλυται.
Sophocl. Philoct.

For although the Goſpel be built upon better promiſes then the Law, yet it hath the ſame too, not as its foundation, but as appendencies and adjuncts of grace, and ſupplies of need. *Godlineſs hath the promiſe of this life as well as of the life that is to come.* That is plain. And although Chriſt revealed his Fathers mercies to us in new expreſſes, and great abundance; yet he took nothing from the World, which ever did in any ſenſe invite piety, or indear obedience, or cooperate towards felicity. And therefore the promiſes, which were made of old, are alſo preſuppoſed in the new, and mentioned by intimation, and implication within the greater. When our bleſſed SAVIOUR in ſeven of the eight beatitudes had inſtanced in the new promiſes and rewards, as *Heaven, ſeeing of GOD, life eternal,* in one of them, to which Heaven is as certainly conſequent as to any of the reſt, he did chooſe to inſtance in a temporal bleſſing, and in the very words of the old Teſtament, to ſhew, that that part of the old Covenant, which concerns morality, and the rewards of obedience, remains firm and included within the conditions of the Goſpel.

1 Tim. 4. 1.

Mat. 5. 3. &c. Verſ. 5.

Pſal. 37. 11.

15. To this purpoſe is that ſaying of our bleſſed SAVIOUR; *Man liveth not by bread alone, but by every word, which proceedeth out of the mouth of GOD*; meaning that beſides natural means ordained for the preſervation of our lives, there are means ſupernatural and divine. Gods bleſſing does as much as bread: nay it is, *Every word proceedeth out of the mouth of GOD*, that is, every precept and commandment of GOD is ſo for our good, that it is intended as food and Phyſick to us, a means to make us live long. And therefore GOD hath done in this as in other graces, and iſſues Evangelical, which he purpoſed to continue in his Church for ever. He firſt gave it in miraculous and extraordinary manner; and then gave it by way of perpetual miniſtery. The holy Ghoſt appeared at firſt like a prodigy, and with miracle; He deſcended in viſible repreſentments, expreſſing himſelf in revelations, and powers extraordinary: but it being a promiſe intended to deſcend upon all ages of the Church, there was appointed a perpetual miniſtery for its conveyance; and ſtill, though without a ſign or miraculous representment, it is miniſtred in Confirmation by impoſition of the Biſhops hands. And thus alſo, health and long life, which by way of ordinary benediction is conſequent to piety, faith and obedience Evangelical, was at firſt given in a miraculous manner, that ſo the ordinary effects being at firſt confirmed by miraculous and extraordinary inſtances, and manners of operation, might for ever after be confidently expected without any dubitation, ſince it was in the ſame manner conſigned, by which all the whole religion was, by a voice from heaven, and a verification of miracles, and extraordinary ſupernatural effects. That the gift of healing and perſeveration, and reſtitution of life was at firſt miraculous, needs no particular probation All the ſtory of the Goſpel is one entire argument to prove it; and amongſt the fruits of the Spirit S. *Paul* reckons *gifts of healing* and *government, and helps*, or exteriour aſſiſtance and advantages; to repreſent that it was intended the life of Chriſtian people ſhould be happy and healthful for ever. Now that this grace alſo deſcended afterwards in an ordinary miniſtery is recorded by Saint *James*: *Is any man ſick amongſt you? let him call for the Elders of the Church, and let them*

Deut. 8. 3. Matth. 4. 4.

Jam. 5. 14. 15.

them pray over him, anointing him with oyle in the name of the Lord; that was then the ceremony, and the blessing and effect is still; for *the prayer of faith shall save the sick, and the Lord shall raise him up.* For it is observable, that the blessing of healing, and recovery is not appendant to the anealing, but to the prayer of the Church, to manifest that the ceremony went with the the first miraculous and extraordinary manner; yet that there was an ordinary ministery appointed for the daily conveyance of the blessing: the faithful prayers and offices of holy Priests shal obtain life and health to such persons, who are receptive of it, and in spirituall and apt dispositions. And when we see by a continual flux of extraordinary benediction, that even some Christian Princes are instruments of the Spirit not only in *the government*, but in the *gifts of healing too*, as a reward for their promoting the just interests of Christianity, we may acknowledge our selves convinced, that a holy life in the faith and obedience of JESUS CHRIST may be of great advantage for our health and life, by that instance to entertain our present desires, and to establish our hopes of life eternal.

Futura nobis resurrectionis viorem in te

Dominus ostendit, ut peccati sciamus esse quòd ceteri adhuc viventes præmoriuntur in carne: justitiæ, quòd tu adolescentiam in aliena ætate mentiris. Dixit S. Hieron. *Paulo concordiensi vegeto & pro seni l.* 1. *c.* 8.

16. For I consider that the fear of God is therefore the best antidote in the World against sickness and death, because it is the direct enemy to sin, which brought in sickness and death; and besides this that GOD by spiritual means should produce alterations natural, is not hard to be understood by a Christian Philosopher, take him in either of the two capacities. 2. For there is a rule of proportion, and analogy of effects, that if sin destroyes not only the soul but the body also, then may piety preserve both, and that much rather; for *if sin*, that is, the effects and consequents of sin, *hath abounded, then shall grace superabound*, that is, CHRIST hath done us more benefit, then the fall of *Adam* hath done us injury, and therefore the effects of sin are not greater unto the body, then either are to be restored or prevented by a pious life. 3. There is so near a conjunction between soul and body, that it is no wonder if God meaning to glorifie both by the means of a spiritual life, suffers spirit and matter to communicate in effects and mutual impresses. Thus the waters of Baptism purifie the soul; and the holy Eucharist, not the symbolical, but the mysterious and spiritual part of it, makes the body also partaker of the death of CHRIST and a holy union. The flames of Hell whatsoever they are, torment accursed souls, and the stings of Conscience vex and disquiet the body. 4. And if we consider that in the glories of Heaven, when we shall live a life purely spiritual, our bodies also are so clarified and made spiritual, that they also become immortal; that state of glory being nothing else but a perfection of the state of grace, it is not unimaginable, but that the soul may have some proportion of the same operation upon the body as to conduce to its prolongation, as to an antepast of immortality. 5. For since the body hath all its life from its conjunction with the soul, why not also the perfection of life according to its present capacity, that is, health and duration from the perfection of the soul, I mean from the ornaments of grace? And as the blessedness of the soul (saith the Philosopher) consists in the speculation of honest and just things, so the perfection of the body, and of the whole Man consists in the practick, the exercise and operations of virtue.

Rom. 5. 20.

17. But

17. But this Problem in Chriſtian Philoſophy is yet more intelligible, and will be reduced to certain experience, if we conſider good life in union and concretion with particular, material, and circumſtantiate actions of piety. For theſe have great powers and influences even in Nature to reſtore health and preſerve our lives. Witneſs the ſweet ſleeps of temperate perſons, and their conſtant appetite, which *Timotheus* the ſon of *Conon* obſerved, when he dieted in *Plato*'s Academy, with ſevere and moderated diet; *They that ſup with* Plato, *are well the next day.* Witneſs the ſymmetry of paſſions in meek Men, their freedom from the violence of inraged and paſſionate indiſpoſitions, the admirable harmony and ſweetneſs of content, which dwells in the retirements of a holy Conſcience, to which if we adde thoſe joyes, * which they only underſtand truly, who feel them inwardly, the joyes of the holy Ghoſt, the content and joyes which are attending upon the lives of holy perſons are moſt likely to make them long and healthful. † *For now we live* (ſaith S. *Paul*) *if ye ſtand faſt in the* LORD. It would prolong Saint *Paul*'s life to ſee his ghoſtly children perſevere in holineſs; and if we underſtood the joyes of it, it would do much greater advantage to our ſelves. But if we conſider a ſpiritual life abſtractedly and in it ſelfe, piety produces our life, not by *a natural efficiency*, but by *Divine Benediction*. GOD gives a healthy and a long life as a reward and bleſſing to crown our piety even before the ſons of men: *for ſuch as be bleſſed of him ſhall inherit the earth, but they that be curſed of him ſhall be cut off.* So that this whole matter is principally to be referred to the act of GOD, either by wayes of nature, or by inſtruments of ſpecial providence, rewarding piety with a long life. And we ſhall more fully apprehend this, if upon the grounds of Scripture, reaſon, and experience we weigh the contrary. *Wickedneſs is the way to ſhorten our dayes.*

"Οτι οἱ παρὰ Πλάτωνι δειπνήσαντες, ἐν τῇ ὑστεραίᾳ ἁλῶς γίνονται.

* Μήτε ἐορτὴν ἄλλο τι ἡγοῦνται, ἢ τὸ τὰ δέοντα πρᾶττειν. De Atheniſibus dictum apud Thucyd.

† 2 Theſſ. 3. 8.

Pſal. 37. 22.

Prov. 10. 27.

18. Sin brought Death in firſt; and yet Man lived almoſt a thouſand yeers. But he ſinned more, and then Death came nearer to him; for when all the World was firſt drowned in wickedneſs, and then in water, GOD cut him ſhorter by one halfe, and five hundred years was his ordinary period. And Man ſinned ſtill, and had ſtrange imaginations, and built towers in the ayr, and then about *Pelegs* time GOD cut him ſhorter by one half yet, two hundred and odde years was his determination. And yet the generations of the World returned not unanimouſly to GOD, and GOD cut him off another half yet; and reduced him to one hundred twenty years. And by *Moſes* time, one halfe of the final remanent portion was pared away, reducing him to threeſcore yeers and ten. So that unleſs it be by ſpecial diſpenſation, Men live not beyond that terme, or thereabout; but if GOD had gone on ſtill in the ſame method, and ſhortned our dayes as we multiplyed our ſins, we ſhould have been but as an *Ephemeron*, Man ſhould have lived the life of a Fly, or a Gourd, the morning ſhould have ſeen his birth, his life have been the term of a day, and the evening muſt have provided him of a ſhroud. But GOD ſeeing *Mans thoughts were only evil continually*, he was reſolved no longer ſo to ſtrive with him, nor deſtroy the kinde, but puniſh individuals only and ſingle perſons, and if they ſinned, or if they did obey, regularly their life ſhould be proportionable. This GOD ſet down for his rule, *Evill ſhall ſlay the wicked perſon.* And *he that keepeth the Com-*

Pſal. 34. 20. Prov. 19. 16.

mandments

mandements, keepeth his own soul, but he that despiseth his own wayes shall dye.

19. But that we may speak more exactly in this Probleme, we must observe, that in Scripture three general causes of natural death are assigned; *Nature*, *Providence*, and *Chance*. By these three I only mean the several manners of Divine influence, and operation. For GOD only predetermines, and what is changed in the following events by Divine permission, to this GOD and Man in their severall manner do cooperate. The saying of *David* concerning *Saul* with admirable Philosophy describes the three wayes of ending Mans life. *David* said furthermore, *As the LORD liveth, the LORD shall smite him, or his day shall come to die, or he shall descend into battell and perish.* The first is special Providence. The second, means the term of Nature. The third is that which in our want of words we call Chance or Accident, but is in effect nothing else but another manner of the Divine Providence: That in all these, sin does interrupt and retrench our lives is the undertaking of the following periods.

Audax omnia perpeti
Gens humana ruit per vetitum nefas.
Post ignem aetherea domo
Subductum macies & nova febrium
Terris incubuit cohors:
Semotique prius tarda necessitas
Lethi corripuit gradum.
Horat. l. 1. carm. Od. 3.

1 Sam. 26. 10.

1. In Nature sin is a cause of dyscrasies and distempers, making our bodies healthless, and our dayes few. For although GOD hath prefixed a period to nature by an universal and antecedent determination, and that naturally every man that lives temperately, and by no supervening accident is interrupted, shall arrive thither; yet because the greatest part of our lives is governed by will and understanding, and there are temptations to intemperance, and to violations of our health, the period of Nature is so distinct a thing from the period of our person, that few Men attain thither, which GOD had fixed by his first law and preceding purpose, but end their dayes with folly, and in a period which GOD appointed them with anger, and a determination secondary, consequent, and accidental. And therefore sayes *David*, *Health is farre from the ungodly, for they regard not thy statutes.* And to this purpose is that saying of[a] *Abenezra*. 'He that is united to GOD, 'the Fountain of Life, his soul being improved by 'grace, communicates to the body an establish-'ment of its radical moisture, and naturall heat, to 'make it more healthful, that so it may be more 'instrumental to the spiritual operations and pro-'ductions of the soul, and it self be preserved in 'perfect constitution. Now how this blessing is contradicted by the impious life of a wicked person is easie to be understood, if we consider that from[b] drunken Surfets come dissolution of members, Headaches, Apoplexies, dangerous falls, fracture of bones, drenchings, and dilution of the brain, inflammation of the liver, crudities of the stomack, and thousands more, which *Solomon* sums up in general terms. * *Who hath woe, who hath sorrow, who hath redness of eyes? they that tarry long at the Wine.* I shall not need to instance in the sad and uncleanly consequents of lust, the wounds and accidental deaths, which are occasioned by jealousies, by vanity, by peevishness, vain reputation, and animosities, by melancholy and the despair of evil consciences; and yet these are abundant argument, that when GOD

[a] In Exod. 23. *Quicunque unitur Deo, ipse corroboratur calidum & humidum per vim animæ, & tunc vivit homo ultra limitatum tempus.*

[b] Eubulus apud Athenæum l. 7. c. 1.
Introducit Bacchum loquentem in hunc modum.
Tres tantùm ego Jonis crateras misceo:
Unum valetudinis, & hunc primum Oedipum;
Secundum amoris, & sopori tertium:
Quo, qui sapere solent, eunt bausto domum.
Nam quartus est haud amplius crater meus,
Sed contumeliæ; velut huic proximus
Clamo is, &c.——
Nam plurimum vini inditum in vas parvulum,
Sternit sine omni, quem replet, negotio.

* Prov. 23. 29.

ſo permits a Man to run his courſe of nature, that himſelf does not intervene by an extraordinary influence, or any ſpecial acts of providence, but onely gives his ordinary aſſiſtance to natural cauſes, a very great part of men make their natural period ſhorter, and by ſin make their dayes miſerable and few.

21. Secondly, Oftentimes Providence intervenes, & makes the way ſhorter: God for the iniquity of man not ſuffering nature to take her courſe, but
Pſal. 102.24. ſtopping her in the midſt of her journey. Againſt this *David* prayed: *O my God, cut me not off in the midſt of my daies.* But in this there is ſome variety. For GOD does it ſometimes in mercy, ſometimes in judgement. *The righteous die, and no man regardeth, not conſidering that they are taken away from the*
Iſa. 57.1. *evill to come.* GOD takes the righteous Man haſtily to his crown, leſt temptation ſnatch it from him by interrupting his hopes, and ſanctity. And this was the caſe of the old World. For from *Adam* to the flood by the Patriarchs were eleven generations, but by *Cains* line there were but eight, ſo that *Cains* poſterity were longer liv'd: Becauſe GOD intending to bring the flood upon the World, took delight to reſcue his elect from the dangers of the preſent impurity, and the future deluge. *Abraham* lived five yeers leſſe then his ſon *Iſaac*, it being (ſay the Doctors of the Jewes) intended for mercy to him, that he might not ſee the iniquity of his Grandchild *Eſau*. And this the Church for many ages hath believed in the caſe of baptized Infants dying before the uſe of reaſon. For beſides other cauſes in the order of Divine Providence, one kind of mercy is done to them too; for although their condition be of a lower form, yet it is ſecured by that timely (ſhall I call it?) or untimely death. But theſe are caſes extraregular; ordinarily and by rule, GOD hath revealed his purpoſes of interruption of the lives of ſinners to be in anger and judgement; for when men commit any ſignal and grand impiety, GOD ſuffers not nature to take her courſe, but ſtrikes a ſtroke with his own hand. To which purpoſe, I think it a remarkable inſtance which is reported by *Epiphanius*, that for
Lib. 1. tom. 1. panar. Sect. 6. 3332 years, even to the twentieth age, there was not one example of a ſon that dyed before his father, but the courſe of Nature was kept, that he who was firſt born in the deſcending line, did die firſt; (I ſpeak of natural death, and therefore *Abel* cannot be oppoſed to this obſervation) till
Gen. 11.28. that *Terah* the father of *Abraham* taught the people to make images of clay and worſhip them; and concerning him it was firſt remarked, that *Haran died before his father Terah in the land of his nativity*: God by an unheard of judgement, and a rare accident puniſhing his newly invented crime. And when ever ſuch interciſion of a life happens to a vicious perſon, let all the world acknowledge it for a judgement; and when any man is guilty of evill habits, or unrepented ſinnes, he may therefore expect it, becauſe it is threatned and deſigned for the lot and curſe of ſuch perſons. This is threatned to covetouſneſſe, injuſtice, and oppreſſion. *As a Partridge ſitteth on egs, and hatcheth them not, ſo he that getteth riches, and not by right, ſhall leave*
Jer. 17 '11. *them in the midſt of his dayes, and at his end ſhall be a Fool.* The ſame is threatned to voluptuous perſons in the higheſt careſſes of delight; and CHRIST told a Parable with the ſame deſigne. The rich man ſaid, *Soul, take thy eaſe*; but GOD anſwered, *O fool, this night ſhall thy ſoul be required of thee. Zimri* and *Cozbi* were ſlain in the trophies of their luſt; and it was a ſad ſtory, which was told by *Thomas Cantipratatanus*: Two religious perſons tempted by each other in the vigour of their youth, in their very firſt plea-

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sures and opportunities of sin were both struck dead in their embraces and posture of entertainment. GOD smote *Jeroboam* for his usurpation and tyranny, and he died. *Saul* died for disobedience against GOD, and asking counsel of a Pythoniss. GOD smote *Uzziah* with a leprosie for his profaneness, and distressed *Ahaz* sorely for his sacriledge, and sent a horrid disease upon *Jehoram* for his idolatry. These instances represent voluptuousnesse and covetousnesse, rapine and injustice, idolatry and lust, profaneness and sacriledge as remarked by the signature of exemplary judgements to be the meanes of shortening the dayes of man; God himself proving the Executioner of his own fierce wrath. I instance no more, but in the singular case of *Hananiah* the false Prophet, *Thus saith the LORD, Behold I will cut thee from off the face of the earth; This year thou shalt die, because thou hast taught rebellion against the LORD.* That is the curse and portion of a false Prophet, a short life, and a sudden death, of GODS own particular and more immediate infliction.

2 Chron. 13. 20. 1 Chron. 10. 13. 2 Chron. 21. 18. 2 Chron. 26. 1 2 Kings 15. 11. Jer. 28. 16.

22. And thus also the sentence of the Divine anger went forth upon criminal persons in the new Testament: Witnesse the disease of *Herod*, *Judas* hanging himself, the blindnesse of *Elymas*, the sudden death of *Ananias* and *Saphira*, the buffetings with which Satan afflicted the bodies of persons excommunicate. Yea, the blessed Sacrament of CHRISTS body, and blood, which is intended for our spiritual life, if it be unworthily received, proves the cause of a natural death. *For this cause many are weak and sickly among you, and many are fallen asleep*, saith S. *Paul* to the Corinthian Church. 1 Cor. 11. 30.

23. Thirdly, But there is yet another manner of ending mans life, by way of chance or contingency; meaning thereby the manner of GODS Providence, and event of things which is not produced by the disposition of natural causes, nor yet by any particular and special act of GOD; but the event, which depends upon accidentall causes, is not so certain and regular as nature, not so conclusive and determined as the acts of decretorie providence, but comes by disposition of causes irregular to evennes rare and accidentall. This *David* expresses by *entring into battell*, and in this as in the other, we must *separate* cases extraordinary and rare, from the ordinary and common. Extraregularly and upon extraordinary reasons, and permissions we finde, that holy persons have miscarried in battell. So the Israelites fell before *Benjamin*, and *Jonathan*, and *Uriah*, and many of the Lords champions fighting against the Philistines; but in these deaths, as God served other ends of Providence, so he kept to the good men that fell, all the mercies of the promise by giving them a greater blessing of event and compensation. In the more ordinary course of divine dispensation, they that prevaricate the Lawes of God, are put out of protection; God withdraws his special providence, or their tutelar Angel, and leaves them exposed to the influences of heaven, to the power of a constellation, to the accidents of humanity, to the chances of a Battell, which are so many and various, that it is ten thousand to one, a man in that case never escapes; and in such variety of contingencies there is no probable way to assure our safety, but by a holy life to endear the providence of God to be our Guardian. It was a remarkable saying of *Deborah*, *The Stars fought in their courses*, or *in their orbs, against Sisera*. *Sisera* fought when there was an evill aspect, or malignant influence of heaven upon him. For even the smallest thing,

that is in oppoſition to us, is enough to turn the chance of a battle; that although it be neceſſary for defence of the godly, that a ſpecial providence ſhould intervene, yet to confound the impious, no ſpecial act is requiſite.

If God expoſes them to the ill aſpect of a Planet, or any other caſualty, their dayes are interrupted, and they dye. And this is the meaning of the Prophet *Jeremy*: *Be not yee diſmayed at the ſignes of heaven, for the Heathen are diſmayed at them*; meaning, that God will over-rule all inferiour cauſes for the ſafety of his ſervants; But the wicked ſhall be expoſed to chance and humane accidents; and the ſigns of heaven, which of themſelves do but ſignifie, or at moſt but diſpoſe, and incline towards events, ſhall be enough to actuate, and conſummate their ruine. And this is the meaning of that proverb of the Jewes, * *Iſrael hath no planet*; which they expounded to mean; if they obſerve the Law, the Planets ſhall not hurt them, God will over-rule all their influences: but if they prevaricate, and rebell, the leaſt ſtar in the firmament of heaven ſhall bid them battle, and overthrow them: A ſtone ſhall lie in a wicked mans way, and God ſhall ſo expoſe him to it, leaving him ſo unregarded and defenceleſſe, that he ſhall ſtumble at it and fall, and break a bone, and that ſhall produce a feaver, and the feaver ſhall end his dayes. For not onely every creature, when it is ſet on by God, can prove a ruine; but if we be not by the providence of God defended againſt it, we cannot behold the leaſt atome in the Sun without danger of loſing an eye, nor eat a grape without fear of choking, nor ſneeze without breaking of a vein. And *Arius* going to the ground, purged his entrails forth, and fell down unto the earth and died. Such and ſo miſerable is the great inſecurity of a ſinner. And of this *Job* had an excellent meditation; *How oft is the candle of the wicked put out! And how oft cometh their deſtruction upon them! God diſtributeth ſorrows in his anger. For what pleaſure hath he in his houſe after him, when the number of his moneths is cut off in the midſt? This is he that dyeth in his full ſtrength, being wholly at eaſe and quiet.*

Jer. 10. 2.
Gentes ſigna dierum, & numerum menſis aut hebdomadæ cum metu ſuperſtitioſo obſervarunt. Quarta luna infauſta reputabatur, unde proverbium ἐν τετράδι γενναῖος. *Hujuſmodi dies Græci* ἀποφράδας *vocant; Latini nefaſtos, Heſiodus quintas omnino ſuſpectas habet,* Πέμπτας δ' ἐξαλέασθαι· ἐπὶ χαλεπαί τε κὰι εἰσὶ, Ἐν πέμπτῃ γὰρ φασὶν Ἐρινύας ἀμφιπολεύειν.

* *Non eſt planeta Iſraeli.*

Μία φυλακὴ ἡ εὐσέβεια· εὐσεβοῦσι γὰρ ἀνθρώπων ἃ δαίμων κακὸς, ὅτε εἱμαρμένη κρατεῖ. Θεὸς γὰρ ῥύεται τὸν εὐσεβῆ ἐκ πάσης κακῆς τύχης· ἓν, καὶ μόνον ὂν ἐν ἀνθρώποις ἀγαθόν ἐστιν εὐσέβεια. apud Lactan.

Δύναται ὁ σοφὸς πολλὰς ἀποτρέψαι ἐπιβουλὰς ἀστέρων. Ptolem. *id eſt,*
——— *Sapiens dominabitur aſtris.*

Job 21. 17, 18, 19, 20.

24. I ſum up this diſcourſe with an obſervation, that is made concerning the family of *Eli*, upon which for the remiſneſſe of diſcipline on the Fathers part, and for the impurity and profaneſſe of his Sons, God ſent this curſe; *all the increaſe of their houſe ſhall die in the flour of their age.* According to that ſad malediction it happened for many generations; The heir of the family died as ſoon as he begat a Son to ſucceed him; till the family being wearied by ſo long a curſe, by the counſel of *Rabbi Johanan Ben Zachary*, betook themſelves univerſally to a ſedulous, and moſt devout meditation of the Law, that is, to an exemplar devotion, and ſtrict Religion; but then the curſe was turned into a bleſſing, and the line maſculine lived to an honourable old age. For the Doctors of the Jews ſaid, that God often changes his purpoſes concerning the death of man, when the ſick perſon is *liberal in alms*, or *fervent in prayer*, or *changes his name*, that is, gives up his name to God, by the ſerious purpoſes and religious vows of holy obedience. *He that followeth after righteouſneſſe* (alms, it is in the vulgar Latine) and *mercy, findeth life*, that verifies the firſt; and the fervent prayer

1 Sam. 2. 23.

Prov. 21. 21.

prayer of *Hezekiah* is a great instance of the second; and all the precedent discourse was intended for probation of the third, and proves that no disease is so deadly as a deadly sin; And the ways of righteousness are therefore advantages of health, and preservatives of life (when health and life are good for us) because they are certain title to all GODS promises and blessings.

25. Upon supposition of these premises I consider, there is no cause to wonder, that tender persons, and the softest women endure the violences of art and Physick, sharp pains of caustick and cupping glasses, the abscission of the most sensible part for preservation of a mutilous and imperfect body; but it is a wonder, that when God hath appointed a remedy in grace, apt to preserve nature, and that a dying unto sin should prolong our natural life, yet few men are willing to try the experiment; they will buy their life upon any conditions in the world, but those, which are the best and easiest: any thing but religion and sanctity, although for so doing they are promised, that immortality shall be added to the end of a long life, to make the life of a mortal partake of the eternal duration of an Angel, or of GOD himself.

26. Fifthly, The last testimony of the excellency and gentleness of CHRISTS yoke, the fair load of Christianity, is the reasonableness of it, and the unreasonableness of its contrary. For whatsoever the wisest men in the world in all nations, and religions did agree upon as most excellent in it self, and of greatest power to make political, or future and immaterial felicities, all that and much more the holy JESUS adopted into his Law; for they receiving sparks, or single irradiations from the regions of light, or else having fair tapers shining indeed excellently in representations and expresses of morality, were all involved and swallowed up into the body of light, the Sun of righteousness. Christs discipline was the breviary of all the wisdome of the best men, and a fair copy and transcript of his Fathers wisdome; and there is nothing in the laws of our religion, but what is perfective of our spirits, excellent rules of religion, and rare expedients of obeying God by the neareſt wayes of imitation, and such duties which are the proper ways of doing benefits to all capacities and orders of men. But I remember my design now is not to represent Christianity to be a better religion then any other; for I speak to Christians, amongst whom we presuppose that: but I design to invite all Christians in name, to be such as they are called, upon the interest of such arguments, which represent the advantages of obedience to our religion, as it is commanded us by God. And this I shall do yet further by considering, that those Christian names who apprehend religion as the fashion of their Country, and know no other use of a Church but customary, or secular and prophane, that supposing Christian religion to have come from GOD, as we all professe to believe, there are no greater fools in the world then such, whose life conforms not to the pretence of their baptism and institution. They have all the signs and characters of fools, and undiscreet, unwary persons.

Religio sapientiam adauget & sapientia religionem. Lactant. Σοφῷ γὰρ ἀναγκαῖον ἐξαμαρτάνειν. Æschy. Prometh.

27. First, Wicked persons, like children and fools, choose the present whatsoever it is, and neglect the infinite treasures of the future. They that have no faith, nor foresight, have an excuse for snatching at what is

now repreſented, becauſe it is that *all*, which can move them; but then ſuch perſons are infinitely diſtant from wiſdome, whoſe underſtanding neither reaſon nor revelation hath carried further then the preſent adherencies; not only becauſe they are narrow ſouls who cannot look forward, and have nothing to diſtinguiſh them from beaſts who enjoy the preſent, being careleſs of what is to come; but alſo becauſe whatſoever is preſent is not fit ſatisfaction to the ſpirit; nothing but gluttings of the ſenſe, and ſottiſh appetites. *Moſes* was a wiſe perſon, and ſo eſteemed, and reported by the ſpirit of God, becauſe *he deſpiſed the pleaſures of* Pharaohs *Court, having an eye to the recompenſe of reward:* that is, becauſe he deſpiſed all the preſent arguments of delight, and preferred thoſe excellencies which he knew ſhould be infinitely great, as well as he knew they ſhould be at all. He that would have rather choſen to ſtay in the theatre, and ſee the ſports out, then quit the preſent ſpectacle upon aſſurance to be adopted into *Ceſars* family, had an offer made him too great for a fool, and yet his misfortune was not big enough for pity, becauſe he underſtood nothing of his felicity, and rejected what he underſtood not. But he that prefers moments before eternity, and deſpiſes the infinite ſucceſſions of eternal ages, that he may enjoy the preſent, not daring to truſt God for what he ſees not, and having no objects of his affections but thoſe which are the objects of his eyes, hath the impatience of a childe, and the indiſcretion of a fool, and the faithleſneſſe of an unbeliever. The *faith* and *hope* of a Chriſtian are the graces and portions of ſpiritual wiſdome, which Chriſt deſigned as an antidote againſt this folly.

Ἐι μὲν γὰρ πρᾶξεις τις μετὰ ἡδονῆς ἀισχρὸν, ἡ μὲν ἡδονὴ παρῆλθε, τὸ δὲ αἰσχὸν μένει. Hierocl.

28. Secondly, Children and fools chooſe to pleaſe their ſenſes, rather then their reaſon, becauſe they ſtill dwell within the regions of ſenſe, and have but little reſidence amongſt intellectual eſſences. And becauſe the needs of nature firſt imploy our ſenſual appetites, theſe being firſt in poſſeſſion would alſo fain retain it, and therefore for ever continue their title, and perpetually fight for it; but becauſe the inferiour faculty fighting againſt the ſuperior is no better then a rebell, and that it takes Reaſon for its enemy, it ſhews ſuch actions, which pleaſe the ſenſe and do not pleaſe the reaſon, to be unnatural, monſtrous, and unreaſonable. And it is a great diſreputation to the underſtanding of a man to be ſo couſened and deceived, as to chooſe money before a moral virtue; to pleaſe that which is common to him and beaſts, rather then that part which is a communication of the Divine nature; to ſee him run after a bubble, which himſelf hath made, and the ſun hath particoloured, and to deſpiſe a treaſure, which is offered to him to call him off from purſuing that emptineſs and nothing. But ſo does every vitious perſon, feed upon huſks and loaths Manna, worſhips cats and onions, the beggarly and baſeſt of *Egyptian* Deities, and neglects to adore and honour the eternal God; he prefers the ſociety of drunkards before the communion of Saints; or the fellowſhip of harlots before a quire of pure, chaſt, and immaterial Angels; the ſickneſs and filth of luxury before the health and purities of chaſtity and temperance; a diſh of red lentill pottage before a beniſon; drink before immortality, money before mercy, wantonneſs before the ſevere precepts of Chriſtian Philoſophy, earth before heaven, and folly before the crowns, and ſcepters, and glories of a kingdome. Againſt this folly Chriſtian religion oppoſes contempt of things below, and ſetting our affections on things above.

29. Thirdly,

29. Thirdly, Children and fools propound to themselves ends silly, low and cheap, the getting of a nutshel, or a bag of cherrystones, a gaude to entertain the fancy of a few minutes, and in order to such ends direct their counsels and designes. And indeed in this *they* are innocent; but persons not living according to the discipline of Christianity are as fooliſh in the designation of their ends, chooſing things as unprofitable and vain to themselves, and yet with many mixtures of malice and injuriousness both to themselves, and others. His end is to couſen his Brother of a piece of land, or to disgrace him by telling of a lye, to supplant his fortune, to make him miserable: Ends, which wise men and good men look upon as miseries and persecutions, instruments of affliction and regret, because every man is member of a society, and hath some common terms of union and conjuncture, which make all the body susceptive of all accidents to any part. And it is a great folly for pleasing of the eye to snatch a knife which cuts our fingers; to bring affliction upon my brother or relative, which either must affect me, or else I am an useleſs, a base or dead person. The ends of vice are ignoble and dishonourable; to discompose the quiet of a family, or to create jealousies, or to raise wars, or to make a man leſs happy, or apparently miserable, or to fish for the Devil, and gain souls to our Enemy, or to please a passion that undoes us, or to get something that cannot satisfie us; this is the chain of counsels, and the great aims of unchristian livers, they are all of them extreme great miseries. And it is a great undecency for a man to propound an end, leſs, and more imperfect then our present condition; as if we went about to unravel our present composure, and to unite every degree of essence and capacity, and to retire back to our first matter, and unshapen state; hoping to get to our journeys end by going backwards. Against this folly the holy JESUS oppoſed the fourth beatitude, or precept of *hungring and thirsting after righteousness*.

30. Fourthly, But children and fools, whatever their end be, they pursue them with as much weakneſs and folly, as they first chose them with indiscretion; running to broken cisterns or to puddles to quench their thirst. When they are hungry they make phantastick banquets or put Colloquintida into their pottage, that they may be furnished with pot herbs: or like the asse that desired to flatter his Master, and therefore fawned upon him like a spaniel, and bruised his shoulders. Such undecencies of means and prosecutions of interests we finde in unchristian courses. It may be they propound to themselves riches for their ends, and they use covetousneſs for their means, and that brings naught home; or else they steal to get it, and they are apprehended, and made to restore fourfold. Like mothes gnawing a garment they devour their own house, and by greedineſs of desire they destroy their content, making impatience the parent and instrument of all their felicity: Or they are so greedy and imaginative, and have raised their expectation by an over-valuing esteem of temporary felicities, that when they come they fall short of their promises, and are indeed leſs then they would have been by being beforehand apprehended greater then they could be. If their design be to represent themselves innocent and guiltleſs of a suspi-

τὰ δοκοῦντα κλεινὰ μισεῖται βροτοῖς. Sophoc. Antig.

Nos felicitas ingrata superfluit, ut semper plenis spei, vanis cupidinibus, præsentibus cassi, dum futura profectus, Panegyr. ad Constant. filium.

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cion or a fault, they deny the fact and double it. When they would repair their losses they fall to gaming, and besides that they are infinitely full of fears, passions, wrath, and violent disturbances in the various chances of their game, that which they use to restore their fortune, ruines even the little remnant, and condemns them to beggery, or what is worse. Thus evil men seek for content out of things that cannot satisfie; and take *care* to get that *content*; that is, they raise war to enjoy present peace, and renounce all content to get it. They strive to depress their Neighbours, that they may be their equals, to disgrace them to get reputation to themselves; (which arts being ignoble do them the most disparagement) and resolve never to enter into the felicities of GOD by content taken in the prosperities of man, which is a making our selves wretched by being wicked; malice and envy is indeed a mighty curse: and the devil can shew us nothing more fooliſh and unreasonable then envy, which is in its very formality a curse, an eating of coals and vipers, because my neighbours table is full, and his cup is crowned with health and plenty. The Christian religion, as it chooseth excellent ends, so it uses proportionate and apt means; The most contradictory accident in the world, when it becomes hallowed by a pious and Christian design, becomes a certain means of felicity and content: to quit our lands for CHRISTS sake, will certainly make us rich; to depart from our friends will encrease our relations, and beneficiaries: but the striving to secure our temporal interests by any other means then obedient actions, or obedient sufferings, is declared by the holy JESUS to be the greatest improvidence, and ill husbandry in the world. Even in this world CHRIST will repay us an hundred fold for all our losses, which we suffer for the interests of Christianity. In the same proportion we finde, that all graces do the work of humane felicities with a more certain power, and infallible effect then their contraries. Gratitude endears benefits, and procures more friendships. Confession gets a pardon; Impudence and lying doubles the fault, and exasperates the offended person. Innocence is bold, and rocks a man asleep; but an evil Conscience is a continual alarm. Against this folly of using disproportionate means in order to their ends, the holy JESUS hath opposed the eight Beatitudes, which by contradictions of nature, and improbable causes, according to humane and erring estimate bring our best and wisest ends to pass infallibly, and divinely.

31. Fifthly, But this is too large a field to walk in; for it represents all the flatteries of sin to be a meer cousenage and deception of the understanding, and we finde by this scrutiny that evil and unchristian persons are infinitely unwise, because they neglect the counsel of their superiours, and their guides; They dote passionately upon trifles, they rely upon false foundations, and deceiving principles; they are most confident, when they are most abused; they are like shelled fish singing loudest, when their house is on fire about their ears, and being merriest, when they are most miserable, and perishing; when they have the option of two things, they ever choose the worst; they are not Masters of their own actions, but break all purposes at first temptation; they take more pains to do themselves a mischief then would secure heaven; that is, they are rude, ignorant, fooliſh, unwary, and undiscerning people in all senses, and to all purposes; and are incurable but by their obedience,

dience, and conformity to the holy JESUS, the eternal wisdome of the Father.

32. Upon the strength of these premises the yoke of Christianity must needs be apprehended light, though it had in it more pressure then it hath; because lightness or heavines being relative termes are to be esteemed by comparison to others. Christianity is far easier then the yoke of *Moses* law, not onely because it consists of fewer rites, but also because those perfecting and excellent graces, which integrate the body of our religion are made easie by Gods assisting, and the gifts of the holy Ghost; And we may yet make it easier by love, and by fear, which are the proper products of the Evangelical promises and threatnings. For I have seen persons in affrightment have carried burdens and leaped ditches, and climbed walls, which their natural power could never have done. And if we understood the sadnesses of a cursed eternity, from which we are commanded to fly, and yet knew how near we are to it, and how likely to fall into it, it would create fears, greater then a suddain fire, or a mid-night alarm. And those unhappy souls who come to feel this truth, when their condition is without remedy, are made the more miserable by the apprehension of their stupid folly. For certainly the accursed spirits feel the smart of hell once doubled upon them by considering by what vain unsatisfying trifles they lost their happines, with what pains they perished, and with how great ease they might have been beatified. And certain it is, Christian religion hath so furnished us with assistances, both exteriour and interiour, both of perswasion and advantages, that whatsoever Christ hath doubled upon us in perfection he hath alleviated in aids.

33. And then if we compare the state of Christianity with *sin*, all the preceding discourses were intended to represent how much easier it is to be a Christian, then a vile and wicked person. And he that remembers, that what ever fair allurements may be pretended as invitations to a sin, are such false and unsatisfying pretences, that they drive a man to repent him of his folly, and like a great laughter end in a sigh, and expire in wearines and indignation, must needs confess himself a fool for doing that which he knows will make him repent, that he ever did it. A sin makes a man afraid, when it thunders, and in all dangers the sin detracts the visour, and affrights him, and visits him, when he comes to die, upbraiding him with guilt and threatning misery. So that Christianity is the easiest Law, and the easiest state, it is more perfect and less troublesome: it brings us to felicity by wayes proportionable, landing us in rest by easy and unperplexed journeys. This discourse I therefore thought necessary, because it reconciles our religion with those passions and desires, which are commonly made the instruments and arguments of sin. For we rarely meet with such spirits, which love virtue so metaphysically, as to abstract her from all sensible and delicious compositions, and love the purity of the *Idea*. S. *Lewis* the King sent *Ivo* Bishop of Chartres on an Embassy, and he told, that he met a grave Matron on the way with fire in one hand, and water in the other; and observing her to have a melancholy, religious and phantastick deportment, and look, asked her what those symbols meant, and what she meant, to do with her fire and water? She answered, my purpose is with the fire to burn Paradise, and with

with my water to quench the flames of hell, that men may ſerve GOD without the incentives of hope and fear, and purely for the love of GOD. Whether the woman were only imaginative and ſad, or alſo zealous, I know not. But GOD knows he would have few Diſciples, if the arguments of invitation were not of greater promiſe, then the labours of virtue are of trouble. And therefore the ſpirit of God knowing to what we are inflexible, and by what we are made moſt ductile, and malleable, hath propounded virtue clothed and dreſſed with ſuch advantages, as may entertain even our ſenſitive part and firſt deſires, that thoſe alſo may be invited to virtue, who underſtand not what is juſt & reaſonable, but what is profitable, who are more moved with advantage then juſtice. And becauſe emolument is more felt then innocence, & a man may be poor for all his gift of chaſtity, the holy JESUS to endear the practiſes of religion hath repreſented *godlineſs* unto us under the notion of *gain*; and *ſin* as *unfruitful*; and yet beſides all the natural and reaſonable advantages, every virtue hath a ſupernatural reward, a gracious promiſe attending, and every vice is not only naturally deformed, but is made more ugly by a threatning, and horrid by an appendant curſe. Henceforth therefore let no man complain, that the Commandments of GOD are impoſſible; for they are not onely poſſible but eaſie, and they that ſay otherwiſe and do accordingly, take more pains to carry the inſtruments of their own death, then would ſerve to aſcertain them of life. And if we would do as much for CHRIST, as we have done for ſin, we ſhould finde the pains leſſe, and the pleaſure more. And therefore ſuch complainers are without excuſe, for certain it is, they that can go in foul wayes, muſt not ſay they cannot walk in fair. They that march over rocks in deſpight of ſo many impediments, can travell the even wayes of religion and peace, when the holy JESUS is their guide, and the Spirit is their Guardian, and infinite felicities are at their journies end, and all the reaſon of the world, political, œconomical, and perſonal, do entertain and ſupport us in the travel of the paſſage.

——Quis enim virtutem amplectitur ipſam, Præmia ſi tollas? —— Juvenal.

Sublatis ſtudiorum preciis, etiam ſtudia peritura, ut minus decora. Tacit. lib. Annal.

Vide Ciceron. Tuſcul. 2. Lact. l. 3. c. 17. Inſtit.

Virtus per ſe ipſam non beata eſt, quoniam in perferendis, ut dixi, malis tota vis ejus eſt. Idem. c. 12. Aug. ep. 12.

The PRAYER.

O Eternal JESUS, who gaveſt laws unto the world, that mankind being united to thee by the bands of obedience might partake of all thy glories and felicities; open our underſtanding, give us the ſpirit of diſcerning, and juſt apprehenſion of all the beauties, with which thou haſt enammelled virtue to repreſent it beauteous, and amiable in our eyes, that by the allurements of exteriour decencies, and appendant bleſſings our preſent deſires may be entertained, our hopes promoted, our affections ſatisfied, and love entring in by theſe doores may dwell in the interiour regions of the will. O make us to love thee for thy ſelfe, and religion for thee; and all the inſtruments of religion in order to thy glory, and our own felicities. Pull off the vizors of ſin, and diſcover its deformities by the lantern of thy word and the light of the Spirit, that I may never be bewitched with ſottiſh appetites; be pleaſed to build up all the contents I expect in this world upon the intereſts of a virtuous life, and the ſupport of religion,

religion, that I may be rich in good works, content in the issues of thy providence, my health may be the result of temperance and severity, my mirth in spiritual emanations, my rest in hope, my peace in a good conscience, my satisfaction and acquiescence in thee; that from content I may pass to an eternal fulness, from health to immortality, from grace to glory, walking in the paths of righteousness, by the waters of comfort, to the land of everlasting rest, to feast in the glorious communications of eternity, eternally adoring, loving and enjoying the infinity of the ever Blessed and mysterious Trinity, to whom be glory, and honour, and dominion now and for ever. Amen.

DISCOURSE XVI.

Al num. 17 Sect. 13.

Of Certainty of SALVATION.

1. WHen the holy JESUS took an account of the first legation and voyage of his Apostles, he found them rejoycing in priviledges, and exteriour powers, in their authority over unclean spirits; but weighing it in his ballance, he found the cause too light, and therefore diverted it upon the right object; *Rejoyce that your names are written in Heaven.* The revelation was confirmed and more personally applyed in answer to S. *Peters* Question, *We have forsaken all and followed thee, what shall we have therefore?* Their LORD answered; *Ye shall sit upon twelve thrones judging the twelve tribes of Israel.* Amongst these persons to whom CHRIST spake *Judas* was; he was one of the twelve, and he had a throne allotted for him; his name was described in the book of life, and a Scepter and a Crown was deposited for him too; for we must not judge of CHRISTS meaning by the event, since he spake these words to produce in them faith, comfort and joy in the best objects: it was a Sermon of duty as well as a Homily of comfort, and therefore was equally intended to all the Colledge; and since the number of thrones is proportioned to the number of men, it is certain there was no exception of any man there included; and yet it is as certain *Judas* never came to sit upon the throne, and his name was blotted out of the book of life; Now if we put these ends together, that in Scripture it was not revealed to any man concerning his final condition * but to the dying penitent thief, and to the twelve Apostles, that twelve thrones were *designed* for them, and a promise made of their inthronization, and yet that no mans final estate is so clearly declared miserable and lost, as that of *Judas*, one of the twelve, to whom a throne was promised; the result will be, that the election of holy persons is a condition allyed to duty, absolute and infallible in the general, and supposing all the dispositions and requisites concurring; but fallible in the particular, if we fall off from the mercies of the Covenant and prevaricate the conditions. But the thing which is most observable is, that if in persons so eminent and priviledged, and to whom a revelation

* *Quid dixit Jesus 72. Discipuli,* Lucæ 10. v. 20. *Eorum nomina descripta esse in cœlo; prædestinationem licet aliquatenus denotet, non tamen ad gloriam, sed ad munus Evangelicum, & ministerium regni. Alii autem verba illa non rem facti denotare, sed causam gaudii tantum enarrare justam & legitimam; ex suppositione scil. & quando hoc contigerit, aut ad effectum perduceretur. Utrumque autem verba significant, certum est Doctores Ecclesiæ non paucos tradidisse, 72. Discipulos Christum reliquisse, nec rediisse demum.*

revelation of their election was made, as a particular grace, their condition had one weak leg, upon which because it did rely for one halfe of the interest it could be no stronger then its supporters; the condition of lower persons to whom no revelation is made, no priviledges are indulged, no greatness of spiritual eminency is appendant, as they have no greater certainty in the thing, so they have less in person, and are therefore to *work out their salvation with* great *fears and tremblings of spirit.*

2. The purpose of this consideration is, that we do not judge of our final condition by any discourses of our own, relying upon GODS secret counsels, and predestination of eternity. This is a mountain upon which whosoever climbes like *Moses* to behold the land of *Canaan* at great distances, may please his eyes, or satisfie his curiosity, but is certain never to enter that way. It is like enquiring into fortunes, concerning which *Favorinus* the Philosopher spake not unhandsomely; "They that "foretell events of destiny, and secret provi- "dence, either foretell sad things, or prospe- "rous. If they promise prosperous and deceive, you are made misera- "ble by a vain speculation. If they threaten ill fortune and say false, "thou art made wretched by a false fear. But if they foretell adversity "and say true, thou art made miserable by thy own apprehension, be- "fore thou art so by destiny; And many times the fear is worse then the "evil feared. But if they promise felicities, and promise truly, what "shall come to pass; then thou shalt be wearied by an impatience and "a suspended hope; and thy hope shall ravish and * deflowre the joyes "of thy possession. Much of it is hugely applicable to the present Question; and our Blessed LORD, when he was petitioned, that he would grant to the two sons of *Zebedee*, that they might sit, one on the right hand, and the other on the left in his kingdome, rejected their desire, and only promised them, what concerned their duty, and their suffering, referring them to that, and leaving the final event of men to the disposition of his Father. This is the great secret of the kingdome, which GOD hath locked up and sealed with the counsels of eternity. *The sure foundation of GOD standeth, having this seal, The LORD knoweth who are his.* This seal shall never be broken up, till the great day of Christ; in the mean time, the Divine knowledge is the only repository of the final sentences, and this *way of GOD is unsearchable, and past finding out.* And therefore if we be sollicitous, and curious to know what God in the counsels of eternity hath decreed concerning us, he hath in two fair tables described all those sentences, from whence we must take accounts; the revelations of Scripture, and the book of Conscience: The first recites the law and the conditions, the other gives in evidence: The first is clear, evident, and conspicuous: the other when it is written with large characters may also be discerned; but there are many little accents, periods, distinctions, and little significations of actions, which either are there written in water or sullied over with carelesness, or blotted with forgetfulness, or not legible by ignorance, or misconstrued by interest and partiality, that it will be extremely difficult to read the hand upon the wall, or to copy out one line of the eternal sentence. And therefore excellent was the counsel of the Son of *Sirach*: *Seek not out the things that are too hard for thee, neither search the things that are above thy strength:*

Ad scelus ab hujusmodi votis facilimè transitur. Tacit.

—Nos parvum ac debile vulgus
Scrutamur penitus Superos, hinc pallor & ira,
Hinc scelus, insidiaque, & nulla modestia voti.
Statius.

* *Futurum gaudii fructum spes tibi jam præfloraverit.* A. Gellius l. 14

2 Tim. 2. 19.

Eccl. 3. 21, 22.

ſtrength: but what is commanded thee think thereupon with reverence, for it is not needful for thee to ſee with thine eyes the things that are in ſecret. For whatſoever GOD hath revealed in general concerning election, it concerns all perſons within the pale of Chriſtianity; he hath conveyed notice to all Chriſtian people, that they *are the ſons of GOD*, that they are *the heirs* of eternity, *coheirs with Chriſt*, *partakers of the Divine nature*: meaning that ſuch they are by the deſign of GOD, and the purpoſes of the manifeſtation of his Son; The election of GOD is diſputed in Scripture to be an act of GOD ſeparating whole nations, and rejecting others, in each of which many particular inſtances there were, contrary to the general and univerſal purpoſe; and of the elect nations many particulars periſhed, and many of the rejected people ſate down with *Abrahaam*, *Iſaac*, and *Jacob* in the kingdome of heaven; and to thoſe perſons to whom GOD was more particular, and was pleaſed to ſhew the ſcrowles of his eternal counſels, and to reveal their particular elections, as he did to the twelve Apoſtles, he ſhewed them wrapped up and ſealed; and to take off their confidences, or preſumptions, he gave probation in one inſtance, that thoſe ſcrowles may be cancelled, that his purpoſe concerning particulars may be altered by us, and therefore that he did not diſcover the bottome of the Abyſſe, but ſome purpoſes of ſpecial grace, and indefinite deſigne; but his peremptory, final, unalterable decree he keeps in the cabinets of the eternal ages, never to be unlocked, till the Angel of the Covenant ſhall declare the unalterable univerſal ſentence.

3. But as we take the meaſure of the courſe of the ſun by the dimenſions of the ſhadows made by our own bodies, or our own inſtruments: ſo muſt we take the meaſures of eternity by the ſpan of a mans hand, and gueſſe at what GOD decrees of us, by conſidering how our relations, and endearments are to him; and it is obſervable, that all the confidences, which the Spirit of GOD hath created in the Elect, are built upon duty, and ſtand or fall according to the ſtrength or weakneſſe of ſuch ſupporters. *We know we are tranſlated from death to life by our love unto the Brethren*: meaning that the performance of our duty is the beſt conſignation to eternity, and the only Teſtimony GOD gives us of our election. And therefore we are to make our judgments accordingly. And here I conſider that there is no ſtate of a Chriſtian, in which by virtue of the Covenant of the Goſpel it is effectively, and fully declared, that his ſins are actually pardoned, but only in Baptiſm, at our firſt coming to CHRIST, when he redeems us from our vain converſation, when he makes us become *Sons of GOD*, *when he juſtifies us freely by his grace*, when we are purified by faith, when we make a Covenant with Chriſt to live for ever according to his lawes. And this I ſhall ſuppoſe I have already proved and explicated in the Diſcourſe of Repentance. So that whoever is certain, he hath not offended GOD ſince that time, and in nothing tranſgreſſeth the laws of Chriſtianity, he is certain, that he actually remains in the ſtate of Baptiſmal purity; but it is too certain that this certainty remains not long, but we commonly throw ſome durt into our waters of Baptiſme, and ſtain our white robe, which we then put on. 1 John 3. 14.

4. But then becauſe our reſtitution to this ſtate is a thing, that conſiſts of ſo many parts, is ſo diviſible, various, and uncertain whether it be arrived to the degree of innocence, (and our innocence conſiſts in a Mathematical point, and is not capable of degrees any more then unity, becauſe one ſtain deſtroyes our being innocent) it is therefore a very difficult matter to ſay that we have done all our duty towards our reſtitution to baptiſmal grace; and if we have not done all that we can do, it is harder to ſay that GOD hath accepted that which is leſſe then the conditions, we entred into, when we received the great juſtification and pardon of ſins. We all know we do leſs then our duty, and we hope that GOD makes abatements for humane infirmities; but we have but a few rules to judge by, and they not infallible in themſelves, and we yet more fallible in the application, whether we have not mingled ſome little minutes of malice in the bodie of infirmities, and how much will bear excuſe; and in what time, and to what perſons, and to what degrees, and upon what endeavours, we ſhall be pardoned? So that all the interval between our loſing baptiſmal grace and the day of our death, we walk in a cloud, having loſt the certain knowledge of our preſent condition by our prevarications. And indeed it is a very hard thing for a man to know his own heart; and he that ſhall obſerve how often himſelf hath been abuſed by confidences, and ſecret imperfections, and how the greateſt part of Chriſtians in name only, do think themſelves in a very good condition, when GOD knowes they are infinitely removed from it; and yet if they did not think themſelves well and ſure, it is unimaginable they ſhould ſleep ſo quietly, and walk ſecurely, and conſider negligently and yet proceed confidently: He that conſiders this, and upon what weak and falſe principles of Divinity men have raiſed their ſtrengths and perſwaſions, will eaſily conſent to this, that it is very eaſie for men to be deceived in taking eſtimate of their preſent condition, of their being in the ſtate of grace.

5. But there is great variety of men, and difference of degrees; and every ſtep of returning to GOD may reaſonably adde one degree of hope, till at laſt it comes to the certainty and top of hope. Many men believe themſelves to be in the ſtate of grace, and are not. Many are in the ſtate of grace, and are infinitely fearful they are out of it. And many that are in GODS favour, do think they are ſo, and they are not deceived. And all this is certain, for ſome ſin that ſin of *preſumption* and *flattery* of themſelves, and ſome good perſons are vexed with violent fears and temptations to deſpair; and all are not; and when their hopes are right, yet ſome are ſtrong, and ſome are weak; for they, that are well perſwaded of their preſent condition, have perſwaſions as different as are the degrees of their approach to innocence. And he that is at the higheſt hath alſo ſuch abatements, which are apt and proper for the conſervation of humility and godly fear. *I am guilty of nothing* (ſaith Saint *Paul*) *but I am not hereby juſtified*: meaning thus, though I be innocent, for ought I know, yet GOD who judges otherwiſe then we judge, may finde ſomething to reprove in me: *It is GOD that judges*, that is, concerning my degrees of acceptance, and hopes of glory. If the perſon

1 Cor. 4. 4.

Cum multis in rebus offendamus Deum, majorem tamen offenſarum partem non intelligimus quidem; idcirco ait Apoſtolus, Nihil conſcius ſum, &c. q. d. multa delicta committo, quæ committere me non intelligo. Propter hanc cauſam Propheta ait, Delicta quis intelligit? S. Baſil. c. 2. Monaſt. Conſtit.

be

be newly recovering from a ſtate of ſin, becauſe his ſtate is imperfect, and his ſin not dead, and his luſt active, and his habite not quite extinct, it is eaſie for a man to be too haſty in pronouncing well. He is wrapt up in a cloak of clouds, hidden and encombred, and his brighteſt day is but twilight, and his diſcernings dark, conjectural and imperfect, and his heart is like a cold hand newly applyed to the fire, full of pain; and whether the heat or the cold be ſtrongeſt is not eaſie to determine; or like middle colours, which no man can tell, to which of the extremes they are to be accounted. But according as perſons grow in grace, ſo they may grow in confidence of their preſent condition. It is not certain they will do ſo, for ſometimes the beauty of the tabernacle is covered with goats hair, and skins of beaſts, and holy people do infinitely deplore the want of ſuch graces which GOD obſerves in them with great complacency and acceptance. Both theſe caſes ſay, that to be certainly perſwaded of our preſent condition is not *a duty*: Sometimes it is not poſſible, and ſometimes it is better to be otherwiſe. But if we conſider of this certainty as *a bleſſing* and *a reward*, there is no queſtion, but in a great and an eminent ſanctity of life, there may alſo be a great confidence and fulneſs of perſwaſion, that our preſent beeng is well and gracious, and then it is certain that ſuch perſons are not deceived. For the thing it ſelfe being ſure, if the perſwaſion anſwers to it, it is needleſs to diſpute of the degree of certainty and the manner of it. Some perſons are heartily perſwaded of their being reconciled, and of theſe ſome are deceived and ſome are not deceived, and there is no ſigne to diſtinguiſh them, but by that which is the thing ſignified: a holy life according to the ſtrict rules of Chriſtian Diſcipline tells what perſons are confident, and who are preſumptuous. But * the certainty is reaſonable in none, but in old Chriſtians, habitually holy perſons, not in new Converts, or in lately lapſed people; for concerning them we finde the ſpirit of God ſpeaking with clauſes of reſtraint and ambiguity, a [*perhaps*,] and [*who knoweth*,] and [*peradventure*] *the thoughts of thy heart may be forgiven thee*, [GOD may have mercy on thee.] And that GOD hath done ſo, they only have reaſon to be confident, whom GOD hath bleſſed with a laſting continuing piety, and who have wrought out the habits of their precontracted vices.

Eccleſ. 9. 1, 2. Job 9. 21.

* *Beatus Daniel præſcius futurorum de ſententia Dei dubitat. Rem temerariam faciunt qui audaſter veniam poſtulantur peccatibus.* S. Hieron.

Dan. 4. 27. Joel. 2. 14. Acts 8. 22.

6. But we finde in Scripture many precepts given to holy perſons being in the ſtate of grace to ſecure their ſtanding, and perpetuate their preſent condition. For [*he that endureth unto the end he* [onely] *ſhall be ſaved*] (ſaid our Bleſſed SAVIOUR:) and [*he that ſtandeth let him take heed leſt he fall:*] and, *thou ſtandeſt by faith, be not high minded but fear:* and, *work out your ſalvation with fear and trembling. Hold faſt that thou haſt, and let no man take the crown from thee.* And it was excellent advice; for one Church had *loſt their firſt love*, and was likely alſo to loſe their crown. And Saint *Paul* himſelf, who had once entred within the vail, and ſeen unutterable glories, yet was forced to endure hardſhip, and to fight againſt his own diſobedient appetite, and to do violence to his inclinations, for fear, that whileſt he preached to others himſelf ſhould become a caſtaway. And ſince we obſerve in holy ſtory, that *Adam* and *Eve* fell in Paradiſe, and the Angels fell in heaven it ſelfe, ſtumbling at the very jewels, which pave the ſtreets of the celeſtial *Jeruſalem*; and in Chriſts family, one man for whom his Lord had prepared a throne turned Devil;

Matth. 24. 13. Rom. 11. 20. Revel. 2. 5. & 10.

and that in the number of the Deacons it is ſaid, that one turned Apoſtate, who yet had been a man full of the holy Ghoſt; it will leſſen our train, and diſcompoſe the gayeties of our preſent confidence, to think that our ſecurities cannot be really diſtinguiſhed from danger and uncertainties. For every man walks upon two legs, one is firm, invariable, conſtant and eternal, but the other is his own. GOD'S promiſes are the objects of our faith, but the events and final conditions of our ſouls, which is conſequent to our duty, can at the beſt be but the objects of our hope. And either there muſt in this be a leſs certainty, or elſe faith and hope are not two diſtinct graces. *GOD'S gifts and vocation are without repentance*; meaning [on GOD'S part] but the very people, concerning whom Saint *Paul* uſed the expreſſion, were reprobate and cut off, and in good time ſhall be called again: in the mean time many ſingle perſons periſh. *There is no condemnation to them that are in CHRIST JESUS*, GOD will look to that, and it will never fail; but then they muſt ſecure the following period, and *not walk after the Fleſh, but after the Spirit*. *Behold the goodneſs of GOD towards thee* (ſaith Saint *Paul*) *if thou continue in his goodneſs, otherwiſe thou alſo ſhalt be cut off*. And if this be true concerning the whole Church of the Gentiles, to whom the Apoſtle then made the addreſs, and concerning whoſe election the decree was publick, and manifeſt, that they might be cut off, and their abode in GOD'S favour was upon condition of their perſeverance in the faith; much more is it true in ſingle perſons, whoſe election in particular is ſhut up in the abyſs and permitted to the condition of our faith, and obedience, and the revelations of Doomeſday.

Rom. 11. *per ictum.*

Rom. 8. 1.

Rom. 11. 22.

7. Certain it is, that GOD hath given to holy perſons *the Spirit of adoption, enabling them to cry Abba Father*, and to account themſelves for ſons, and by this *Spirit we know we dwell in him*, and therefore it is called in Scripture *the earneſt of the Spirit*, though at its firſt miſſion and when the Apoſtle wrote and uſed this appellative, the holy Ghoſt was of greater ſignification, and a more viſible earneſt and endearment of their hopes, then it is to moſt of us ſince. For the viſible ſending of the holy Ghoſt upon many believers in gifts, ſigns, and prodigies was infinite argument to make them expect events, as great beyond that, as that was beyond the common gifts of men, juſt as Miracles and Prophecy, which are gifts of the holy Ghoſt, were arguments of probation for the whole doctrine of Chriſtianity: and this being a mighty verification of the great promiſe, the promiſe of the Father, was an apt inſtrument to raiſe their hopes and confidences concerning thoſe other promiſes, which JESUS made, the promiſes of immortality and eternal life, of which the preſent miraculous graces of the holy Spirit were an earneſt and in the nature of a contracting peny; and ſtill alſo the holy Ghoſt, though in another manner, is *an earneſt of the great price of the heavenly calling*, the rewards of heaven: though not ſo viſible and apparent as at firſt, yet as certain and demonſtrative where it is diſcerned, or where it is believed, as it is and ought to be in every perſon, who does any part of his duty, becauſe by the Spirit we do it, and without him we cannot. And ſince we either feel or believe the preſence and gifts of the holy Ghoſt to holy purpoſes, (for whom we receive voluntarily, we cannot eaſily receive without a knowledge of his reception) we cannot but entertain him as an argument of greater good hereafter, and an earneſt peny of the perfection

Rom. 8. 15.
1 John 4. 13.
2 Cor. 1. 22. & c. 5. v. 5.

of

of the present grace, that is, of the rewards of glory: glory and grace differing no otherwise, then as an earnest in part of payment does from the whole price, *the price of our high calling*. So that the Spirit is an earnest, not because he alwayes signifies to us, that we are actually in the estate of grace, but by way of argument or reflexion; we know we do belong to GOD, when we receive his spirit: (and all Christian people have received him, if they were rightly baptized and confirmed) and therefore know by that testimony, that we belong to GOD, that is, we are the people with whom GOD hath made a Covenant, to whom he hath promised and intends greater blessings, to which the present gifts of the Spirit are in order. But all this is conditional, and is not an immediate testimony of the certainty and future event; but of the event, as it is possibly future, and may (without our fault) be reduced to act as certainly as it is promised, or as the earnest is given in hand. And this the Spirit of GOD oftentimes tells us in secret visitations, and publick testimonies, and this is that which Saint *Paul* calls, *tasting of the heavenly gift, and partaking of the holy Ghost, and tasting of the good word of GOD, and the power of the world to come*; but yet some that have done so, have fallen away, and have quenched the Spirit, and have given back the earnest of the Spirit, and contracted new relations, and GOD hath been their Father no longer, for they have done the works of the Devil. So that if new converts be uncertain of their present state, old Christians are not absolutely certain they shall persevere. They are as sure of it as they can be of future acts of theirs, which GOD hath permitted to their own power. But this certainty cannot exclude all fear till their charity be perfect; only according to the strength of their habits, so is the confidence of their abodes in grace. Heb. 5. 4, 5.

8. Beyond this, some holy persons have degrees of perswasion superadded, as Largesses and acts of grace, GOD loving to bless one degree of grace with another, till it comes to a confirmation in grace, which is a state of salvation directly opposite to obduration; and as this is irremediable and irrecoverable, so is the other inamissible: As GOD never saves a person obdurate, and obstinately impenitent, so he never loses a man, whom he hath confirmed in grace, *whom he* [so] *loves, he loves unto the end*; and to others indeed he offers his persevering love, but they will not entertain it with a persevering duty; They will not be beloved unto the end. But I insert this caution; that every man, that is in this condition of a confirmed grace, does not alwayes know it. But sometimes GOD drawes aside the curtains of peace, and shewes him his throne, and visits him with irradiations of glory, and sends him a little star to stand over his dwelling, and then again covers it with a cloud. It is certain concerning some persons, that they shall never fall, and that GOD will not permit them to the danger or probability of it; to such it is morally impossible; but these are but few, and themselves know it not, as they know a demonstrative proposition, but as they see the Sun, sometimes breaking from a cloud, very brightly, but all day long giving necessary and sufficient light. * *His felix, nullo turbante Deorum: Is, nullo parcente misit*—

9. Concerning the multitude of Believers this discourse is not pertinent, for they only take their own accounts by the imperfections of their own duty, blended with the mercies of GOD: the cloud gives light on

one ſide, and is dark upon the other; and ſometimes a bright ray peeps through the fringes of a ſhower, and immediately hides it ſelfe, that we might be humble and diligent, ſtriving forwards, and looking upwards, endeavouring our duty, and longing after heaven, working out our ſalvation with fear and trembling, and in good time *our calling and election* may be *aſſured*, when we firſt according to the precept of the Apoſtle *uſe all diligence*. Saint *Paul*, when he writ his firſt Epiſtle to the *Corinthians*, was more fearful of being reprobate, and therefore he uſed exteriour arts of mortification. But when he writ to the *Romans*, which was a good while after, we finde him more confident of his final condition, *perſwaded that neither height, nor depth, Angel nor principality, nor power could ſeparate him from the love of* GOD *in* JESUS CHRIST; And when he grew to his latter end, when he wrote to Saint *Timothy*, he was more confident yet, and declared that now a *crown of righteouſneſs was certainly laid up for him*, for now he had *fought the fight, and finiſhed his courſe*, The time of his departure was at hand. Henceforth he knew no more fear; his love was perfect, as this ſtate would permit, and that caſt out all fear. According to this precedent, if we reckon our ſecurities we are not likely to be reproved by any words of Scripture, or by the condition of humane infirmity. But when the confidence out-runs our growth in grace, it is it ſelf a ſin; though when the confidence is equal with the grace, it is of it ſelf no regular and univerſal duty, but a bleſſing and a reward, indulged by ſpecial diſpenſation, and in order to perſonal neceſſities, or accidental purpoſes. For only ſo much hope is ſimply neceſſary, as excludes deſpair, and encourages our duty, and glorifies GOD, and entertertains his mercy; but that the hope ſhould be without fear is not given, but to the higheſt faith, and the moſt excellent charity, and to habitual, ratified, and confirmed Chriſtians, and to them alſo with ſome variety. The ſum is this, all that are in the ſtate of beginners, and imperfection, have a conditional certainty; changable and fallible in reſpect of us, (for we meddle not with what it is in GODS ſacred purpoſes:) changable I ſay, as their wills and reſolutions. They that are grown towards perfection have more reaſon to be confident, and many times are ſo; but ſtill although the ſtrength of the habits of grace adde degrees of moral certainty to their expectation, yet it is but as their condition is, hopeful and promiſing, and of a moral determination. But to thoſe few to whom GOD hath given confirmation in grace, he hath alſo given a certainty of condition, and therefore if that be revealed them, their perſwaſions are certain and infallible. If it be not revealed to them, their condition is in it ſelf certain, but their perſwaſion is not ſo; but in the higheſt kinde of hope, *an anchor of the ſoul ſure and ſtedfaſt*.

1 Cor. 9.27. *Videetiam* Philip. 3.11.

Rom. 8.38.

2 Tim. 4.6, 7, 8.

The

The PRAYER.

O Eternal GOD, whose counsels are in the great deep, and thy wayes past finding out, thou hast built our faith upon thy promises, our hopes upon thy goodness, and hast described our paths between the waters of comfort and the dry barren land of our own duties and affections; we acknowledge that all our comforts derive from thee, and to our selves we owe all our shame and confusions and degrees of desperation. Give us the assistances of the holy Ghost to help us in performing our duty, and give us those comforts and visitations of the holy Ghost, which thou in thy infinite and eternal wisdome knowest most apt and expedient to encourage our duties, to entertain our hopes, to alleviate our sadnesses, to refresh our spirits, and to endure our abode and constant endeavours in the strictnesses of religion and sanctity. Lead us, dearest GOD, from grace to grace, from imperfection to strength, from acts to habits, from habits to confirmation in grace, that we may also pass into the regions of comfort, receiving the earnest of the Spirit, and the adoption of Sons, till by such a signature we be consigned to glory, and enter into the possession of the inheritance, which we expect in the kingdome of thy Son, and in the fruition of the felicities of thee, O gracious Father, GOD Eternal. Amen.

SECT.

SECT.

Sect. XIV.

Of the third year of the preaching of JESUS.

1. BUT JESUS knowing of the death of the Baptiſt, *Herods* jealouſie, and the envy of the Phariſees, retired into a deſert place beyond the lake, together with his Apoſtles. For the people preſſed ſo upon them, they had not leaſure to eat. But neither there, could he be hid, but great multitudes flocked thither alſo, to whom he preached many things. And afterwards becauſe there were no villages in the neighbourhood, leſt they ſhould faint in their return to their houſes, he cauſed them to ſit down upon the graſs, and with five loaves of barley, and two ſmall fiſhes, he ſatisfied five thouſand men beſides women and children, and cauſed the Diſciples to gather up the fragments, which being amaſſed together, filled twelve baskets. Which miracles had ſo much proportion to the underſtanding, and met ſo happily with the affections of the people, that they were convinced, that this was the *Meſsias, who was to come into the world*, and had a purpoſe to have taken him by force and make him a King.

2. But he, that left his Fathers Kingdome to take upon him the miſeries and infelicities of the world, fled from the offers of a Kingdome, and their tumultuary election, as from an enemy; and therefore ſending his Diſciples to the ſhip before, towards *Bethſaida*, he ran into the mountains to hide himſelf, till the multitude ſhould ſcatter to their ſeveral habitations; he in the mean time taking the opportunity of that retirement for the advantage of his prayers. But when the Apoſtles were farre engaged in the deep, a great tempeſt aroſe, with which they were preſſed to the extremity of danger, and the laſt refuges, labouring in ſadneſſe and hopeleſneſſe, till the fourth watch of the night, when in the midſt of their fears and labour, JESUS comes walking on the ſea, and appeared to them, which turned their fears into affrightments; for they ſuppoſed it had been a ſpirit; but he appeaſed their fears with his preſence, and manifeſtation who he was; which yet they deſired to have proved to them by a ſigne. For *Simon Peter ſaid unto him, Maſter, if it be thou, command me to come to thee on the waters.* The LORD did ſo, and *Peter* throwing himſelf upon the confidence of his Maſters power, and providence, came out of the ſhip, and his fear began to weigh him down, and he cryed ſaying, *LORD ſave me.* JESUS took him by the hand, reproved the timorouſneſſe of his faith, and went with him into the ſhip: where when they had worſhipped him, and admired the Divinity of his Power and Perſon, they preſently came into the land of *Geneſareth*, the ſhip ariving at the port immediately; and all that were ſick or poſſeſſed with unclean ſpirits, were brought to him, and as many as touched the border of his garment were made whole.

By

3. By this time, they whom JESUS had left on the other side of the lake had come as far as *Capernaum* to seek him, wondring that he was there before them, but upon the occasion of their so diligent inquisition JESUS observes to them, "That it was not the Divinity of the miracle, that provoked their zeal, but the satisfaction they had in the loaves, a carnal complacency in their meal; and upon that intimation speaks of celestial bread, the divine nutriment of souls, and then discourses of mysterious and symbolical manducation of CHRIST himself, affirming that he himself *was the bread of life that came down from Heaven*, that he would give his Disciples, *his flesh to eat, and his blood to drink*, and all this should be *for the life of the world* to nourish unto life eternal; so that without it, a happy eternity could not be obtained. Upon this discourse, divers of his Disciples (amongst whom S. *Mark* the Evangelist is said to be one, though he was afterwards recalled by *Simon Peter*) forsook him, being scandalized by their literal and carnal understanding of those words of JESUS, which he intended in a spiritual sense. For the words that he spake, were not profitable in the sense of flesh and blood, but they are spirit, and they are life, himself being the Expounder, who best knew his own meaning.

Epiphan. haref. 51.

4. When JESUS saw this great defection of his Disciples from him, he turned him to the twelve Apostles, and asked *if they also would go away; Simon Peter answered, LORD whither shall we goe? Thou hast the words of eternall life, and we believe and are sure, thou art that CHRIST the Sonne of the living GOD.* Although this publick confession was made by *Peter* in the name and confidence of the other Apostles, yet JESUS told them, that even amongst the twelve there was one Devil, meaning *Judas Iscariot*, who afterwards betrayed him; this he told them Prophetically, that they might perceive, the sad accidents which afterwards happened, did not invade and surprize him in the disadvantages of ignorance or improvision, but came by his own knowledge and providence.

5. Then came to him the Pharisees, and some Scribes which came from Jerusalem and Galilee (for JESUS would not goe to *Judea*, because the Jewes laid wait to kill him) and quarrelled with him about certain impertinent, unnecessary rites derived to them not by divine sanction, but ordinances of man; such as were washing their hands oft, when they eat, baptizing cups and platters, and washing tables and beds; which ceremonies the Apostles of JESUS did not observe, but attended diligently to the simplicity and spiritual holinesse of their Masters doctrine; But in return to their vain demands JESUS gave them a sharp reproof for prosecuting these and many other traditions to the discontinuance of divine precepts; and in particular they taught men to give to the *Corban*, and refused to supply the necessity of their parents, thinking it to be *religion*, though they neglected *piety and charity*; And again he thunders out woes and sadnesses against their impieties for being curious of minutes, and punctuall in rites and ceremonials, but most negligent and incurious of judgement and the love of GOD; for their pride, for their hypocrisy, for their imposing burdens upon others, which themselves helped not to support, for taking away the key of knowledge from the people, obstructing the passages to heaven; approving the acts of their Fathers in persecuting the Prophets. But for the Question it self, concerning washings, JESUS

SUS taught the people, that no outward impurity did ſtain the ſoul in the ſight of God, but all pollution is from within, from the corruption of the heart, and impure thoughts, unchaſt deſires, and unholy purpoſes; and that charity is the beſt purifier in the world.

6. And thence JESUS departed into the coaſts of *Tyre* and *Sidon*, and entred into a houſe, that he might not be known. The diligence of a Mothers love, and ſorrow and neceſſity found him out in his retirement; for a *Syrophœnician* woman came and beſought him, that he would caſt the devil out of her daughter: but JESUS diſcourſed to her by way of diſcomfort and rejection of her, for her nations ſake. But the ſeeming denial did but enkindle her deſires, and made her importunity more bold and undenyable; ſhe begged but ſome crums, that fell from the childrens table, but one inſtance of favour to her daughter, which he powred forth without meaſure upon the ſons and daughters of *Iſrael*. JESUS was pleaſed with her zeal and diſcretion, and pityed her daughters infelicity, and diſmiſſed her with ſaying, *The Devil was gone out of her Daughter.*

7. But JESUS ſtayed not long here, but returning to the ſea of *Galilee* through the midſt of *Decapolis* they brought unto him a man deaf & dumb, whom JESUS cured by touching his tongue, and putting his fingers in his ears: which cauſed the people to give a large teſtimony in approbation of all his actions. And they followed him unto a mountain, bringing to him multitudes of diſeaſed people, and he healed them all. But becauſe the people had followed him three dayes, and had nothing to eat, JESUS in pity to their need reſolved to feaſt them once more at the charge of a miracle; Therefore taking ſeven loaves, and a few ſmall fiſhes, he bleſſed them, ſatisfied four thouſand men beſides Women and children. And there remained ſeven basbets full of broken bread and fiſh. From whence JESUS departed by ſhip to the coaſts of *Mageddon* and *Dalmanutha*, whether the Phariſees and Sadduces came, ſeeking of him a ſign, but JESUS rejected their impertinent and captious demand, knowing they did it to ill purpoſes, and with diſaffection; reproving them, that they diſcerned the face of the ſky, and the prognoſticks of the fair or foul weather, but not the ſigns of the times of the Son of man; However, ſince they had neglected ſo great demonſtrations of miracles, gracious diſcourſes, holy laws and Prophecies, they muſt expect no other ſign, but the ſign of the Prophet *Jonas*; meaning, the reſurrection of his body after three dayes burial: and ſo he diſmiſſed the impertinent inquiſitors.

8. And paſſing again over the lake, as his Diſciples were ſollicitous, becauſe they had forgot to take bread, he gave them caution to beware of the leaven of the Phariſees and Sadduces, and the leaven of *Herod*, meaning the hypocriſie and vanities of the one, and the hereſie of the other. For *Herods* leaven was the pretence that he was the *Meſſias*, which the Sect of the Herodians did earneſtly and ſpiteſully promote; and after this entertainment of themſelves by the way, they came together to *Bethſaida*, where JESUS cured a blind Man, with a collyrium of ſpittle, ſalutary as Balſam, or the pureſt eye-bright, when his divine benediction once had hallowed it: but JESUS ſtaid not there, but departing thence into the coaſts of *Ceſarea Philippi* out of *Herods* power, (for it was in *Philips* juriſdiction)

diction) after he had prayed with his Disciples, he enquired what opinion the world had of him, and whom they reported him to be? They answered, *Some say thou art John the Baptist, some that thou art Elias, or Jeremias, or one of the Prophets*; for in *Galilee* especially the sect of the Pharisees was mightily disseminated, whose opinion it was, that the souls of dead men according to their severall merit did transmigrate into other bodies of very perfect and excellent persons. And therefore in all this variety none hit upon the right, or fancied him to be a distinct person from the ancients, but although they differed in the assignation of his name, yet generally they agreed it was the soul of a departed Prophet, which had passed into another body. But JESUS asked the Apostles their opinion, and *Peter* in the name of all the rest made an open and confident confession, *Thou art CHRIST the Son of the living GOD.*

9. This confession JESUS not onely confirmed as true, but as revealed by GOD, and of fundamental necessity; for after the blessing of *Peters* person, upon allusion of *Peters* name, JESUS said, that *upon this Rock* [the article of *Peters* confession] *he would build his Church*, promising to it assistances even to perpetuity, insomuch that *the gates of hell*, that is, persecution and death and the grave, should *never prevail against it*; adding withall, a promise to *Peter*, in behalf of all the rest, as he had made a confession for them all, that he would *give unto him the keys of the kingdom of heaven, so that whatsoever he should binde in earth should be bound in heaven, and whatsoever he should loose on earth should be loosed in heaven*; a power which he never communicated before, or since, but to their successors; greater then the large charter of Nature, and the donative of Creation, in which all the creatures under Heaven were made subject to mans Empire, but till now Heaven it self was never subordinate to humane ministration.

10. And now the days from hence forward to the death of JESUS we must reckon to be like the Vigils or Eves of his Pasion; for now he began, and often did ingeminate those sad predictions of his unhandsome usage he should shortly finde, that he should be *rejected of the elders and chief Priests, and Scribes, and suffer many things at Jerusalem, and be killed and be raised up the third day.* But *Peter* hearing that sad discourse so contrary to his hopes, which he had blended with temporal expectances (for he had learned the Doctrine of CHRISTS advent, but not the mystery of the Crosse) in great and mistaken civility took JESVS aside, and began to rebuke that saying, *Be it farre from thee, LORD, this shall not be unto thee.* But JESVS full of zeal against so soft and humane admonition, that savoured nothing of GOD, or of abstracted immaterial considerations, chid *Peter* bitterly; *Get thee behind me Satan, thou art an offence unto me.* And calling his Disciples to him, told them a second part of a sad doctrine, that not only himself, but all they also must suffer too. For when the head was to be crowned with thornes, if the members were wrapped in softnesses, it was an unhandsom undecency and a disunion too near an antipathy; and therefore who ever will be the Disciples of JESUS, must take up his Crosse, deny himself, and his own fonder appetites, and trace his masters footsteps marked out with blood, that he shed for our redemption and institution. And that there be no escape from the participation of CHRISTS suffering, JESUS added this dilemma. "He that will "save his life shall lose it, and he that will lose it shall save it to eternity;

which

"which part soever we choose, there is a life to be lost: but as the first "are foolish to the extremest misery, that will lose their souls to gain the "World, so they are most wise and fortunate, that will give their lives "for him; because when the Sonne of Man shall come in his own glory, "and his Fathers, and of his Angels, he shall reward every man according "to his works. This Discourse JESUS concluded with a Prophecie, "that some standing in that presence should not die till they see the Son "of Man coming in his Kingdom.

Of the greater glories of which in due time to be revealed, JESUS after eight days gave a bright and excellent probation; For taking with him *Peter* and *James* and *John*, he went up into the mountain *Tabor* to pray, and while he prayed he was transfigured before them, and his face did shine like the Sun, and his garments were white and glistering. And there appeared talking with him *Moses* and *Elias* gloriously, speaking of the decease which he should accomplish at *Jerusalem*, which glory these Apostles, after they had awaked from sleep, did behold: And the interlocutors with JESUS having finished their embassy of death (which they delivered in formes of glory representing the excellencies of the reward, together with the sharpnesse of the passage and interval) departed, leaving the Apostles full of fear, and wonder and extasie, insomuch that *Peter* talked he knew not what, but nothing amisse, something Propheticall; saying, *Master it is good to be here, let us build three tabernacles:* And some devout persons in memory of the mystery did erect three Churches in the same place in after ages. But after the departure of those attendant Saints, a cloud encircled JESUS and the Disciples, and a voyce came from the excellent glory, *This is my beloved Son, hear him.* The cloud quickly disappeared, and freed the Disciples from the fear it had put them in. So they attended JESUS, and descended from the mountain, being commanded silence, which they observed till the resurrection.

Beda *de locis sanctis. c.* 17.

12. The next day came to JESUS a man praying in behalf of his son, Lunatick and sore troubled with a Devil, who sought oft to destroy him in fire and water, that JESUS would be pleased to deliver him. For his Apostles tryed, and could not by reason of the want of faith; for this grace, if it be true, though in a lesse degree, is of power to remove mountains, to pluck up trees by the roots, and to give them solid foundation in the waters: And JESUS rebuked the Devil, and he departed out of him from that very hour. Thence JESUS departed privately into *Galilee*, and in his journey repeated those sadnesses of his approaching passion: Which so afflicted the spirits of the Disciples, that they durst no more provoke him to discourse, left he should take occasion to interweave something of that unpleasant argument with it. For sad and disconsolate persons use to create comforts to themselves by fiction of fancy, and use arts of avocation to remove displeasures from them, and stratagems to remove it from their presence, by removing it from their apprehensions, thinking the incommodity of it is then taken away, when they have lost the sense.

Sæpe fui sorbendus aquis, sæpe igne vorandus, Sed timuêre tuas ignis & unda manus.

13. When JESUS was now come to *Capernaum*, the exactors of rates came to *Simon Peter*, asking him if his Master paid the accustomed imposition, *viz.* a sicle or didrachme, the fourth part of an ounce of silver, which was the tribute which the LORD imposed upon all the sons of *Israel* from Exod. 30.

twenty years old and above, to pay for redemption and propitiation, and for the use of the Tabernacle. When *Peter* came into the house, JESUS knowing the message that he was big with, prevented him by asking him, *Of whom do the Kings of the nations take tribute? of their own children, or of strangers? Peter answered, of strangers.* Then said JESVS, then are the children free; meaning, that since the Gentile Kings do not exact tribute of their sons, neither will GOD of his. And therefore this pension, to be paid for the use of the Tabernacle, for the service of GOD, for the redemption of their souls, was not to be paid by him, who was the Son of GOD, but by strangers; yet to avoid offence, he sent *Peter* a fishing, and provided a fish with two didrachmes of silver in it, which he commanded *Peter* to pay for them two.

14. But when the Disciples were together with JESVS in the house, he asked them what they discoursed upon the way; for they had fallen upon an ambitious and mistaken quarrel, which of them should be greatest in their Masters kingdom, which they still did dreame should be an external and secular Royalty, full of phansie and honor. But the Master was diligent to check their forwardnesse, establishing a rule for Clerical deportment; *He that will be greatest amongst you, let him be your minister*; so supposing a greater and a lesser, a minister and a person to be ministred unto, but dividing the grandeur of the Person from the greatnesse of office (that the higher the imployment is, the more humble should be the Man,) because in spiritual prelation it is not as in secular pomps, where the dominion is despotick, the coercion bloody, the dictates imperious, the laws externally compulsory, and the titles arrogant and vain, and all the advantages are so passed upon the person, that making that first to be splendid, it passes from the person to the subjects, who in abstracted essenses do not easily apprehend regalities in veneration, but as they are subjected in persons made excellent by such superstructures of majesty; but in dignities Ecclesiastical the dominion is paternal, the regiment perswasive and argumentative, the coercion by censures immaterial, by cession and consent, by deniall of benefits, by the interest of virtues, and the efficacy of hopes, and impresses upon the spirit; the Laws are full of admonition, and sermon; the titles of honour monitors of duty, and memorials of labour and offices; and all the advantages, which from the office usually passe upon the person, are to be divested by the humility of the Man, and when they are of greatest veneration they are abstracted excellencies and immaterial, not passing through the person to the people, and reflected to his lustre, but transmitted by his labour, and ministery; and give him honour for his labours sake (which is his personal excellency) not for his honour and title, which is either a derivative from *Christ*, or from the constitution of pious persons, estimating and valuing the relatives of Religion.

15. Then *JESVS* taketh a little childe, and setteth him in the midst, propounding him by way of Embleme, a pattern of humility and simplicity, without the mixtures of ambition or caytive distempers; such infant candour and lowlinesse of spirit, being the necessary port, through which we must passe, if we will enter into the courts of Heaven. But as a current of wholsome waters breaking from its restraint, runs out in a succession of waters, and every preceding draught drawes out the next: so were the dis-

diſcourſes of JESUS excellent and opportune, creating occaſions for others, that the whole doctrine of the Goſpel, and the entire will of the Father, might be communicated upon deſigne; even the chances of words and actions being made regular and orderly by Divine Providence. For from the inſtance of humility in the ſymbol & Hieroglyphick of the child, "JESUS diſcourſes of the care God takes of little children, whether na-"turally or ſpiritually ſuch; the danger of doing them ſcandal and offen-"ces, the care and power of their Angels guardian, of the neceſsity in the "event that ſcandals ſhould ariſe, and of the great woe and infelicity of "thoſe perſons who were the active miniſters of ſuch offences.

16. But if in the traverſes of our life, diſcontents and injuries be done, JESUS teaches how the injured perſon ſhould demean himſelf: Firſt reprove the offending party privately; if he repent, forgive him for ever with a mercy as unwearied and as multiplyed as his repentance. For the ſervant to whom his LORD had forgiven 1000 talents, becauſe he refuſed to forgive his fellow-ſervant 100 pence, was delivered to the *tormentors, till he ſhould pay that debt, which his Lord once forgave, till the ſervants impiety forced him to repent his donative and remiſsion. But if he refuſes the charity of private correction, let him be reproved before a few witneſſes, and in caſe he be ſtill incorrigible, let him be brought to the tribunal of the Church; againſt whoſe advices, if he ſhall kick, let him feel her power, and be cut off from the communion of Saints; becoming a Pagan, or a Publican. And to make that the Church ſhall not have a dead and ineffectual hand in her animadverſions, JESUS promiſes to all the Apoſtles, what before he promiſed to *Peter*, a power of *binding and looſing* on earth, and that it ſhould be ratified in Heaven, what they ſhall ſo diſpoſe on earth with an unerring key.

Injuriam qui inlit, oblivisci pot ſt; qui fecit; nunquam. Tacit.

* *De pœnis debitorum qui ſolvendo non ſunt, vid.* Livium. Decad. 1. lib. 1. & 6. & Dionyſ. Halicarn. hiſt. Rom. l. 6 & A. Gellium. l. 20. c. 1. *qui ait, licuiſſe ſecare ſi vellent atque partiri corpus debitoris. Eo tamen conſilio (ſic barbariem excuſat* Gellius) *tantâ immanitas pœnæ denunciata eſt, ne ad eam unquam perventrent; diſſectum eſſe antiquitus neminem neque legi, neque audivi. Duravit tamen ad ævum Conſtantini M. ut plumbatis caderentur debitores; qui tandem Chriſtianam manſuetudinem in leges introduxit, & plumbatorum immanitatem juſſulit.* God. Theod. l. 4. & 7. de exact.

17. But *John* interrupted him, telling him of a ſtranger that caſt out Devils in the name of JESUS, but becauſe he was not of the family, he had forbidden him. "To this JESUS replyed, that he ſhould in no "wiſe have forbidden him, for in all reaſon he would do veneration to "that perſon, whoſe name he ſaw to be energetical and triumphant over "Devils, and in whoſe name it is almoſt neceſſary, that Man ſhould be-"lieve, who uſed it as an inſtrument of ejection of impure ſpirits. Then "JESUS proceeded in his excellent Sermon, and union of diſcourſes, "adding holy precepts concerning offences which a Man might do to him-"ſelf; in which caſe he is to be ſevere, though moſt gentle to others. "For in his own caſe he muſt ſhew no mercy but abſciſsion; for it is bet-"ter to cut off the offending hand or foot, or extinguiſh the offending eye, "rather then upon the ſupport of a troubleſome foot, and by the light of "an offending eye, walk into ruine, and a ſad eternity, *where the worme "dieth not, and the fire is not quenched.* And ſo JESUS ended this chain of excellent diſcourſes.

18. About this time was the Jews feaſt of Tabernacles, whither Jeſus went up as it were in ſecret, and paſſing through *Samaria* he found the inhabitants of a little village ſo inhoſpitable, as to refuſe to give him entertainment; which ſo provoked the intemperate zeal of *James* and *John*, that they would fain have called for fire to conſume them, even as *Elias* did. But JESUS rebuked the furies of their anger, teaching them to diſtinguiſh the ſpirit of Chriſtianity from the ungentleneſs of the decretory zeal of *Elias*. For ſince the Son of man came with a purpoſe to ſeek and ſave what was loſt, it was but an indiſcreet temerity ſuddenly upon the lighteſt umbrages of diſpleaſure to deſtroy a man, whoſe redemption coſt the effuſion of the deareſt bloud from the heart of JESUS. But contrariwiſe JESUS does a miracle upon the ten leprous perſons which came to him from the neighbourhood, crying out with ſad exclamations for help. But JESUS ſent them to the Prieſt to offer for their cleanſing; thither they went, and but one onely returned to give thanks, and he a ſtranger, who with a loud voice glorified GOD, and with humble adoration worſhipped, and gave thanks to JESUS.

19. When JESUS had finiſhed his journey, and was now come to *Jeruſalem*, for the firſt dayes he was undiſcerned in publick conventions, but heard of the various opinions of men concerning him. Some ſaying, he was a good man, others that he deceived the people, and the Phariſees ſought for him to do him a miſchief. But when they deſpaired of finding him in the midſt of the feaſt and the people, he made Sermons openly in the middeſt of the Temple; whom when he had convinced by the variety and divinity of his miracles and diſcourſes, they gave the greateſt teſtimony in the world of humane weakneſs, and how prevalent a prejudice is above the confidence and conviction of a demonſtration. For a proverb, a miſtake, an errour in matter of circumſtance did in their underſtandings outweigh multitudes of miracles and argument; and becauſe *Chriſt was of Galilee*, becauſe *they knew whence he was*, becauſe of the proverb, that *out of Galilee comes no Prophet*, becauſe *the rulers did not believe in him*, theſe outweighed the demonſtrations of his mercy, and his power, and divinity. But yet very many believed on him; and no man durſt lay hands to take him; for as yet his time was not come, in which he meant to give himſelf up to the power of the Jewes; and therefore when the Phariſees ſent Officers to ſeiſe him, they alſo became his Diſciples, being themſelves ſurpriſed by the excellency of his Doctrine.

20. After this, JESUS went to the mount of *Olivet* on the Eaſt of *Jeruſalem*, and the next day returned again into the Temple, where the Scribes and Phariſees brought him a woman taken in the act of adultery, tempting him to give ſentence, that they might accuſe him of *ſeverity* or *intermedling*, if he condemned her; or of *remiſneſſe and popularity*, if he did acquit her. But JESUS found out an expedient for their difficulty, and changed the Scene by bidding the innocent perſon among them caſt the firſt ſtone at the adultereſſe; and then ſtooping down to give them fair occaſion to withdraw, he wrote upon the ground with his finger, whileſt they left the woman, and her crime to a more private cenſure;

cenſure; *JESUS was left alone, and the woman in the midſt*, whom JESUS diſmiſſed, charging her to ſin no more. And a while after, JESUS begins again to diſcourſe to them of his miſſion from the Father, "of his Crucifixion and exaltation from the earth, of the reward of be-"lievers, of the excellency of truth, of ſpiritual liberty, and relations, "who are the ſons of *Abraham*, and who the children of the Divel; of "his own eternal generation; of the deſire of *Abraham* to ſee his day. In which Sermon he continued, adding ſtill new excellencies and confuting their malicious and vainer calumnies, till they, that they alſo might confute him, took up ſtones to caſt at him; but he went out of the Temple, going through the midſt of them, and ſo paſſed by.

21. But in his paſſage he met a man, who had been born blinde; and after he had diſcourſed curſorily of the cauſe of that blindneſs, it being a miſery, not ſent as a puniſhment to his own or his parents ſin, but as an occaſion to make publick the glory of GOD; he to manifeſt that himſelf was the light of the world in all ſenſes, ſaid it now, and proved it by a miracle; for ſitting down he made clay of ſpittle, and annointing the eyes of the blinde man bid him go waſh in *Siloam*; which was a pool of limpid water, which GOD ſent at the prayer of *Iſaiah* the Prophet, a little before his death, to ſatisfie the neceſſities of his people oppreſſed with thirſt, and a ſtrict ſiege, and it ſtood at the foot of the mount *Sion*, and gave its water at firſt by returns and periods, alwayes to the Jewes, but not to the enemies. And thoſe intermitted ſpringings were ſtill continued, but onely a pool was made from the frequent effluxes. The blinde man went and waſhed and returned ſeeing, and was inceſſantly vexed by the Phariſees to tell them the manner, and circumſtances of the cure; and when the man had averred the truth, and named his Phyſician, giving him a pious and charitable teſtimony, the Phariſees becauſe they could not force him to diſavow his good opinion of Jeſus, caſt him out of *the Synagogue*. But JESUS meeting him received him into *the Church*, told him he was CHRIST, and the man became again enlightned and he believed and worſhipped. But the Phariſees blaſphemed: for ſuch was the diſpenſation of the Divine myſteries, that the blind ſhall ſee, and they which think they ſee cleerly, ſhould become blind, becauſe they had not the excuſe of ignorance to leſſen or take off the ſin, but in the midſt of light they ſhut their eyes, and doted upon darkneſs, and therefore did their ſin remain.

Epiphan. de vita & interitu Prophet. c. 7.

22. But JESUS continued his Sermon among the Phariſees inſinu-"ating reprehenſions in his dogmatical diſcourſes, which like light ſhi-"ned and diſcovered errour. For by diſcourſing the properties of a good "ſhepherd, and the lawful way of intromiſſion, he proved them to be "theeves and robbers, becauſe they refuſed to enter in by JESUS, who "is the door of the ſheep; and upon the ſame ground reproved all thoſe "falſe Chriſts, which before him uſurped the title of Meſſias, and proved "his own vocation and office by an argument, which no other ſhepherd "would uſe, becauſe he laid down his life for his ſheep: others would "take the fleece, and eat the fleſh, but none but himſelf would die for "his ſheep; but he would firſt dye, and then gather his ſheep together "into one fold, (imitating the calling of the Gentiles) to which purpoſe "he was enabled by his Father to lay down his life, and to take it up;

"and had also endeared them to his Father, that they should be preser-
"ved unto eternal life, and no power should be able to take them out of
"his hand, or the hand of his Father; for because JESUS was united
"to the Father, the Fathers care preserved the Sons flocks.

23. But the Jewes to requite him for his so divine Sermons betook themselves to their old argument, they took up stones again to cast at him, pretending he had blasphemed; but JESUS proved it to be no blasphemy to call himself the Son of GOD, because they, to whom the Word of GOD came, are in Scripture called Gods. But nothing could satisfie them, whose temporal interest was concerned not to consent to such doctrine, which would save their souls by ruining their temporal concernments. But when they sought again to take him, JESUS escaped out of their hands, and went away beyond *Iordan*, where *John* at first baptized; which gave the people occasion to remember that *John* did no miracle, but this man does many, and *John* whom all men did revere, and highly account of for his office and sanctity, gave testimony to JESUS, and many believed on him there.

24. After this, JESUS knowing, that the harvest was great, and as yet the labourers had been few, sent out seventy two of his Disciples with the like commission as formerly the 12 Apostles, that they might goe before to those places, whither himself meant to come. Of which number were the seven, whom afterwards the Apostles set over the Widows, and *Matthias*, *Mark*, and some say, *Luke*, *Justus*, *Barnabas*, *Apelles*, *Rufus*, *Niger*, *Cephas* not *Peter*, *Thaddeus*, *Aristion*, and *John*. The rest of the names could not be recovered by the best diligence of *Eusebius* and *Epiphanius*. But when they returned from their journey, they rejoyced greatly in the legation and power, and JESUS also rejoyced in spirit, giving glory to GOD, that he had made his revelations to babes, and the more imperfect persons; like the lowest valleys which receive from heaven the greatest flouds of rain and blessings, and stand thick with corn and flowers, when the mountains are unfruitful in their height and greatnesse.

Epiphan. Pan. l. 1. *tom.* 1. *Euseb. lib.* 1. *c.* 12. *Papias apud Euseb. l.* 3. *c.* 33

25. And now a Doctor of the Law came to JESUS, asking him a Question of the greatest consideration, that a wise man could ask, or a Prophet answer; *Master, what shall I do to inherit eternal life?* JESUS referred him to the Scriptures, and declared the way to heaven to be this only, *to love the Lord with all our powers and faculties, and our neighbour as our self.* But when the Lawyer being captious made a scruple in a smooth rush, asking what is meant by [neighbour:] JESUS told him by a parable of a traveller fallen into the hands of robbers, and neglected by a Priest and by a Levite but relieved by a Samaritane; that no distance of countrey or religion destroyes the relation of neighbourhood: but every person, with whom we converse in peace and charity, is that neighbour, whom we are to love as our selves.

26. JESUS having departed from *Jerusalem*, upon the forementioned danger came to a village called *Bethany*, where *Martha* making great and busie preparation for his entertainment to expresse her joy, and her affections to his person, desired JESUS to dismisse her sister *Mary* from

from his feet, who sate there feasting her selfe with the viands and sweetnesses of his doctrine, incurious of the provisions for entertainment; but Jesus commended her choice, and though he did not expressely disrepute *Martha*'s civility, yet he preferred *Mary*'s religion and sanctity of affections. In this time (because *the night drew on, in which no man could work*) Jesus hastened to do his Fathers business, and to pour out whole cataracts of holy lessons, like the fruitful *Nilus* swelling over the banks, and filling all the trenches to make a plenty of corn and fruits, great as "the inundation. Jesus therefore teaches his Disciples that form of pray-"er the second time, which we call the LORDS prayer; teaches them "affiduity and indefatigable importunity in prayer, by a parable of an "importunate neighbour, borrowing loaves at midnight, and a trouble-"some widow, who forced an unjust Judge to do her right by her cla-"morous and hourly addresses; encourages them to pray, by consider-"ration of the divine goodness and fatherly affection, far more indulgent "to his Sons, then natural Fathers are to their dearest issue; and addes "a gracious promise of success to them that pray. He reproves Pharisai-"call ostentation, arms his Disciples against the fear of men and the ter-"rours of persecution, which can arrive but to the incommodities of the "body; teaches the fear of GOD, who is LORD of the whole man, "and can accurse the soul as well as punish the body. He refuses to di-"vide the inheritance between two Brethren, as not having competent "power to become Lord in temporal jurisdictions: He preaches against "covetousness and the placing felicities in worldly possessions, by a para-"ble of a rich man, whose riches were too big for his barns, and big "enough for his soul, and run over into voluptuousness, and stupid com-"placencies in his perishing goods; he was snatched from their possessi-"on and his soul taken from him in the violence of a rapid and hasty sick-"nesse in the space of one night; Discourses of Divine providence and "care over us all, and descending even as low as grass; he exhorts to "almes-deeds, to watchfulnesse, and preparation against the sudden "and unexpected coming of our LORD to judgment, or by the arrest "of death: Tells the offices and sedulity of the Clergy, under the "apologue of Stewards and Governours of the Lords houses; teaches "them gentleness and sobriety, and not to do evill upon confidence of "their Lords absence and delay, and teaches the people even of themselves "to judge, what is right concerning the signes of the coming of the Son "of man. And the end of all these discourses was, that all men should "repent, and live good lives, and be saved.

27. At this Sermon there were present some, that told him of the *Galileans*, whose bloud *Pilate* mingled with their sacrifices. For the *Galileans* were a sort of people, that taught it to be unlawful to pay tribute to strangers, or to pray for the *Romans*; and because the Jewes did both, they refused to communicate in their sacred rites, and would sacrifice apart; at which solemnity when *Pilate* the *Roman* deputy had apprehended many of them, he caused them all to be slain, making them to die upon the same Altars. These were of the province of *Judea*, but of the same opinion with those, who taught in *Galilee*, from whence the sect had its appellative. But to the story, Jesus made reply, that these external accidents, though they be sad and calamitous, yet they are no arguments of condemnation against the persons of the men to convince them

them of a greater guilt then others, upon whom no such visible signatures have been imprinted. The purpose of such chances is, that we should repent, lest we perish in the like judgment.

28. About this time a certain Ruler of a Synagogue renewed the old Question about the observation of the Sabbath, repining at JESUS that he cured a woman that was crooked, loosing her from her infirmity, with which she had been afflicted eighteen years. But JESUS made the man ashamed by an argument from their own practise, who themselves loose an oxe from the stall on the Sabbath, and lead him to watering: And by the same argument he also stopt the mouths of the Scribes and Pharisees, which were open upon him for curing an hydropick person upon the Sabbath. For JESUS, that he might draw off and separate Christianity from the yoke of ceremonies by abolishing and taking off the strictest Mosaical rites, chose to do very many of his miracles upon the Sabbath, that he might do the work of abrogation and institution both at once; not much unlike the sabbatical pool in *Judea*, which was dry six dayes, but gushed out in a full stream upon the Sabbath: For though upon all dayes CHRIST was operative and miraculous, yet many reasons did concur and determine him to a more frequent working upon those dayes of publick ceremony and convention. But going forth from thence he went up and down the cities of *Galilee*, reenforcing the same doctrine he had formerly taught them, and daily adding new precepts, and cautions and prudent insinuations: advertising of "the multitudes of them that perish, and the paucity of them that shall "be saved, and that we should *strive to enter in at the straight gate*; that "the way to destruction is broad and plausible, the way to heaven "nice and austere, and few there be that finde it: teaches them mode- "desty at feasts, and entertainments of the poor: discourses of the many "excuses and unwillingness of persons, who were invited to the feast of "the Kingdome, the refreshments of the Gospel; and tacitly insinu- "ates the rejection of the Jewes, who were the first invited, and the "calling of the Gentiles, who were the persons called in from the high "wayes and hedges: he reprehends *Herod* for his subtilty and designe "to kill him, propheſies that he should dye at *Jerusalem*, and inti- "mates great sadnesses future to them for neglecting this their day "of visitation, and for killing the Prophets, and the Messengers sent "from GOD.

Joseph. de bello Jud. l. 7. c. 24.

29. It now grew towards winter, and the Jewes feast of Dedication was at hand, therefore JESUS went up to *Jerusalem* to the feast, where he preached in *Solomons* porch, which part of the temple stood intire from the first ruines: and the end of his Sermon was, that the Jews had like to have stoned him. But retiring from thence he went beyond *Iordan*, where he taught the people in a most elegant and perswasive parable con- "cerning the mercy of GOD in accepting penitents, in the parable of "the prodigal son returning; discourses of the designe of the Messias "comming into the world to recover erring persons from their sin and "danger, in the apologues of the lost sheep, and groat: and under the "representment of an unjust but prudent steward, he taught us so to em- "ploy our present opportunities and estates by laying them out in acts of "mercy and Religion, that when our souls shall be dismissed from the steward-

"stewardship and custody of our body, we may be entertained in ever-
"lasting habitations: he instructeth the Pharisees in the question of di-
"vorces, limiting the permission of separations to the only cause of forni-
"cation: preferreth holy celibate before the estate of marriage, in them,
"to whom the gift of continency is given in order to the kingdome of
"Heaven: telleth a story or a parable (for which, is uncertain) of a rich
"man (whom *Euthymius* out of the tradition of the Hebrews named *Ny-*
"*mensis*) and *Lazarus*; the first a voluptuous person and uncharitable;
"the other pious, afflicted, sick, and a begger; the first dyed, and went
"to Hell, the second to *Abrahams* bosome: GOD so ordering the dis-
"pensation of good things, that we cannot easily enjoy two Heavens, nor
"shall the infelicities of our lives (if we be pious) end otherwise then
"in a beatified condition: the Epilogue of which story discovered this
"truth also, that the ordinary means of salvation are the expres revelati-
"ons of Scripture, and the ministeries of Gods appointment; and whoso-
"ever neglects these shall not be supplyed with means extraordinary, or
"if he were, they would be totally ineffectual.

30. And still the people drew water from the fountains of our Saviour, which streamed out in a full and continual emanation. For adding wave to wave, line to line, precept upon precept, he reproved the fastidious-
"nes of the Pharisee, that came with Eucharist to GOD and contempt
"to his brother, and commended the humility of the Publicans addres,
"who came deploring his sins, and with modesty and penance, and im-
"portunity begged and obtained a mercy. Then he laid hands upon cer-
"tain young children, and gives them benediction, charging his Apo-
"stles to admit infants to him, because to them in person, and to such in
"emblem and signification the kingdome of Heaven does appertain. He
"instructs a young man in the wayes and counsels of perfection, besides
"the observation of precepts, by heroical renunciations and acts of mu-
"nificent charity. Which discourse, because it alighted upon an indispo-
sed, and an unfortunate subject, (for the young man was very rich)
JESUS discourses how hard it is for a rich man to be saved; but he
"expounds himself to mean, *they that trust in riches*; and however it is a
"matter of so great temptation, that it is almost impossible to escape,
"yet with GOD nothing is impossible. But when the Apostles heard the master bidding the young man sell all and give to the poor and follow him, and for his reward promised him a heavenly treasure; *Peter* in the name of the rest began to think, that this was their case, and the promise also might concern them; but they asked the Question, What shall we have, who have forsaken all and followed thee? JESUS answered, that they should sit upon twelve thrones, judging the twelve tribes of Israel.

31. And JESUS extended this mercy to every Disciple, that should forsake either house or wife or children, or any thing for his sake and the Gospels, and that they should receive a hundred fold in this life] by way of comfort and equivalency, [and in the world to come] thousands of glories and possessions in fruition, and redundancy. For, *they that are last shall be first, and the first shall be last*: and the despised people of this world shall reign like Kings, and contempt it self shall swell up into glory, and poverty into an eternal satisfaction. And these rewards shall

not

not be accounted according to the priviledges of nations, or priority of vocation, but readineſs of minde, and obedience, and ſedulity of operation after calling: which JESVS taught his Diſciples in the parable of the labourers in the vineyard, to whom the Maſter gave the ſame reward, though the times of their working were different; as their calling and employment had determined the opportunity of their labours.

DISCOURSE XVII.

Ad num. 3.

Of SCANDL, *or giving and taking offence.*

1. A Sad curſe being threatned in the Goſpel to them, who offend any of *CHRISTS little ones*, that is, ſuch as are novices and babes in Chriſtianity, it concerns us to learn our duty and perform it, that we may avoid the curſe; for, *woe to all them, by whom offences come.* And although the duty is ſo plainly explicated and repreſented in gloſſe and caſe by the ſeveral Commentaries of *S. Paul* upon this menace of our bleſſed SAVIOUR, yet becauſe our Engliſh word [offence] which is commonly uſed in this Queſtion of ſcandal, is ſo large and æquivocal, that it hath many pretences, and intricated this article to ſome inconvenience, it is not without good purpoſe to draw into one body thoſe propoſitions, which the Maſters of ſpiritual life have deſcribed in the managing of this Queſtion.

Matth. 18.7.

Rom. 14.
1 Cor. 8.
Galat. 2.

2. Firſt, By whatſoever we do our duty to GOD we cannot directly do offence, or give ſcandal to our Brother; becauſe in ſuch caſes where GOD hath obliged us, he hath alſo obliged himſelf to reconcile our duty to the deſignes of GOD, to the utility of ſouls, and the ends of charity. And this propoſition is to be extended to our obedience to the lawful conſtitutions of our competent Superiours, in which caſes we are to look upon the commandment, and leave the accidental events to the diſpoſition of that providence, who reconciles diſſonancies in nature, and concenters all the variety of accidents into his own glory. And whoſoever is offended at me for obeying GOD or GODS Vicegerent, is offended at me for doing my duty, and in this there is no more diſpute, but whether I ſhall diſpleaſe GOD, or my peeviſh neighbour. Theſe are ſuch whom the Spirit of GOD complains of under other repreſentments; They think it ſtrange we run not into the ſame exceſs of riot: Their eye is evil, becauſe their Maſters eye is good: and the abounding of GODS grace alſo may become to them an occaſion of falling, and the long-ſuffering of GOD, the encouragement to ſin. In this there is no difficulty: for in what caſe ſoever we are bound to obey GOD or Man, in that caſe and in that conjunction of circumſtances, we have nothing permitted to our choice, and have no authority to remit of the right of GOD or our Superiour. And to comply with our neighbour in ſuch Queſtions, beſides that it cannot ſerve any purpoſes of piety, if it declines from duty in any inſtance, it is like giving almes out of the portion of Orphanes, or building hoſpitals with the mony and ſpoils

of

of ſacriledge. It is puſillanimity, or hypocriſie, or a denying to confeſs CHRIST before men to comply with any man, and to offend GOD, or omit a duty. Whatſoever is neceſſary to be done, and is made ſo by GOD, no weakneſſe or peeviſhneſſe of man can make neceſſary not to be done. For the matter of ſcandal is a duty beneath the prime obligations of religion.

3. Secondly, But every thing which is uſed in religion is not matter of preciſe duty, but there are ſome things, which indeed are pious and religious, but diſpenſable, voluntary, and commutable; ſuch as are voluntary faſts, exteriour acts of diſcipline, and mortification not enjoyned; great degrees of exteriour worſhip, proſtration, long prayers, vigils; and in theſe things although there is not directly a matter of ſcandal, yet there may be ſome prudential conſiderations in order to charity and edification. By pious actions, I mean, either particular purſuances of a general duty, which are uncommanded in the inſtance, ſuch as are the minutes and expreſſes of almes; or elſe they are *commended*, but in the whole kinde of them unenjoyned, ſuch as Divines call the counſels of perfection. In both theſe caſes a man cannot be ſcandalous. For the man doing in charity and the love of GOD ſuch actions which are aptly expreſſive of love, the man (I ſay) is not uncharitable in his purpoſes; and the actions themſelves being either attempts or proceedings toward perfection, or elſe actions of direct duty, are as innocent in their productions, as in themſelves. And therefore without the malice of the recipient cannot induce him into ſin; and nothing elſe is ſcandal. To do any pious act proceeds from the Spirit of GOD, and to give ſcandal, from the ſpirit of malice, or indiſcretion; and therefore a pious action, whoſe fountain is love and wiſdome, cannot end in uncharitableneſs or imprudence. But becauſe when any man is offended, at what I eſteem piety, there is a queſtion, whether the action be pious or no; therefore it concerns him that works to take care, that his action be either an act of duty, though not determined to a certain particular, or elſe be ſomething counſelled in Scripture, or practiſed by a holy perſon there recorded, and no where reproved; or a practiſe warranted by ſuch precedents, which modeſt, prudent, and religious perſons account a ſufficient inducement of ſuch particulars: for he that proceeds upon ſuch principles derives the warrant of his actions from beginnings, which ſecure the particular and quits the ſcandal.

4. This I ſay is a ſecurity againſt the uncharitableneſs and *the ſin of ſcandal*; becauſe a zeal of doing pious actions is a zeal according to GOD: but it is not alwayes a ſecurity againſt the *indiſcretion of the ſcandal*. He that reproves a fooliſh perſon in ſuch circumſtances, that provoke him or make him impudent or blaſphemous, did not give ſcandal, and brought no ſin upon himſelf, though he occaſioned it in the other. But if it was probable ſuch effects would be conſequent to the reprehenſion, his zeal was imprudent and raſh, but ſo long as it was zeal for GOD, and in its own matter lawful, it could not be an active or guilty ſcandal; but if it be no zeal and be a deſign to entrap a mans unwarineſs or paſſion or ſhame, and to diſgrace the man, by that means or any other to make him ſin, then it is directly the offending of our Brother. They that preach't CHRIST out of envy intended to do offence to the Apoſtles,

but

but becauſe they were impregnable, the ſin reſted in their own boſome, and GOD wrought his own ends by it. And in this ſenſe they are ſcandalous perſons, who faſt for ſtrife, who pray for rebellion, who intice ſimple perſons into the ſnare by colours of Religion. Thoſe very exteriour acts of piety become an offence, becauſe they are done to evil purpoſes, to abuſe Proſelytes, and to draw away Diſciples after them, and make them love the ſin, and march under ſo ſplendid and fair colours. They who out of ſtrictneſs and ſeverity of perſwaſion repreſent the conditions of the Goſpel alike to every perſon, that is, nicer then CHRIST deſcribed them in all circumſtances, and deny ſuch liberties of exteriour deſires and complacency, which may be reaſonably permitted to ſome men, do very indiſcreetly, and may occaſion the alienation of ſome mens mindes from the entertainments of Religion; but this being accidental to the thing it ſelf, and to the purpoſe of the man, is not *the ſin of ſcandal*, but it is *the indiſcretion of ſcandal*, if by ſuch means he divorces any mans minde from the cohabitation and unions of Religion: and yet if the purpoſe of the man be to affright weaker and unwiſe perſons, it is a direct ſcandal, and one of thoſe wayes which the Devil uſes toward the peopling of his kingdome, it is a plain laying of a ſnare to entrap feeble and uninſtructed ſouls.

5. But if the pious action have been formerly joyned with any thing that is truly criminal, with idolatry, with ſuperſtition, with impious cuſtomes, or impure rites, and by retaining the piety, I give cauſe to my weak Brother to think I approve of the old appendage, and by my reputation invite him to ſwallow the whole action without diſcerning, the caſe is altered; I am to omit that pious action, if it be not under command, untill I have acquitted it from the ſuſpicion of evil company. But when I have done, what in prudence I gueſſe ſufficient to thaw the froſt of jealouſie, and to ſeparate thoſe diſſonancies, which formerly ſeemed united, I have done my duty of charity by endeavouring to free my brother from the ſnare, and I have done what in Chriſtian prudence I was obliged, when I have proteſted againſt the appendant crime; if afterwards the ſame perſon ſhall entertain the crime upon pretence of my example, who have plainly diſavowed it: he layes the ſnare for himſelf, and is glad of the pretence, or will in ſpite enter into the net, that he might think it reaſonable to raile at me. I may not with Chriſtian charity or prudence wear the * picture of our bleſſed LORD in rings or medals, though with great affection and deſignes of doing him all the honour that I can, if by ſuch pictures I invite perſons, apt, more to follow me then to underſtand me, to give Divine honour to a Picture; but when I have declared my hatred of ſuperſtitious worſhippings, and given my brother warning of the ſnare, which his own miſtake, or the Devils malice was preparing for him, I may then without danger ſignify my piety and affections in any civil repreſentments, which are not againſt GODS law, or the cuſtomes of the Church, or the analogy of Faith. And there needs no other reaſon to be given for this rule, then that there is no reaſon to be given againſt it; if the nature of the thing be innocent, and the purpoſe of the man be pious, and he hath uſed his moral induſtry to ſecure his brother againſt accidental miſchances, and abuſes; his duty in this particular can have no more parts and inſtances.

* Ἐν δακτύλῳ Θεοῦ εἰκόνα μὴ περιφέρειν. *Dictum proverbialiter, contra leves & inanes ceremonias civilis et popularis religionis.*

6. But

6. But it is too crude an aſſertion to affirm indefinitely that whatſoever hath been abuſed to evil or ſuperſtitious purpoſes muſt preſently be abjured, and never entertained for fear of ſcandal; for it is certain that the beſt things have been moſt abuſed; have not ſome perſons uſed certain verſes of the Pſalter as an antidote againſt the tooth-ach? and carried the bleſſed Sacrament in pendants about their necks as a charm to countermand Witches? and S. *Johns* Goſpel as a ſpell againſt wilde beaſts and wilder untamed ſpirits? Confeſſion of ſins to the Miniſters of Religion hath been made an inſtrument to ſerve baſe ends; and ſo indeed hath all Religion been abuſed; and ſome perſons have been ſo receptive of ſcandal, that they ſuſpected all Religion to be a meer ſtratagem, becauſe they have obſerved very many men have uſed it ſo. For ſome natures are like Spunges, or Sugar, whoſe utmoſt verge if you dip in wine, it drowns it ſelf by the moiſture it ſucks up, and is drenched all over, receiving its alteration from within; its own nature did the miſchief, and plucks on its own diſſolution. And theſe men are greedy to receive aſcandal, and when it is preſented but in ſmall inſtances, they ſuck it up to the diſſolution of their whole Religion, being glad of a quarrel, that their impieties may not want all excuſe. But yet it is certainly very unreaſonable to reject excellent things becauſe they have been abuſed; as if ſeparable accidents had altered natures and eſſences, or that they reſolve never to forgive the duties for having once fallen into the hands of unskilfull or malicious perſons. *Hezekiah* took away the brazen Serpent, becauſe the people abuſed it to Idolatry; but the Serpent had long before loſt its uſe; and yet if the people had not been a peeviſh and refractary and ſuperſtitious people, in whoſe nature it was to take all occaſions of ſuperſtition; and further yet, if the taking away ſuch occaſions and opportunities of that ſin in ſpecial had not been moſt agreeable with the deſignes of GOD in forbidding to the people the common uſe of all images, in the ſecond Commandment which was given them after the erection of that brazen ſtatue; *Hezekiah* poſſibly would not, or at leaſt, had not been bound to have deſtroyed that monument of an old ſtory and a great bleſſing, but have ſought to ſeparate the abuſe from the minds of men, and retained the image. But in Chriſtianity, when none of theſe circumſtances occurre, where by the greatneſs and plenty of revelations we are more fully inſtructed in the wayes of duty, and when the thing it ſelfe is pious, and the abuſe very ſeparable, it is infinite diſparagement to us, or to our Religion, either that our Religion is not ſufficient to cure an abuſe, or that we will never part with it, but we muſt unpardonably reject a good, becauſe it had once upon it a cruſt or ſpot of leproſie; though ſince it hath been waſhed in the waters of Reformation. The Primitive Chriſtians abſtained from actions of themſelves indifferent, which the unconverted people uſed, if thoſe actions were ſymbolical, or adopted into falſe religions, or not well underſtood by thoſe they were bound to ſatisfie: But when they had waſhed off the accreſcences of Gentile ſuperſtition, they choſe ſuch rites, which their neighbours uſed, and had deſignes not imprudent or unhandſome; and they were glad of a Heathen Temple to celebrate the Chriſtian rites in them, and they made no other change, but that they ejected the Devil, and invited their LORD into the poſſeſſion.

7. Thirdly, In things meerly indifferent, whoſe practiſe is not limited by command, nor their nature heightned by an appendant piety, we muſt uſe our liberty ſo, as may not offend our Brother, or lead him into a ſin directly or indirectly. For ſcandal being directly againſt charity, it is to be avoided in the ſame meaſure, and by the ſame proportions, in which charity is to be purſued. Now we muſt ſo uſe our ſelves, that we muſt cut off a foot, or pluck out an eye, rather then the one ſhould bear us, and the other lead us to ſin and death; we muſt rather reſcind all the natural and ſenſual or deareſt invitation to vice, and deny our ſelves lawful things, then that lawful things ſhould betray us to unlawful actions. And this rule is the meaſure of charity: our neighbours ſoul ought to be dearer unto us then any temporal priviledge. It is lawful for me to eat herbs, or fiſh, and to obſerve an aſcetick diet; But if by ſuch auſterities I lead others to a good opinion of Montaniſme, or the practiſes of *Pythagoras*, or to believe fleſh to be impure, I muſt rather alter my diet, then teach him to ſin by miſtaking me. *S. Paul* gave an inſtance of eating fleſh ſold in the ſhambles from the Idol Temples; to eat it in the relation of an Idol ſacrifice, is a great ſin; but when it is ſold in the ſhambles, the property is altered to them that underſtand it ſo. But yet even this *Paul* would not do, if by ſo doing he ſhould encourage undiſcerning people to eat all meat conveyed from the Temple, and offered to Devils. It is not in every mans head to diſtinguiſh formalities, and to make abſtractions of purpoſe from exteriour acts, and to alter their devotions by new relations and reſpects depending upon intellectual and Metaphyſical notions. And therefore it is not ſafe to doe an action, which is not lawful, but after the making diſtinctions, before ignorant and weaker perſons, who ſwallow down the bole and the box that carries it, and never pare their apple, or take the core out. If I by the law of charity muſt rather quit my own goods, then ſuffer my brother to periſh, much rather muſt I quit my priviledge, and thoſe ſuperſtructures of favour and grace, which *Chriſt* hath given me beyond my neceſſities, then wound the ſpirit, and deſtroy the ſoul of a weak man, for whom *Chriſt died*; It is an inordinate affection to love my own eaſe, and circumſtances of pleaſure, before the ſoul of a brother; and ſuch a thing are the priviledges of Chriſtian liberty; for CHRIST hath taken off from us the reſtraints which GOD had laid upon the Jews in meat and Holy dayes; but theſe are but circumſtances of grace given us for opportunities, and cheap inſtances of charity; we ſhould ill dye for our brother, who will not loſe a meal to prevent his ſin, or change a diſh to ſave his ſoul. And if the thing be indifferent to us, yet it ought not to be indifferent to us, whether our brother live or dye.

8. Fourthly, And yet we muſt not to pleaſe peeviſh or froward people betray our liberty, which CHRIST hath given us. If any man *oppoſes* the lawfulneſs, and licence of indifferent actions, or *be diſturbed* at my uſing my priviledges innocently; In the firſt caſe I am bound to uſe them ſtill; In the ſecond I am not bound to quit them to pleaſe him. For in the firſt inſtance, he that ſhall ceaſe to uſe his liberty, to pleaſe him that ſayes his liberty is unlawful, encourages him that ſayes ſo, in his falſe opinion and by complying with him gives the ſcandal; And he, who is angry with me for making uſe of it, is a perſon that, it may be,

is crept in to ſpy out and invade *my liberty*; but not apt to be reduced into ſin by that act of mine, which he deteſts, for which he deſpiſes me, and ſo makes my perſon unapt to be exemplar to him; To be angry with me for doing what CHRIST hath allowed me, and which is part of the liberty he purchaſed for me, when he took upon himſelf the form of a ſervant, is to judge me, and to be uncharitable to me; and he that does ſo is beforehand with me, and upon the active part; he does the ſcandal to me, and by offering to deprive me of my liberty he makes my way to heaven narrower, and more encumbred, then CHRIST left it; and ſo places, a ſtumbling ſtone in my way; I put none in his. And if ſuch peeviſhneſſe and diſcontent of a Brother engages me to a new and unimpoſed yoke, then it were in the power of my enemy, or any malevolent perſon to make me never to keep feſtival, or never to obſerve any private faſt, never to be proſtrate at my prayers, nor to do any thing but according to his leave; and his humour ſhall become the rule of my actions, and then my charity to him ſhall be the greateſt uncharitableneſſe in the world to my ſelfe, and his liberty ſhall be my bondage. Adde to this, that ſuch complying, and obeying the peeviſhneſs of diſcontented perſons, is to no end of charity; for beſides that ſuch conceſſions never ſatisfie perſons who are unreaſonably angry, becauſe by the ſame reaſon they may demand more, as they ask this for which they had no reaſon at all; it alſo incourages them to be peeviſh, and gives fewel to the paſſion, and feeds the wolf, and ſo encourages the ſin, and prevents none.

9. Fifthly, For he only gives ſcandal, who induces his Brother directly or collaterally into ſin, as appears by all the diſcourſes in Scripture guiding us in this duty; and it is called, *laying a ſtumbling block in our Brothers way*, a *wounding the Conſcience of our weak Brother*. Thus *Baalam* was ſaid to lay a ſcandal before the ſons of *Iſrael* by tempting them to fornication with the daughters of *Moab*. Every evil example, or imprudent, ſinful, and unwary deportment is a ſcandal, becauſe it invites others to do the like, leading them by the hand, taking off the ſtrangeneſs and inſolency of the act, which deters many men from entertaining it; and it gives ſome offers of ſecurity to others, that they ſhall eſcape as we have done; beſides that, it is in the nature of all agents, natural and moral, to aſſimilate either by proper efficiency, or by counſel and moral invitements others to themſelves. But this is a direct ſcandal; and ſuch it is to give money to an idle perſon, who you know will be drunk with it: or to invite an intemperate perſon to an opportunity of exceſſe, who deſires it alwayes, but without thee wants it. Indirectly and accidentally, but very criminally they give ſcandal, who introduce perſons into a ſtate of life, from whence probably they paſs into a ſtate of ſin; ſo did the *Iſraelites*, who married their daughters to the idolatrous *Moabites*; and ſo do they, who intruſt a pupil to a vitious Guardian. For although GOD can preſerve children in the midſt of flames without ſcorching, yet if they ſinge their hair, or ſcorch their fleſh, they that put them in, are guilty of the burning. And yet further; if perſons ſo expoſed to danger, ſhould eſcape by miracle, yet they eſcape not, who expoſe them to the danger. They who threw the children of the captivity into the furnace were burnt to death, though the children were not hurt; and the very offering a perſon in our truſt to a certain or probable danger foreſeen and underſtood, is a likely way to paſs ſin upon the perſon ſo expoſed, but a

1 Cor. 8. 10. 12. Rom. 14. 21. Matth. 5. 29. & 13 57. Mark 14. 27. & 6. 3. & 4. 17. Luke 7. 23. John 16. 1.

certain way to contract it in our ſelves; it is directly againſt charity, for no man loves a ſoul, unleſs he loves its ſafety; and he cares not to have his childe ſafe, that throwes him into the fire. Hither are to be reduced all falſe doctrines aptly productive of evil life; the doctrines are ſcandalous, and the men guilty, if they underſtand the conſequents of their own propoſitions: or if they think it probable that perſons will be led by ſuch doctrines into evill perſwaſions, though themſelves believe them not to be neceſſary products of their opinions, yet the very publiſhing ſuch opinions, which (of themſelves not being neceſſary, or otherwiſe very profitable) are apt to be underſtood, by weak perſons at leaſt, to ill ends, is againſt charity, and the duty we owe to our Brothers ſoul.

9. Sixthly, It is not neceſſary for ever to abſtain from things indifferent to prevent the offending of a Brother, but onely till I have taken away that rock, againſt which ſome did ſtumble, or have done my endeavour to remove it. In Queſtions of religion it is lawful to uſe primitive and ancient words, at which men have been weakned and ſeem to ſtumble, when the objection is cleared, and the ill conſequents and ſuſpicion diſavowed; and it may be of good uſe, charity, and edification to ſpeak the language of the pureſt ages, although that ſome words were uſed alſo in the impureſt ages, and deſcended along upon changing, and declining articles; when it is rightly explicated in what ſenſe the beſt men did innocently uſe them, and the ſame ſenſe be now proteſted. But in this caſe it concerns prudence to ſee that the benefit be greater then the danger. And the ſame alſo is to be ſaid concerning all the actions and parts of Chriſtian liberty. For if after I have removed the unevenneſſe and objection of the accident, that is, if when I have explained my diſreliſh to the crime, which might poſſibly be gathered up and taken into practiſe by my miſunderſtood example, ſtill any man will ſtumble and fall, it is a reſolution to fall, a love of danger, a peeviſhneſſe of ſpirit, a voluntary miſunderſtanding; it is not a miſery in the man more, then it is his own fault: and when ever the cauſe of any ſin becomes criminal to the man that ſins, it is certain that if the other, who was made the occaſion, did diſavow and proteſt againſt the crime, the man that ſins, is the onely guilty perſon both in the effect and cauſe too; for the other could do no more but uſe a moral and prudent induſtry to prevent a being miſ-interpreted; and if he were tied to more, he muſt quit his intereſt for ever in a perpetual ſcruple; and it is like taking away all lawes to prevent diſobedience, and making all even to ſecure the world againſt the effects of pride or ſtubbornneſſe. I adde to this, that ſince actions indifferent in their own natures are not productive of effects and actions criminal, it is meerly by accident, that men are abuſed into a ſin; that is, by weakneſs, by miſconceit, by ſomething that either diſcovers malice or indiſcretion, which becauſe the act it ſelfe does not of it ſelfe, if the man does not voluntarily or by intention, the ſin dwells no where but with the man that entertains it; the man is no longer weak then he is miſtaken, and he is not miſtaken or abuſed into the ſin by example of any man who hath rightly ſtated his own queſtion, and divorced the ſuſpicion of the ſin from his action; whatſoever comes after this, is not weakneſs of underſtanding, but ſtrength of paſſion; and he that is *always learning and never comes to the knowledge*

knowledge of the truth, is ſomething beſides a ſilly man; Men cannot be alwayes *babes in* CHRIST without their own fault; they are no longer CHRISTS *little ones*, then they are inculpably ignorant. For it is but a mantle caſt over pride and frowardneſs to think our ſelves able to teach others, and yet pretend offence and ſcandal; to ſcorn to be inſtructed, and yet complain that we are offended, and led into ſin for want of knowledge of our duty. He that underſtands his duty, is not a perſon capable of ſcandal by things indifferent. And it is certain, that no man can ſay concerning himſelf, that he is ſcandalized at another, that is, that he is led into ſin by miſtake and weakneſs; for if himſelf knowes it, the miſtake is gone; well may the guides of their ſouls complain concerning ſuch perſons, that their ſin is procured by offending perſons or actions; but he that complains concerning himſelf to the ſame purpoſe, pretends ignorance for other ends, and contradicts himſelf by his complaint and knowledge of his errour. The boy was prettily peeviſh, who when his Father bid him pronounce *Thalaſſius*, told him he could not pronounce *Thalaſſius*; at the ſame time ſpeaking the word: juſt ſo impotent, weak, and undiſcerning a perſon is that, who would forbid me to do an indifferent action upon pretence, that it makes him ignorantly ſin; for his ſaying ſo confutes his ignorance, and argues him of a worſe folly; it is like asking my neighbour, whether ſuch an action be done againſt mine own will?

*Αδικῶ τὴν συνειδ. 1 Cor. 8. 12.

11. Seventhly, When an action is apt to be miſtaken to contrary purpoſes, it concerns the prudence and charity of a Chriſtian to uſe ſuch complyance as beſt cooperates to Gods glory, and hath in it the leſſe danger. The Apoſtles gave an inſtance in the matter of circumciſion, in which they walked warily, and with variety of deſigne, that they might invite the Gentiles to the eaſie yoke of Chriſtianity, and yet not deterre the Jew by a diſreſpect of the Law of *Moſes*. And therefore Saint *Paul* circumciſed *Timothy*, becauſe he was among the Jewes and deſcended from a Jewiſh parent, and in the inſtance gave ſentence in complyance with the Jewiſh perſwaſion; becauſe *Timothy* might well be accounted for a Jew by birth; unto them the rites of *Moſes* were for a while permitted; but when *Titus* was brought upon the ſcene of a mixt aſſembly, and was no Jew, but a Greek, to whom *Paul* had taught, *they ought not to be circumciſed*: although ſome Jewes watched, what he would do, yet he plainly refuſed to circumciſe him, chooſing rather to leave the Jews angry, then the Gentiles ſcandalized or led into an opinion, that circumciſion was neceſſary; or that he had taught them otherwiſe out of collateral ends, or that now he did ſo. But when a caſe of Chriſtian liberty hapned to Saint *Peter*, he was not ſo prudent in his choice, but at the coming of certain Jews from *Jeruſalem*, withdrew himſelf from the ſociety of the Gentiles, not conſidering, that it was worſe, if the Gentiles, who were invited to Chriſtianity by the ſweetneſs of its liberty and complyance, ſhould fall back when they that taught them the excellency of Chriſtian liberty durſt not ſtand to it, then if thoſe Jewes were diſpleaſed at Chriſtianity for admitting Gentiles into its communion after they had been inſtructed, that GOD had broken down the partition wall; and made them one ſheepfold. It was of greater concernment to GODS glory to gain the Gentiles, then to retain the Jewes; and yet if it had not, the Apoſtles were bound

Gal. 2. 2, 3, 4, &c.

to bend to the inclinations of the *weaker*, rather then be mastered by the wilfulness of the *stronger*, who had been sufficiently instructed in the articles of Christian liberty, and in the adopting the Gentiles into the family of GOD. Thus if it be a Question whether I should abate any thing of my external religion or ceremonies to satisfie a heretick or a contentious person, who pretends scandal to himselfe, and is indeed of another perswasion; and at the same time I know that good persons would be weakned at such forbearance and estranged from the good perswasion and charity of communion, which is part of their duty, it more concerns charity and the glory of GOD, that I secure the right, then twine about the wrong, wiltul and malicious persons; A prelate must rather fortifie and encourage obedience, and strengthen discipline, then by remisnesse toward refractary spirits, and a desire not to seem severe, weaken the hands of conscientious persons by taking away the marks of difference between them that obey, and them that obey not; and in all cases when the question is between a friend to be secured from Apostasie, or an enemy to be gained from indifferency, *S. Paul's* rule is to be observed; *Do good to all, but especially to the houshold of faith.* When the Church in a particular instance cannot be kind to both, she must first love her own children.

12. Eighthly, But when the question is between pleasing and contenting the fancies of a Friend, and the gaining of an Enemy, the greater good of the Enemy is infinitely to be preferred before the satisfying the unnecessary humour of the Friend; and therefore that we may gain persons of a differing Religion, it is lawful to entertain them in their innocent customes, that we may represent our selves charitable, and just, apt to comply in what we can, and yet for no end complying further then we are permitted. It was a policy of the Devil to abuse Christians to the rites of Mithra by imitating the Christian ceremonies; and the Christians themselves were beforehand with him in that policy; for they facilitated the reconcilement of Judaisme with Christianity by common rites, and invited the Gentiles to the Christian Churches, because they never violated the Heathen Temples, but loved the men, and imitated their innocent rites, and onely offered to reform their errours, and hallowed their abused purposes; and this, if it had no other contradictory, or unhandsome circumstance, gave no offence to other Christians, when they had learned to trust them with the government of Ecclesiastical affairs, to whom GOD had committed them, and they all had the same purposes of Religion and Charity. And when there is no objection against this, but the furies or greater heats of a mistaken zeal; the complyance with evil or unbelieving persons to gain them form their errours to the wayes of truth and sincerity, is great prudence and great charity: because it chooses and acts a greater good at no other charge or expence but the discomposing of an intemperate zeal.

13. Ninthly, We are not bound to intermit a good, or a lawful action, as soon as any man tells us it is scandalous, (for that may be an easie stratagem to give me lawes, and destroy my liberty:) But either, when the action is of it selfe, or by reason of a publick known indisposition of some persons probably introductive of a sin; or when we know, it is so in fact. The other is but affrighting a man; this onely is prudent, that

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my charity be guided by ſuch rules, which determine wiſe men to actions or omiſſions reſpectively. And therefore a light fame is not ſtrong enough to wreſt my liberty from me; but a reaſonable belief, or a certain knowledge, in the taking of which eſtimate we muſt neither be too credulous and eaſie, nor yet ungentle and ſtubborn; but doe according to the actions of wiſe men, and the charities of a Chriſtian. Hither we may refer the rules of abſtaining from things which are of evil report. For not every thing, which is of good report, is to be followed, for then a falſe opinion, when it is become popular, muſt be profeſſed for conſcience ſake; nor yet every thing that is of bad report, is to be avoided, for nothing endured more ſhame and obliquy then Chriſtianity at its firſt commencement. But by [*good report*] we are to underſtand ſuch things, which are well reported of by good men and wiſe men; or Scripture; or the conſent of nations; and thus for a woman to marry within the year of mourning is ſcandalous, becauſe it is of evil report, gives ſuſpicion of lightneſſe or ſome worſe confederacy before the death of her husband. The thing it ſelfe is apt to miniſter the ſuſpicion, and ſuch we are bound to prevent; and unleſſe the ſuſpicion be malicious, or imprudent and unreaſonable, we muſt conceal our actions from the ſurpriſes and deprehenſions of ſuſpicion. It was ſcandalous amongſt the old Romanes not to marry; among the Chriſtians for *a Clergy man* to marry twice, becauſe it was againſt an Apoſtolical canon; but when it became of ill report for *any Chriſtian* to marry the ſecond time, becauſe this evil report was begun by the errors of *Montanus*, and is againſt a permiſſion of holy Scripture, no Lay Chriſtian was bound to abſtain from a ſecond bed, for fear of giving ſcandal.

14. Tenthly, The precept of avoiding ſcandal concerns the Governours of the Church or ſtate in the making and execution of lawes. For no law in things indifferent ought to be made to the provocation of the ſubject, or againſt that publick diſpoſition, which is in the ſpirits of men, and will certainly cauſe perpetual irregularities and ſchiſmes. Before the Law be made, the ſuperiour muſt comply with the ſubject; after it is made, the ſubject muſt comply with the Law; but in this, the Church hath made fair proviſion, accounting no lawes obligatory, till the people have accepted them, and given tacite approbation; for Eccleſiaſtical Canons have their time of probation, and if they become a burden to the people, or occaſion Schiſms, tumults, publick diſunion of affections and jealouſies againſt authority, the lawes give place, and either fix not, when they are not firſt approved, or diſappear by deſuetude. And in the execution of lawes no leſſe care is to be taken; for many caſes occurre in which the lawes can be reſcued from being a ſnare to mens conſciences by no other way, but by diſpenſation, and ſlacking of the diſcipline as to certain particulars. Mercy and Sacrifice, the Letter and the Spirit, the words and the intention, the general caſe and the particular exception, the preſent diſpoſition and the former ſtate of things, are often times ſo repugnant, and of ſuch contradictory intereſts, that there is no ſtumbling-block more troubleſome or dangerous then a ſevere literal and rigorous exacting of lawes in all caſes. But when ſtubbornneſſe or a contentious ſpirit, when rebellion and pride, when ſecular intereſt or eaſe and licenciouſneſſe ſet men up againſt the lawes, the lawes then are upon the defenſive, and ought not to give place; it is ill to

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cure particular diſobedience by removing a conſtitution decreed by publick wiſdome for a general good. When the evil occaſioned by the law is greater then the good deſigned, or then the good which will come by it in the preſent conſtitution of things, and the evil can by no other remedy be healed, it concerns the Lawgivers charity to take off ſuch poſitive conſtitutions, which in the authority is merely humane, and in the matter indifferent, and evil in the event. The ſumme of this whole duty I ſhall chooſe to repreſent in the words of an excellent perſon, Saint *Jerome*: "We muſt for the avoiding of Scandal quit every thing which "may be omitted without prejudice to the threefold truth *of life, of ju-* "*ſtice, and doctrine*; meaning, that what is not expreſſely commanded by GOD, or our Superiours, or what is not expreſſely commended as an act of piety and perfection, or what is not an obligation of juſtice, that is, in which the intereſt of a third perſon, or elſe our own Chriſtian liberty is not totally concerned, all that is to be given in ſacrifice to mercy and to be made matter of edification and charity: but not of ſcandal, that is of danger and ſin and *falling* to our neighbour.

The PRAYER.

O Eternal JESUS, who art made unto us wiſdome, righteouſneſs, ſanctification, and redemption, give us of thy abundant charity, that we may love the eternal benefit of our Brothers ſoul with a true, diligent and affectionate care and tenderneſs: Give us a fellow-feeling of one anothers calamities, a readineſs to bear each others burdens, aptneſs to forbear, wiſdome to adviſe, counſell to direct, and a ſpirit of meekneſſe and modeſty trembling at our infirmities, fearful in our Brothers dangers, and joyful in his reſtitution and ſecurities. Lord, let all our actions be pious and prudent, our ſelves wiſe as ſerpents, and innocent as Doves, and our whole life exemplar and juſt and charitable, that we may like lamps ſhining in thy temple ſerve thee, and enlighten others and guide them to thy ſanctuary, and that ſhining cleerly and burning zealouſly, when the Bridegroom ſhall come to binde up his jewels, and beautify his Spouſe, and gather his Saints together, we and all thy Chriſtian people knit in a holy fellowſhip may enter into the joy of our Lord, and partake of the eternal refreſhments of the kingdome of light and glory, where thou O holy and Eternal JESU, liveſt and reigneſt in the excellencies of a kingdome, and the infinite durations of eternity. Amen.

DISCOURSE

Discourse XVIII.

Of the Cauſes and manner of the Divine Judgements.

Ad num. 21 & 27.

1. GODS judgements are like the writing upon the wall, which was a miſſive of anger from GOD upon *Belſhazzar*, it came upon an errand of revenge, and yet was writ in ſo dark characters, that none could read it but a Prophet. When ever GOD ſpeaks from heaven, he would have us to underſtand his meaning; and if he declares not his ſenſe in particular ſignification, yet we underſtand his meaning well enough, if every voice of GOD lead us to repentance. Every ſad accident is directed againſt ſinne, either to prevent it, or to cure it; to glorify GOD, or to humble us; to make us goe forth of our ſelves, and to reſt upon the centre of all felicities, that we may derive help from the ſame hand, that ſmote us. Sin and puniſhment are ſo neer relatives, that when GOD hath marked any perſon with a ſadneſſe, or unhandſome accident, men think it warrant enough for their uncharitable cenſures, and condemn the man, whom GOD hath ſmitten, making GOD the executioner of our uncertain or ungentle ſentences. *Whether ſinned this man, or his parents, that he was born blind?* ſaid the Phariſees to our bleſſed LORD: *Neither this man nor his parents*, was the anſwer; meaning, that GOD had other ends in that accident to ſerve; and it was not an effect of wrath, but a deſign of mercy both directly and collaterally. Gods glory muſt be ſeen cleerly by occaſion of curing the blind man. But in the preſent caſe the anſwer was ſomething different. *Pilate* ſlew the Galileans, when they were ſacrificing in their conventicles apart from the Jewes. For they firſt had ſeparated from obedience, and paying tribute to *Cæſar*, and then from the Church, who diſavowed their mutinous and diſcontented doctrines. The cauſe of the one and the other are linked in mutual complications and endearment, and he who deſpiſes the one, will quickly diſobey the other. Preſently upon the report of this ſad accident, the people run to the judgement ſeat, and every man was ready to be accuſer and witneſſe and judge upon theſe poor deſtroyed people; but JESUS allaies their heat, and though he would by no means acquit theſe perſons from deſerving death for their denying tribute to *Ceſar*, yet he alters the face of the tribunal, and makes thoſe perſons, who were ſo apt to be *accuſers* and *judges*, to act another part, even of *guilty perſons* too, that ſince they will needs be judging, they might judge themſelves, for [*think not theſe were greater ſinners, then all the other Galileans, becauſe they ſuffered ſuch things. I tell you nay, but except ye repent, ye ſhall all likewiſe periſh*;] meaning, that although there was great probability to believe ſuch perſons, ſchiſmaticks (I mean) and rebels, to be the greateſt ſinners of the world, yet themſelves who had deſignes to deſtroy the Sonne of GOD, had deſerved as great damnation. And yet it is obſervable, that the holy JESUS onely compared the ſinnes of them that ſuffered with the eſtate of the other Galileans, who ſuffered not; and that alſo applyes it to the perſons preſent who told the newes, to conſigne this

Πᾶν τῷ δ' ἀθανάτου ἀφανὲς νόῳ ἀνθρώπῳ. Solon.

Luke 23. 2.

this truth unto us, that when persons confederate in the same crimes are spared from a present judgement falling upon others of their own society, it is indeed a strong alarm to all to secure themselves by repentance against the hostilities and eruptions of sin; but yet it is no exemption or * security to them that escape, to believe themselves persons lesse sinful; for GOD sometimes decimates or tithes delinquent persons, and they dye for a common crime according as GOD hath cast their lot in the decrees of predestination; and either they that remain are sealed up to a worse calamity, or left within the reserves and mercies of repentance; for in this there is some variety of determination and undiscerned providence.

—* Χρήνω τοι Κυρίως ἐν ἡμέρᾳ
Θυὸς ἀπίζων τις βροτῶν ἀώτους δίκλω.
Æschyl. Ικτιδες.

Pius scilicet Deus partem percussit sententia sua gladio, ut partem corrigeret exemplo, probaretque omnibus simul, & coercendo censuram, & indulgendo pietatem. Salvian.

2. The purpose of our blessed SAVIOUR is of great use to us in all the traverses and changes, and especially the sad and calamitous accidents of the world. But in the misfortune of others we are to make other discourses concerning Divine judgements, then when the case is of nearer concernment to our selves. For first, when we see a person come to an unfortunate and untimely death, we must not conclude such a man perishing miserable to all eternity *. It was a sad calamity that fell upon the man of *Judah*, that returned to eat bread into the Prophets house contrary to the word of the LORD; he was abused into the act by a Prophet, and a pretence of a command from God; and whether he did violence to his own understanding, and believed the man, because he was willing, or did it in sincerity, or in what degree of sin or excuse the action might consist, no man there knew, and yet a Lion slew him, and the lying Prophet that abused him escaped and went to his grave in peace: Some persons joyned in society or interest with criminals have perished in the same judgements; and yet it would be hard to call them equally guilty who in the accident were equally miserable & involved. And they who are not strangers in the affaires of the world cannot but have heard, or seen some persons, who have lived well and moderately, though not like the flames of the Holocaust, yet like the ashes of incense, sending up good perfumes, and keeping a constant and slow fire of piety and justice, yet have been surprised in the midst of some unusuall unaccustomed irregularity, and dyed in that sin; A sudden gayety of fortune, a great joy, a violent change, a friend is come, or a marriage day, hath transported some persons to indiscretions and too bold a license, and the indiscretion hath betrayed them to idle company, and the company to drink, and drink to a fall, and that hath hurried them to their grave; and it were a sad sentence to think GOD would not repute the untimely death, for a punishment great enough to that deflexion from duty, and judge the man according to the constant tenor of his former life; unless such an act was of malice great enough to outweigh the former habits, and interrupt the whole state of acceptation and grace. Something like this was the case of *Uzzah*, who espying the tottering Ark went to support it with an unhallowed hand; GOD smote him, and he dyed immediately. It were too severe to say his zeal and indiscretion carried him beyond a temporal death

* *De Ananiâ & Saphirâ dixit Origenes Digni enim erant in hoc seculo recipere peccatum suum, ut mundioris exeant ab hac vitâ, mundati castigatione sibi illatâ per mortem communem, quoniam credentes erant in Christum. Idem ait* S. Aug. *l.* 3. *c.* 1. *cont.* Parmen. & Caisian. C. 6. c. 11.

—*Vetabo qui Cereris sacrum*
Vulgaret arcanæ, sub iisdem
Sit trabibus, fragilémque mecum
Solvat phaselum: sæpe Diespiter
Neglectus, incesto addidit integrum.
Hor. l. 3. od. 2.

death to the ruines of eternity. *Origen* and many others have made themselves Eunuchs for the kingdome of heaven, and did well after it; but those that did so, and dyed of the wound, were smitten of GOD and dyed in their folly; and yet it is rather to be called a sad consequence of their indiscretion, then the expresse of a final anger from GOD Almighty. For as GOD takes off our sins and punishments by parts, remitting to some persons the sentence of death, and inflicting the fine of a temporal losse, or the gentle scourge of a lesser sickneſſe: so also he layes it on by parts, and according to the proper proportions of a man and of the crime; and every transgression, and lesser deviation from our duty does not drag the soul to death eternal, but GOD suffers our repentance, though imperfect, to have an imperfect effect, knocking off the setters by degrees, and leading us in some cases to a *Councel*, in some *to Judgement*, and in some *to Hell fire*; but it is not alwayes certain that he who is led to the prison doors shall there lie entombed; and a man may by a judgement be brought to the gates of Hell, and yet those gates shall not prevail against him. This discourse concernes persons whose life is habitually fair, and just, but are surprised in some unhandsome, but lesse criminal action, and dye or suffer some great calamity, as the instrument of its expiation or amendment.

3. Secondly, But if the person, upon whom the judgement falls, be habitually vitious; or the crime of a clamorous nature, or deeper tincture; if the man *sinne a sinne unto death*, and either meets it or some some other remarkable calamity, not so feared as death; provided we passe no further then the sentence we see then executed, it is not against charity or prudence, to say; this calamity in its own formality, and by the intention of GOD is a punishment and judgement. In the favourable cases of honest and just persons, our sentence and opinions ought also to be favourable; and in such questions to encline ever to the side of charitable construction, and read the other ends of GOD in the accidents of our neighbour, then revenge or expresse wrath. But when the impiety of a person is scandalous and notorious, when it is clamorous and violent, when it is habitual and yet corrigible, if we find a sadnesse and calamity dwelling with such a sinner, especially if the punishment be spiritual; we read the sentence of GOD written with his own hand, and it is not sawcinesse of opinion, or a pressing into the secrets of providence to say the same thing, which GOD hath published to all the world in the expresses of his Spirit; In such cases we are to observe the *severity of GOD; on them that fall severity*; and to use those judgements as instruments of the fear of GOD, and arguments to hate sin, which we could not well do, but that we must look on them as verifications of GODS threatning against great and impenitent sinners. But then if we descend to particulars, we may easily be deceived.

4. For some men are diligent to observe the accidents and chances of Providence upon those especially, who differ from them in opinion; and what ever ends GOD can have, or what ever sins man can have, yet we lay that in fault which we therefore hate, because it is most against our interest; the contrary opinion is our enemy, and we also think GOD hates it: but such fancies do seldom serve either the ends of truth or charity. "*Pierre Calceon* died under the Barbers hand, there wanted not some who

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"ſaid, it was a judgement upon him for condemning to the fire the *Pucelle* "of *France*, who prophecied the expulſion of the *Engliſh* out of the King-dome. They that thought this, believed her to be "a Propheteſſe; but * others that thought her a "Witch, were willing to finde out another con-"jecture for the ſudden death of the Gentleman. *Garnier* Earl of *Gretz* kept the Patriarch of *Jeruſalem* from his right in *Davids* tower and the city; and dyed within three dayes; and by *Dabart* the Patriarch it was called a judgement upon him for his ſacriledge. But the uncertainty of that cenſure appeared to them, who conſidered that *Baldwin* (who gave commiſſion to *Garnier* to withſtand the Patriarch) did not die; but *Godfrey* of *Bovillon* did die immediately after he had paſſed the right of the Patriarch, and yet when *Baldwin* was beaten at *Rhamula*, * ſome bold people pronounced that then God puniſhed him upon the Patriarchs ſcore; and thought his ſacriledge to be the ſecret cauſe of his overthrow, and yet his own pride and raſhneſſe was the more viſible, and the judgement was but a cloud, and paſſed away quickly into a ſucceeding victory. But I inſtance in a trifle. Certain it is, that GOD removed the Candleſtick from the *Levantine* Churches, becauſe he had a quarrel unto them; for that puniſhment is never ſent upon pure deſignes of emendation, or for direct and immediate purpoſes of the Divine glory, but ever makes reflection upon the paſt ſinne; but when we deſcend to a judgement of the particulars, GOD walks ſo in the dark to us, that it is not diſcerned, upon what ground he ſmote them. Some ſay it was becauſe they diſhonoured the eternal JESUS in denying the proceſſion of the holy Ghoſt from the Sonne, and in this ſome thought themſelves ſufficiently aſſured by a ſigne from heaven, becauſe the *Greeks* loſt *Conſtantinople* upon Whitſunday, the day of the Feſtival of the holy Spirit. The Church of *Rome* calls the Churches of the *Greek* communion, Schiſmatical, and thinks GOD righted the *Roman* quarrel, when he revenged his own. Some think they were cut off for being breakers of Images; others think that their zeal againſt Images was a means they were cut off no ſooner; and yet he that ſhall obſerve what innumerable Sects, Hereſies, and Factions were commenced amongſt them, and how they were wanton with Religion, making it ſerve ambitious and unworthy ends, will ſee that beſides the ordinary conjectures of intereſted perſons, they had ſuch cauſes of their ruine, which we alſo now feel heavily incumbent upon our ſelves. To ſee GOD adding eighteen years to the life of *Hezekiah* upon his prayer, & yet cutting off the young ſon of *David* begotten in adulterous embraces; to ſee him, rejecting *Adonijah*, and receiving *Solomon* to the kingdom, begotten of the ſame mother, whoſe ſonne GOD in anger formerly ſlew; to obſerve his mercies to *Manaſſes*, in accepting him to favour, and continuing the Kingdom to him, and his ſeverity to *Zedekiah* in cauſing his eyes to be put out; to ſee him rewarding *Nebuchadnezzar* with the ſpoils of *Ægypt* for deſtroying *Tyre*, and executing GODS ſevere anger againſt it, and yet puniſhing others for being executioners of his wrath upon *Jeruſalem*, even then when he purpoſed to chaſtiſe it; to ſee *Winceſlaus* raiſed from a Peaſant to a Throne, and *Pompey* from a great Prince reduced to that condition, that a Pupil and an Eunuch paſſed ſentence of death upon him; to ſee great fortunes fall into the hand of a Fool, and honourable old perſons, and learned men deſcend to unequal beggery; to ſee him ſtrike a ſtroke with his own hand in the converſion of *Saul*, and another

quite

* *Pendula dum tenſor ſecat excrementa capilli,*
Expirans cadit, & gelidâ tellure cadaver
Decubat: ultrices ſic peadunt crimina pœnas.
Valerand.

* Baron. A. D. 1100. & 1024.

Eſtius.

quite contrary in the cutting off of *Judas*, must needs be some restraint to our judgements concerning the general state of those men, who lie under the rod; but it proclaimes an infinite uncertainty in the particulars, since we see contary accidents happening to persons guilty of the same crime, or put in the same indispositions. GOD hath marked all great sins with some signal and expresse judgements, and hath transmitted the records of them, or represented them before our eyes; that is, hath done so in our age, or it hath been noted to have been done before, and that being sufficient to affright us from those crimes, GOD hath not thought it expedient to doe the same things to all persons in the same cases, having to all persons produced instances and examples of fear by fewer accidents, sufficient to restrain us, but not enough to passe sentence upon the changes of Divine Providence.

5. But sometimes GOD speakes plainer, and gives us notice, what crimes he punishes in others, that we may the rather decline such rocks of offence. If the crime and the punishment be symbolical, and have proportion and correspondence of parts, the hand of GOD strikes the man, but holds up one finger to point at the sin. The death of the child of *Bathsheba* was a plain declaration, that the anger of GOD was upon *David* for the adulterous mixture. That blasphemer, whose tongue was presently struck with an ulcerous tumour, with his tongue declared the glories of GOD, and his own shame. And it was not doubted but God when he smote the Lady of *Dominicus Silvius* the Duke of *Venice*, with a loathsome and unsavory disease, did intend to chastise a remarkable vanity of hers in various and costly perfumes, which she affected in an unreasonable maner, and to very evil purposes. And that famous person, and of excellent learning *Giacchettus* of *Geneva*, being by his Wife found dead in the unlawful embraces of a stranger woman, who also dyed at the same instant, left an excellent example of GODS anger upon the crime, and an evidence, that he was then judged for his intemperate lust. Such are all those * punishments, which are natural consequents to a crime, as Dropsies, redness of eyes, dissolution of nerves, apoplexies to continual drunkennesse; to intemperate eating, short lives and sudden deaths; to lust, a captive slavish disposition, and a foul diseased body; fire and sword, and depopulation of Towns and Villages, the consequents of ambition and unjust wars: poverty to prodigality; and all those judgements, which happen upon cursings and horrid imprecations, when GOD is under a curse called to attest a lye, and to connive at impudence; or when the oppressed persons in the bitternesse of their souls wish evil and pray for vengeance on their oppressors; or that the Church upon just cause inflicts spiritual censures, and delivers unto Satan, or curses and declares the Divine sentence against sinners, as S. *Peter* against *Ananias* and *Saphira*, and S. *Paul* against *Elymas*, and of old *Moses* against *Pharaoh* and his *Egypt*: (of this nature also was the plague of a withered hand inflicted upon *Jeroboam*, for stretching forth his hand to strike the Prophet) In these and all such instances the off-spring is so like the Parent, that it cannot easily be concealed; sometime the crime is of that nature, that it cryes aloud for vengeance, or is threatned with a special kind of punishment, or by the observation & experience of the world hath regularly happened to a cer-

Fulgos. lib. 9. c. 12.

* *Pœna tamen præsens cum tu deponis amictum*
Turgidus, & crudum pavonem in balnea portas,
Hinc subita mortes, atque intestata senectus.
Juven. Sat. 1.

Quos nimis effrenes habui, nunc vapulo tetes:
Sic luitur juvenis culpa dolore senis.

tain ſort of perſons, ſuch as are diſſolutions of eſtates, the puniſhment of ſacriledge; a deſcending curſe upon poſterity for four generations, ſpecially threatned to the crime of idolatry; any plague whatſoever to oppreſſion; untimely death to murder; an unthriving eſtate to the detention of tithes, or whatſoever is GODS portion allotted for the ſervices of religion; untimely and ſtrange deaths to the perſecutors of Chriſtian religion; *Nero* killed himſelf, *Domitian* was killed by his ſervants, *Maximinus* and *Decius* were murthered, together with their children, *Valerianus*, impriſoned, ſtead and ſlain with tortures by *Sapor* King of *Perſia*, *Diocletian* periſhed by his own hand, and his houſe burnt with the fate of *Sodome* and *Gommorrha*, with fire from above, *Antiochus* the Preſident under *Aurelian* while *Agapetus* was in his agony and ſufferance of Martyrdome, cryed out of a flame within him, and dyed; *Flaccus* vomited out his entrails preſently after he had cauſed *Gregory* Biſhop of *Spoleto* to be ſlain, and *Dioſcorus* the father of S. *Barbara*, had accuſed and betrayed his Daughter to the Hangmans cruelty for being a Chriſtian, and he dyed by the hand of God by fire from Heaven. Theſe are GODS tokens, marks upon the body of infected perſons, and declare the malignity of the diſeaſe, and bids us all beware of thoſe determined crimes,

6. Thirdly, But then in theſe and all other accidents, we muſt firſt obſerve from the cauſe to the effect, and then judge from the effect concerning the nature and the degree of the cauſe; we cannot conclude; this family is leſſened, beggered, or extinct, therefore they are guilty of Sacriledge: but thus; they are ſacrilegious, and GOD hath blotted out their name from among the poſterities, therefore this judgement was an expreſſe of GODS anger againſt Sacriledge; the judgement will not conclude a ſin, but when a ſinne infers the judgement with a legible character, and a prompt ſignification, not to underſtand GODS choice is next to ſtupidity or careleſneſſe. *Arius* was known to be a ſeditious, heretical, and diſſembling perſon, and his entrails deſcended on the earth, when he went to cover his feet; it was very ſuſpicious, that this was the puniſhment of thoſe ſinnes, which were the worſt in him; but he that ſhall conclude *Arius* was a Heretick, or ſeditious upon no other ground, becauſe his bowels guſhed out, begins imprudently, and proceeds uncharitably. But it is conſiderable that men do not ariſe to great crimes on the ſudden, but by degrees of careleſneſſe to leſſer impieties, and then to clamorous ſinnes: And God is therefore ſaid to puniſh great crimes or actions of higheſt malignity, becauſe they are commonly productions from the ſpirit of reprobation, they are the higheſt aſcents and ſuppoſe a body of ſinne; and therefore although the judgement may be intended to puniſh all our ſins, yet it is like the Syrian army, it kills all that are its enemies, but it hath a ſpecial commiſſion to fight againſt none but the King of *Iſrael*, becauſe his death would be the diſſolution of the body; and if GOD humbles a man for his great ſin, that is, for thoſe acts which combine, and conſummate all the reſt, poſſibly the body of ſin may ſeparate, and be apt to be ſcatered and ſubdued by ſingle acts and inſtruments of mortification; and therefore it is but reaſonable in our making uſe of GODS judgements upon others to think that GOD will rather ſtrike at the greateſt crimes; not onely becauſe they are in themſelves of greateſt

——— Ruit Arius alvo
Infelix plus mente cadens, lethumque peremptus
Cum Juda commune tulit, qui gutture pendens
Viſceribus curvatus obit; nec pœna ſequeſtrat
Quos par culpa ligat, qui majeſtatis honori
Vulnus, ab ore parant: hic prodidit, ille diremit
Sacrilega de voce.—— Poet. Chriſt. apud Baron. T. 3.

reſt malice and iniquity, but becauſe they are the ſum total of the reſt, and by being great progreſſions in the ſtate of ſin, ſuppoſe all the reſt included; and we by proportioning and obſerving the judgement to the higheſt, acknowledge the whole body of ſinne to lie under the curſe, though the greateſt onely was named, and called upon with the voice of thunder. And yet becauſe it ſometimes happens, that upon the violence of a great and new occaſion ſome perſons leap into ſuch a ſin, which in the ordinary courſe of ſinners uſes to be the effect of an habitual and growing ſtate, then, if a judgement happens, it is clearly appropriate to that one great crime, which as of it ſelf it is equivalent to a vitious habit, and interupts the acceptation of all its former contraries, ſo it meets with a curſe, ſuch as uſually GOD chooſes for the puniſhment of a whole body and ſtate of ſinne. However, in making obſervation upon the expreſſes of GODS anger, we muſt be careful that we reflect not with any bitterneſs or ſcorn upon the perſon of our calamitous Brother, leſt we make that to be an evil to him, which GOD intends for his benefit, if the judgement was medicinal; or that we increaſe the load already great enough to ſink him beneath his grave, if the judgement was intended for a final abſciſſion.

7. Fourthly, But if the judgements deſcend upon our ſelves, we are to take another courſe; not to enquire into particulars to finde out the proportions (for that can onely be a deſigne to part with juſt ſo much as we muſt needs) but to mend all that is amiſſe; for then onely we can be ſecure to remove the *Achan*, when we keep nothing within us or about us, that may provoke GOD to jealouſie or wrath. And that is the proper product of holy feare, which GOD intended ſhould be the firſt effect of all his judgements: and of this GOD is ſo careful, and yet ſo kinde and provident, that fear might not be produced alwayes at the expence of a great ſuffering, that GOD hath provided for us certain prologues of judgement, and keeps us waking with alarms, that ſo he might reconcile his mercies with our duties. Of this nature are Epidemical diſeaſes, not yet arrived at us, prodigious tempeſts, thunder and loud noiſes from Heaven; and he that will not fear when GOD ſpeaks ſo loud, is not yet made ſoft with the impreſſes and perpetual droppings of Religion. "Venerable *Bede* reports of S. *Chad*, that if a great guſt of winde ſuddenly "aroſe, he preſently made ſome holy ejaculation to beg favour of GOD "for all mankind, who might poſſibly be concerned in the effects of that "winde; but if a ſtorm ſucceeded, he fell proſtrate to the earth, and "grew as violent in prayer, as the ſtorm was either at land or ſea. But if "GOD added thunder and lightning, he went to the Church, and there "ſpent all his time during the tempeſt in reciting Letanies, Pſalmes, and "other holy prayers, till it pleaſed GOD to reſtore his favour, and to "ſeem to forget his anger. And the good Biſhop added this reaſon; be-"cauſe theſe are the extentions and ſtretchings forth of GODS hand, and "yet he did not ſtrike, but he that trembles not, when he ſees GODS "arm held forth to ſtrike us, underſtands neither GODS mercies nor "his own danger; he neither knows what thoſe horrors were which the people ſaw from mount *Sinai*, nor what the glories and amazements ſhall be at the great day of judgement. And if this religious man had ſeen *Tullus Hoſtilius* the *Roman* King, and *Anaſtaſius* a Chriſtian Emperour, but a reputed Heretick, ſtruck dead with thunder-bolts, and their own houſes made their urnes to keep their aſhes in, there could have been no poſture humble

Hiſt. Gent. Anglor. l. 3. c. 28.

enough, no prayers devout enough, no place holy enough, nothing ſufficiently expreſsive of his fear, and his humility, and his adoration and Religion to the Almighty, and infinite power and glorious mercy of GOD, ſending out his emiſſaries to denounce war with deſignes of peace. A great *Italian* General ſeeing the ſudden death of *Alfonſus* Duke of *Ferrara*, kneeled down inſtantly, ſaying, *And ſhall not this ſight make me religious?* Three and twenty thouſand fell in one night in the *Aſſyrian* Camp, who were all ſlain for Fornication. And this ſo prodigious a judgement was recorded in Scripture for our example and affrightment, that we ſhould not with ſuch freedom entertain a crime, which deſtroyed ſo numerous a body of men in the darkneſſe of one evening: Fear, and modeſty, and univerſal reformation, are the purpoſes of GODS judgements upon us, or in our neighbourhood.

8. Fiftly, Concerning judgements happening to a nation or a Church, the conſideration is particular, becauſe there are fewer capacities of making ſins to become national then perſonal; and therefore if we underſtand, when a ſin is national, we may the rather underſtand the meaning of GODS hand, when he ſtrikes a people. For national ſinnes grow higher and higher not meerly according to the degree of the ſinne, or the intention alone, but according to the extenſion; according to its being national, ſo it is productive of more or leſſe miſchief to a kingdome. Cuſtomary iniquities amongſt the people doe then amount to the account of national ſins, when they are of ſo univerſal practiſe as to take in well-neer every particular; ſuch as was that of *Sodome*, not to leave ten righteous in all the Countrey; and ſuch were the ſins of the old world, who left but eight perſons to eſcape the angry baptiſme of the floud. And ſuch was the murmur of the children of *Iſrael*, refuſing to march up to *Canaan* at the Commandement of GOD, they all murmured but *Caleb* and *Joſhua*; and this GOD in the caſe of the *Amalekites* calls *the fulfilling of their ſinnes*, and a *filling up the meaſure of their iniquities*. And hither alſo I reckon the defection of the ten tribes from the houſe of *Judah*, and the *Samaritan* ſchiſme; theſe cauſed the total extirpation of the offending people. For although theſe ſins were perſonal and private at firſt, yet when they come to be univerſal by diffuſion and diſſemination, and the good people remaining among them, are but like drops of wine in a Tun of water, of no conſideration with GOD, ſave onely to the preſervation *of their own perſons*: then, although the perſons be private, yet all private or ſingular perſons make the nation. But this hath happened but ſeldome in Chriſtianity: I think indeed never, except in the caſe of mutinies and rebellion againſt their lawful Prince, or the atteſting violence done in unjuſt warres; but GOD onely knowes, and no man can ſay that any ſin is national by diffuſion, and therefore in this caſe we cannot make any certain judgement, or advantage to our ſelves, or very rarely, by obſerving the changes of providence upon a people.

Fœcunda culpæ ſæcula, nuptias
Primum inquinavere, & genus & domos
Hoc fonte derivata clades
In patriam populumque fluxit.
Hor. l. 3. od. 6.

Ezek. 14. 20.

9. But the next above this in order to the procuring popular judgements is publick impunities, the not doing juſtice upon criminals publickly complained of, and demanded, eſpecially when the perſons intereſted call for juſtice and execution of good laws, and the Princes arm is at liber-

liberty and in full ſtrength, and there is no contrary reaſon in the particular inſtance to make compenſation to the publick for the omiſſion, or no care taken to ſatisfy the particular. *Abimelech* thought he had reaſon to be angry with *Iſaac* for ſaying *Rebecca* was his ſiſter, for *one of the people might have lyen with thy wife, and thou ſhouldeſt have brought evill upon us.* Meaning that the man ſhould have eſcaped unpuniſhed by reaſon of the miſtake, which very impunity he feared might be expounded to be a countenance and encouragement to the ſin. But this was no more then his fear; the cauſe of the *Benjamites* comes home to this preſent article; for they refuſed to doe juſtice upon the men that had ravilhed and killed the *Levites* concubine, they loſt twenty five thouſand in battell, their cities were deſtroyed, and the whole tribe almoſt extinguiſhed. For puniſhing publick and great acts of injuſtice is called in Scripture, *putting away the evill from the land*; becauſe to this purpoſe the ſword is put into the Princes hand, and he *bears the ſword in vain*, who ceaſes to protect his people: And not to puniſh the evil is a voluntary retention of it, unleſſe a ſpecial caſe intervene, in which the Prince thinks it convenient to give a particular pardon, provided this be not encouragement to others nor without great reaſon, big enough to make compenſation for the particular omiſſion, and with care to render ſome other ſatisfaction to the perſon injured: in all other caſes of importunity that ſin becomes national by forbearing, which in the act was perſonal; and it is certain the impunity is a ſpring of univerſal evils, it is no thank to the publick if the beſt man be not as bad as the worſt. Deut. 35. 33.

10. But there is a ſtep beyond this, and of a more publick concernment, ſuch are the *lawes of Omri*, when a nation conſents to it, and makes ungodly ſtatutes; when *miſchief is eſtabliſhed as a law*, then the nation is engaged to ſome purpoſe. When I ſee the people deſpiſe the Governors, ſcorn and rob and diſadvantage the Miniſters of religion, make rude addreſſes to GOD, to his Temple, to his Sacraments, I look upon it as the inſolencies of an untaught people, who would as readily doe the contrary, if the fear of GOD and the King were upon them by good examples, and precepts, and lawes, and ſevere executions. And further yet, when the more publick and exemplar perſons are without ſenſe of religion, without a dread of Majeſty, without reverence to the Church, without impreſſes of conſcience and the tenderneſſe of a religious fear towards GOD; as the perſons are greater in eſtimation of Law, and in their influences upon the people, ſo the ſcore of the nation advances, and there is more to be paid for in popular judgements. But when iniquity or irreligion is made a ſanction, and either GOD muſt be diſhonoured or the Church exauthorated, or her rites invaded by a Law, then the fortune of the kingdom is at ſtake. No ſin engages a nation ſo much, or is ſo publick, ſo ſolemn iniquity, as is a wicked law. Therefore it concernes Princes and States to ſecure the piety and innocency of their lawes; and if there be any evill lawes, which upon juſt grounds may be thought productive of GOD'S anger, becauſe a publick miſdemeanor cannot be expiated, but by a publick act of repentance, or a publick calamity, the lawes muſt either have their edge abated by a deſuetude, or laid aſleep by a non-execution, or diſmembred by contrary proviſoes, or have the ſting drawn forth by interpretation, or elſe by abrogation be quite reſcinded. But theſe are national

—Rien, Rien,
Fatalis, meſſéſque Judex,
Et mulier peregrina vertit
In pulverem, ex quo deſtituit Deos
Mercede pacta Laomedon—
Hor. l. 3. od. 3.

ſins within it ſelf, or within its own body, by the act of the body (I mean) diffuſive or repreſentative, and they are like the perſonal ſins of men in or againſt their own bodies in the matter of ſobriety. There are others in the matter of juſtice, as the nation relates to other people communicating in publick entercourſe.

11. For as the entercourſe between man and man in the actions of commutative and diſtributive juſtice, are the proper matter of vertues and vices perſonal, ſo are the tranſactions between nation and nation againſt the publick rules of juſtice, ſins national directly, and in their firſt original, and anſwer to injuſtice between man and man; ſuch are commencing warre upon unjuſt titles, invaſion of neighbours territories, confederacies and aides upon tyrannicall intereſt, warres againſt true religion or Soveraignty, violation of the Lawes of nations, which they have conſented to as the publick inſtrument of accord and negotiation, breach of publick faith, defending Pirates, and the like. When a publick judgement comes upon a nation, theſe things are to be thought upon, that we may not think our ſelves acquitted by crying out againſt ſwearing and drunkenneſſe and cheating in manufactures, which unleſſe they be of univerſal diſſemination, and made national by diffuſion, are paid for upon a perſonal ſcore; and the private infelicities of our lives will either expiate or puniſh them ſeverely. But while the people mourns for thoſe ſins, of which their low condition is capable, ſins that may produce a popular feaver, or perhaps the plague, where the milery dwells in cotages; and the Princes often have indemnity, as it was in the caſe of *David*; yet we may not hope to appeaſe a war, to maſter a rebellion, to cure the publick diſtemperatures of a kingdom, which threatens not the people onely, or the Governors alſo, but even the government it ſelf, unleſſe the ſins of a more publick capacity be cut off by publick declarations, or other acts of national juſtice and religion. But the duty, which concerns us all in ſuch caſes, is, that every man in every capacity ſhould enquire into himſelf, and for his own portion of the calamity put in his own ſymbole of emendation, *for his particular*, and his prayers *for the publick intereſt*; in which it is not ſafe, that any private perſons ſhould deſcend to particular cenſures of the crimes of Princes and States, no not towards GOD, unleſſe the matter be notorious and paſt a Queſtion; but it is a ſufficient aſſoilment of this part of his duty, if when he hath ſet his own houſe in order, he would pray with indefinite ſignifications of his charity and care of the publick, that GOD would put it into the hearts of all whom it concerns, to endevor the removal of the ſin, that hath brought the exterminating Angel upon the nation. But yet there are ſometimes great lines drawn by GOD in the expreſſes of his anger in ſome judgements upon a nation; and when the judgement is of that danger as to invade the very conſtitution of a kingdom, the proportions that judgements many times keep to their ſins, intimate that there is ſome national ſin, in which either by diffuſion, or repreſentation, or in the direct matter of ſins, as falſe oathes, unjuſt wars, wicked confederacies, or ungodly Laws, the nation in the publick capacity is delinquent.

12. For as the nation hath in ſins a capacity diſtinct from the ſins of all the people, in as much as the nation is united in one head, guarded by a diſtinct and a higher Angel, as *Perſia* by Saint *Michael*, tranſacts affairs in a publick right, tranſmits influence to all particulars from a common fountain,

tain, and hath entercourſe with other collective bodies, who alſo diſtinguiſh from their own particulars: ſo likewiſe it hath puniſhments diſtinct from thoſe infelicities, which vex particulars; puniſhments proportionable to it ſelfe, and to its own ſins; ſuch as are change of governments, of better into worſe, of Monarchy into Ariſtocracy, and ſo to the loweſt ebbe of Democracy, death of Princes, infant Kings, forein invaſion, civill wars, a diſputable title to the Crown, making a nation tributary, conqueſt by a Foreiner, and which is worſt of all, removing the candleſtick from a people by extinction of the Church, or that, which is neceſſary to its conſervation, the ſeveral orders and miniſteries of religion; and the laſt hath alſo proper ſins of its own analogy, ſuch as are falſe articles in the publick confeſſions of a Church, ſchiſm from the Catholick, publick ſcandals, a generall vitiouſneſs of the Clergy, an indifferency in * religion, without warmth and holy fires of zeal, and diligent purſuance of all its juſt and holy intereſts: now in theſe and all parallel caſes, when GOD by puniſhments hath probably marked and diſtinguiſhed the crime, it concerns publick perſons to be the more forward and importunate in conſideration of publick irregularities: and for the private alſo not to neglect their own particulars; for by that means although not certainly, yet probably they may ſecure themſelves from falling in the publick calamity. It is not infallibly ſure, that holy perſons ſhall not be ſmitten by the deſtroying Angel; for GOD in ſuch deaths hath many ends of mercy, and ſome of providence to ſerve; but ſuch private and perſonal emendations and devotions are the greateſt ſecurities of the men againſt the judgment, or the evil of it, preſerving them in this life, or wafting them over to a better. Thus many of the LORDS champions did fall in battel, and the armies of the *Benjamites* did twice prevail upon the juſter people of all *Iſrael*; and the *Greek* Empire hath declined and ſhrunk under the fortune and power of the *Ottoman* family; and the *Holy-land*, which was twice poſſeſſed by Chriſtian Princes, is now in the dominion of unchriſtened *Saracens*; and in the production of theſe alterations many a gallant and pious perſon ſuffered the evils of war, and the change of an untimely death.

* *Diis te minorem quòd geris imperas.*
Hinc omne principium, huc refer exitum;
Dî multa neglecti dederunt
Heſperiæ mala luctuoſæ.
Hor. l. 3. od. 6.

13. But the way for the whole nation to proceed in caſes of Epidemical diſeaſes, wars, great judgments, and popular calamities, is to do in the publick proportion the ſame, that every man is to do for his private; by publick acts of juſtice, repentance, faſtings, pious laws, and execution of juſt and religious edicts, making peace, quitting of unjuſt intereſts, declaring publickly againſt a crime, proteſting in behalf of the contrary vertue or religion; and to this alſo every man, as he is a member of the body politick, muſt cooperate, that by a repentance in diffuſion, help may come as well as by a ſin of univerſal diſſemination the plague was haſtened and invited the rather. But in theſe caſes all the work of diſcerning and pronouncing concerning the cauſe of the judgment, as it muſt be without aſperity, and only for deſignes of correction and emendation, ſo it muſt be done by Kings and Prophets, and the aſſiſtance of other publick perſons, to whom the publick is committed. *Joſhua* caſt lots upon *Achan*, and diſcovered the publick trouble in private inſtance; and of old, the Prophets had it in commiſſion to reprove the popular iniquity of nations, and the confederate ſins of kingdomes: and in this, Chriſtianity altered nothing:

and

and when this is done modeſtly, prudently, humbly, and penitently, oftentimes the tables turn immediately, but alwayes in due time; and a great alteration in a kingdome becomes the greateſt bleſſing in the world, and faſtens the Church, or the Crown, or the publick peace in bands of great continuance and ſecurity; and it may be, the next age ſhall feel the benefits of our ſufferance and repentance; and therefore as we muſt endeavour to ſecure it, ſo we muſt not be too decretory in the caſe of others, or diſconſolate or diffident in our own, when it may ſo happen, that all ſucceeding generations ſhall ſee, that God pardoned us, and loved us even when he ſmote us. Let us all learn to fear, and walk humbly. The Churches of *Laodicea* and the *Coloſſians* ſuffered a great calamity within a little while after the ſpirit of God had ſent them two Epiſtles by the miniſtery of *St. Paul*: their cities were buried in an earthquake, and yet we have reaſon to think they were Churches beloved of God and congregations of holy people.

The PRAYER.

O Eternal and powerful GOD, thou juſt and righteous Governour of the world, who calleſt all orders of men by precepts, promiſes and threatnings, by mercies and by judgements, teach us to admire and adore all the wiſdome, the effects and infinite varieties of thy providence, and make us to diſpoſe our ſelves ſo by obedience, by repentance, by all the manners of holy living, that we may never provoke thee to jealouſie, much leſs to wrath and indignation againſt us. Keep farre from us the ſword of the deſtroying Angel, and let us never periſh in the publick expreſſes of thy wrath, in diſeaſes Epidemical, with the furies of warre, with calamitous, ſuddain, and horrid accidents, with unuſual diſeaſes, unleſſe that our ſo ſtrange fall be more for thy glory and our eternal benefit, and then thy will be done; We beg thy grace that we may cheerfully conform to thy holy will and pleaſure. LORD open our underſtandings, that we may know the meaning of thy voice, and the ſignification of thy language, when thou ſpeakeſt from heaven in ſignes and judgements; and let a holy fear ſo ſoften our ſpirits, and an intenſe love ſo inflame and ſanctifie our deſires, that we may apprehend every intimation of thy pleaſure at its firſt and remoteſt and moſt obſcure repreſentment, that ſo we may with repentance goe out to meet thee, and prevent the expreſſes of thine anger. Let thy reſtraining grace and the obſervation of the iſſues of thy juſtice ſo allay our ſpirits, that we be not ſevere and forward in condemning others, nor backward in paſſing ſentence upon our ſelves; make us to obey thy voice deſcribed in holy Scripture, to tremble at thy voice expreſſed in wonders, and great effects of providence, to condemne none but our ſelves, nor to enter into the receſſes of thy ſanctuary, and ſearch the forbidden records of predeſtination, but that we may read our duty in the pages of revelation, not in the labels of accidental effects, that thy judgements may confirm thy word, and thy word teach us our duty, and we by ſuch excellent inſtruments may enter in and grow up in the wayes of godlineſs through JESUS CHRIST our LORD. Amen.

SECT.



Qui autem tradidit eum, dedit illis signum, dicens, Quemcunq; osculatus fuero, ipse est, tenete eum Et confestim accedens Iesum, dixit, Ave Rabbi. Matth. 26

Now he that betrayed him, had giuen them a token, saying, whomsoeuer I shall kisse, that is he, lay hold on him—

Place this print in Sect. 15 P 486.

SECT. XV.

Of the accidents happening from the Death of LAZARUS, *untill the death and buriall of* JESUS.

1. WHile JESUS was in *Galilee*, Messengers came to him from *Martha*, and her sister *Mary*, that he would hasten into *Judea* to *Bethany* to relieve the sickness and imminent dangers of their brother *Lazarus*. But he deferred his going, till *Lazarus* was dead; purposing to give a great probation of his Divinity, power, and mission by a glorious miracle; and to give GOD glory, and to receive reflexions of the glory upon himself. For after he had stayed two dayes, he called his disciples to go with him into *Judea*, telling them, that *Lazarus* was dead, but he would raise him out of that sleep of death; but by that time JESUS was arrived at *Bethany*, he found that *Lazarus* had been dead four dayes, and now near to putrefaction. But when *Martha* and *Mary* met him, weeping their pious tears for their dead Brother, JESUS suffered the passions of piety and humanity, and wept, distilling that precious liquor into the grave of *Lazarus*, watering the dead plant, that it might spring into a new life, and raise his head above the ground.

2. When JESUS had by his words of comfort and institution strengthened the faith of the two mourning Sisters, and commanded the stone to be removed from the grave, he made an address of adoration and Eucharist to his Father, confessing his perpetual propensity to hear him, and then cryed out, *Lazarus come forth*. And he that was dead came forth from his bed of darkness with his night-cloaths on him, whom when the Apostles had unlooséd at the command of JESUS, he went to *Bethany*: and many that were present believed on him; but others wondring and malicious went and told the Pharisees the story of the miracle, who upon that advise called their great Councel, whose great and solemn cognisance was of the greater causes of Prophets, of Kings, and of the holy Law. At this great assembly it was, that *Caiaphas* the High-Priest propheſyed, that it was expedient one should dye for the people, and thence they determined the death of JESUS. But he knowing they had passed a decretory sentence against him, retired to the city *Ephraim* in the tribe of *Judah* near the desert, where he stayed a few dayes, till the approximation of the Feast of Easter.

3. Against which feast when JESUS with his Disciples was going to *Jerusalem*, he told them the event of the journey would be, that the Jewes should deliver him to the Gentiles, that they should scourge him, and mock him, and crucifie him, and the third day he would rise again. After which discourse the Mother of *Zebedees* children beg'd of JESUS for

for her two ſons, that one of them *might ſit at his right hand, the other at the left in his kingdome.* For no diſcourſes of his paſſion, or intimations of the myſteriouſneſs of his kingdom could yet put them into right underſtandings of their condition. But JESUS, whoſe heart and thoughts were full of phanſy and apprehenſions of the neighbour paſſion, gave them anſwer in proportion to his preſent conceptions, and their future condition. For if they deſired the honours of his kingdome, ſuch as they were, they ſhould have them, unleſs themſelves did decline them; They ſhould *drink of his cup*, and dip in his lavatory, and be *waſhed with his baptiſm*, and *ſit in his kingdome*, if the heavenly Father had prepared it for them; but the donation of that immediately was an iſſue of Divine election and predeſtination, and was only competent to them, who by holy living and patient ſuffering put themſelves into a diſpoſition of becoming veſſels of election.

4. But as JESUS in this journey came near *Jericho*, he cures a blind man, who ſate begging by the way ſide; and eſpying *Zacheus* the chief of the Publicans upon a tree (that he being low of ſtature might upon that advantage of ſtation ſee JESUS paſſing by) he invited himſelf to his houſe, who received him with gladneſs, and repentance of his crimes, purging his conſcience, and filling his heart and houſe with joy and ſanctity; for immediately upon the arrival of the Maſter at his houſe he offered reſtitution to all perſons, whom he had injured, and ſatisfaction, and halfe of his remanent eſtate he gave to the poor, and ſo gave the faireſt entertainment to JESUS, who brought along with him ſalvation to his houſe. There it was that he ſpake the parable of the King, who concredited divers talents to his ſervants, and having at his return exacted an account, rewarded them who had improved their bank, and been faithful in their truſt with rewards proportionable to their capacity and improvement; but the negligent ſervant, who had not meliorated his ſtock, was puniſhed with ablegation and confinement to outer darkneſſe. And from hence ſprang up that dogmatical propoſition, which is myſterious and determined in Chriſtianity: *To him that hath ſhall be given, and from him that hath not, ſhall be taken away, even what he hath.* After this going forth of *Jericho* he cured two blind men upon the way.

5. Six dayes before Eaſter, JESUS came to *Bethany*, where he was feaſted by *Martha* and *Mary*, and accompanied by *Lazarus*, who ſate at the table with JESUS. But *Mary* brought a pound of Nard * Piſtick, and as formerly ſhe had done, again anoints the feet of JESUS, and fills the houſe with the odour, till GOD himſelf ſmelt thence a ſavour of a ſweet ſmelling ſacrifice. But *Judas Iſcariot*, the Thief and the Traitor, repined at the vanity of the expence (as he pretended) becauſe it might have been ſold for 300 pence, and have been given to the poor. But JESUS in his reply taught us, that there is an opportunity for actions of *Religion* as well as of *charity*. *Mary* did this againſt the burial of JESUS, and her religion was accepted by him, to whoſe honours the holocauſt of love, and the obligations of alms-deeds are in their proper ſeaſons direct actions of worſhip and duty. But at this meeting there came many Jewes to ſee *Lazarus*, who was raiſed from death, as well as to ſee JESUS: and becauſe by occaſion of his reſurrection many of

* *Piſticam; id eſt, ſpicatam; corruptè, uti ex Latinis ferè ſolent Graci. Vide* Eraſm. in 14. Marci.

of them believed on JESUS, therefore the Phariſees deliberated about putting him to death. But GOD in his glorious providence was pleaſed to preſerve him as a trumpet of his glories, and a teſtimony of the miracle thirty years after the death of JESUS. Epiphan. cont. Manich.

6. The next day being the fifth day before the Paſſeover, JESUS came to the foot of the mount of Olives, and ſent his Diſciples to *Bethphage* a village in the neighbourhood, commanding them to unlooſe an aſſe and a colt, and bring them to him, and to tell the owners it was done for the Maſters uſe; and they did ſo, and when they brought the aſſe to JESUS, he rides on him to *Jeruſalem*, and the people having notice of his approach took branches of Palm trees *, and went out to meet him, ſtrewing branches and garments in the way, crying out, *Hoſanna to the ſon of David*: Which was a form of exclamation uſed to the honour of GOD, and in great ſolemnities, and [a] ſignifies, [Adoration to the Son of *David* by the rite of carrying branches;] which when they uſed in proceſſion about their altars they uſed to pray, *LORD ſave us, LORD proſper us*, which hath occaſioned the reddition of Hoſchiannah to be amongſt ſome, that prayer, which they repeated at the carrying of the Hoſchiannah, as if it ſelf did ſignifie [*LORD ſave us.*] But this honour was ſo great and unuſual to be done even to Kings, that the Phariſees knowing this to be an appropriate manner of addreſſes to GOD ſaid one to another by way of wonder, *Hear ye what theſe men ſay?* For they were troubled to hear the people revere him as a GOD.

* Τφηλᾶν ἀρέϛαν ϗ ϛεφάνων ἀωτον γλυκυὼ *Pindar. vocat palmarum ramos*, Olymp. *Altiſſimarum virtutum, & coronarum florem ſuavem.*

[a] Druſius de vocib. Heb. N. T. c. 19. Canin. de locis N. T.

7. When JESUS from the mount of Olives beheld *Jeruſalem* he wept over it, and foretold great ſadneſſes and infelicities futurely contingent to it, which not only happened in the ſequel of the ſtory, according to the main iſſues and ſignifications of this Propheſie, but even to minutes and circumſtances it was verified. For in the mount of Olives where JESUS ſhed tears over periſhing *Jeruſalem*, the Romans firſt pitched their tents, when they came to its final overthrow. From thence deſcending to the city he went into the Temple, and ſtill the acclamations followed him, till the Phariſees were ready to burſt with the noiſes abroad, and the tumults of envy and ſcorn within, and by obſerving that all their endeavours to ſuppreſs his glories were, but like clapping their hands to veil the ſun, and that in deſpite of all their ſtratagems the whole nation was become Diſciple to the glorious *Nazarene*. And there he cured certain perſons, that were blind and lame. *Joſeph. de bells Jud. l. 6. c. 3.*

8. But whileſt he abode at *Jeruſalem*, certain Greeks who came to the feaſt to worſhip, made their addreſs to *Philip*, that they might be brought to JESUS. *Philip* tells *Andrew*, and they both tell JESUS; who having admitted them, diſcourſed many things concerning his paſſion, and then prayed a petition, which is the end of his own ſufferings, and of all humane actions, and the purpoſe of the whole creation; *Father, glorifie thy name.* To which he was anſwered by a voice from heaven, *I have both glorified it, and will glorify it again*; but this, nor the whole ſeries of miracles that he did, the mercies, the cures, nor the divine diſcourſes could gain the faith of all the Jewes, who were determined by their humane intereſt; for many of the Rulers who believed on him durſt not confeſs him, becauſe they loved the praiſe of men more then the

the praise of GOD. "Then JESUS again exhorted all men to be-
"lieve on him, that so they might in the same act believe on GOD,
"that they might approach unto the light and not abide in darkness, that
"they might obey the commandements of the Father, whose expresse
"charge it was, that JESUS should preach this Gospel, and that they
"might not be judged at the last day by the word, which they have re-
"jected; which word to all its observers is everlasting life. After which Sermon retiring from *Bethany* he abode there all night.

9. On the morrow returning to *Jerusalem*, on the way being hungry he passed by a figtree, where expecting fruit he found none, and cursed the figtree, which by the next day was dryed up and withered. Vpon occasion of which preternatural event, JESVS discoursed of the power of faith and its power to produce miracles; but upon this occasion others, the Disciples of JESVS in after ages have pleased themselves with phansies and imperfect descants, as that he cursed this tree in mysterie and secret intendment, it having been the tree, in the eating whose fruit *Adam* prevaricating the Divine law made an inlet to sin, which brought in death, and the sadnesses of JESVS passion. But JESVS having entred the city came into the Temple and preached the Gospel, and the chief Priests and Scribes questioned his commission, and by what authority he did those things; but JESVS promising to answer them, if they would declare their opinions concerning *Johns* baptisme, which they durst not for fear of displeasing the people, or throwing dust in their own faces, was acquitted of his obligation by their declining the proposition.

Isidor. ad Theopomp. l. 1. ep. 51

10. But there he reproved the Pharisees and Rulers by the Parable of
"two sons; the first whereof said to his Father, he would not obey, but
"repented and did his command; the second gave good words, but did
"nothing: meaning, that persons of the greatest improbability were
"more heartily converted then they, whose outside seemed to have ap-
"propriated religion to the labels of their frontlets. He added a parable
"of the vineyard let out to husbandmen, who killed the servants sent to
"demand the fruits, and at last, the son himself, that they might invade
"the inheritance; but made a sad commination to all such, who should
"either stumble at this stone, or on whom this stone should fall. After which, and some other reprehensions, which he so vailed in parable, that it might not be expounded to be Calumny or declamation, although such sharp sermons had been spoken in the peoples hearing, but yet so transparently, that themselves might see their own iniquity in those modest and just representments, the Pharisees would fain have seised him, but they durst not for the people, but resolved if they can, to entangle him in his talke; and therefore sent out spies who should pretend sanctity and veneration of his person, who with a goodly insinuating preface, that JESUS regarded no mans person, but spake the word of GOD with much simplicity and justice, desired to know, if it were lawful to pay tribute to *Cesar* or not? A question, which was of great dispute, because of the numerous sect of the *Galileans*, who denied it, and of the affections of the people, who loved their money, and their liberty, and the priviledges of their nation; and now in all probability he shall fall under the displeasure of the people, or of *Cesar*. But JESUS called to see

ſee a penny, and finding it to be ſuperſcribed with *Ceſars* image; with incomparable wiſdom he brake their ſnare, and eſtabliſhed an Evangelical propoſition for ever, ſaying, *Give to Ceſar the things that are Ceſars, and to GOD the things that are GODS.*

11. Having ſo excellently and ſo much to their wonder anſwered the Phariſees, the Sadduces bring their great objection to him againſt the reſurrection, by putting caſe of a woman married to ſeven husbands, and whoſe wife ſhould ſhe be in the reſurrection? thinking that to be an impoſſible ſtate, which engages upon ſuch ſeeming incongruities, that a woman ſhould at once be wife to ſeven men. But JESUS firſt anſwered their objection, telling them, that in the reſurrection all thoſe relations, whoſe foundation is in the imperfections and paſſions of fleſh and blood, and duties here below, ſhall ceaſe in that ſtate, which is ſo ſpiritual, that it is like to the condition of Angels, amongſt whom there is no difference of ſex, no cognations, no genealogies or derivation from one another; and then by a new argument proves the reſurrection, by one of GODS appellatives, who did then delight to be called, *the GOD of Abraham, Iſaac, and Jacob:* for ſince *GOD is not the GOD of the dead but of the living*, unto him even theſe men are alive; and if ſo, then either they now exerciſe acts of life, and therefore ſhall be reſtored to their bodies, that their actions may be compleat, and they not remain in a ſtate of imperfection to all eternity; or if they be alive and yet ceaſe from operation, they ſhall be much rather raiſed up to a condition which ſhall actuate and make perfect their preſent capacities and diſpoſitions, leſt a power and inclination ſhould for ever be in the root, and never riſe up to fruit or herbage, and ſo be an eternal vanity, like an old bud, or an eternal childe.

12. After this, the Phariſees being well pleaſed, not that JESUS ſpake ſo excellently, but that the Sadduces were confuted, came to him, asking, which was the great commandment, and ſome other things more out of curioſity then pious deſires of ſatisfaction. But at laſt, JESUS was pleaſed to ask them concerning CHRIST, *whoſe ſon he was?* They anſwered, *the ſon of David*; but he replying, *how then doth David call him LORD?* [*the LORD ſaid unto my LORD, ſit thou on my right hand, &c.*] They had nothing to anſwer; but JESUS then gave his Diſciples caution againſt the pride, the hypocriſie, and the oppreſſion of the Scribes and Phariſees; commended the poor widows oblation of her two mites into the treaſury, it being a great love in a little print, for it *was all her living*. All this was ſpoken in the temple, the goodly ſtones of which when the Apoſtles beheld with wonder, they being white and firm, twenty cubites length, twelve in breadth, eight in depth, as *Joſephus* reports, JESUS propheſies the deſtruction of the place: concerning which prediction, when the Apoſtles being with him at the mount of Olives asked him privately, concerning the time, and the ſignes of ſo "ſad event, he diſcourſed largely of his coming to judgement againſt "that city, and interweaved predictions of the univerſal judgment of all "the world; of which this, though very ſad, was but a ſmall adum- "bration; adding precepts of watchfulneſs, and ſtanding in preparation "with hearts filled with grace, our lamps alwayes ſhining, that when "the Bridegroom ſhall come, we may be ready to enter in; wich was Lib. 14. Antiq. cap. 14.

" intended in the parable of the five wiſe virgins: and concluded his Sermon with a narrative of his paſſion, foretelling that within two dayes he ſhould be crucified.

13. JESUS deſcended from the mount, and came to *Bethany*, and turning into the houſe of *Simon* the leper, *Mary Magdalen* having been reproved by *Judas* for ſpending ointment upon JESUS feet, it being ſo unaccuſtomed and large a profuſion, thought now to ſpeak her love once more, and trouble no body, and therefore ſhe poured ointment on his ſacred head, believing that being a pompouſneſs of a more accuſtomed feſtivity would be indulged to the expreſſions of her affection; but now all the Diſciples murmured, wondring at the prodigiouſneſs of the womans religion, great enough to conſume a province in the overflowings of her thankfulneſs and duty. But JESVS now alſo entertained the ſincerity of her miraculous love, adding this Propheſie, that where the Goſpel ſhould be preached, there alſo a record of this act ſhould be kept, as a perpetual monument of her piety; and an atteſtation of his Divinity, who could foretell future contingencies; Chriſtianity receiving the greateſt argument from that, which Saint *Peter* calls, *the ſurer word of Propheſie*, meaning it to be greater then the teſtimony of miracles, not eaſie to be diſſembled by impure ſpirits, and whoſe efficacy ſhould deſcend to all ages; for this Propheſie ſhall for ever be fulfilling, and being every day verified does every day preach the Divinity of CHRISTS perſon, and of his inſtitution.

14. Two dayes after the Paſſeover the Scribes and Phariſees called a councel to contrive crafty wayes of deſtroying JESUS, they not daring to do it by open violence; Of which meeting when *Judas Iſcariot* had notice (for thoſe aſſemblies were publick and notorious) he ran from *Bethany* and offered himſelf to betray his Maſter to them, if they would give him a conſiderable reward. They agreed for thirty pieces of ſilver; of what value each piece was, is uncertain, but their own nation hath given a rule, that when a piece of ſilver is named in the Pentateuch, it ſignifies *a ſickle*; if it be named in the Prophets, it ſignifies *a pound*; if in the other writings of the old Teſtament, it ſignifies *a talent*; this therefore being alledged out of the Prophet *Jeremy* * by one of the Evangeliſts, it is probable the price at which *Judas* ſold his LORD was thirty pound weight of ſilver; a goodly price for the SAVIOVR of the world to be prized at, by his undiſcerning and unworthy Countreymen.

Elias Levita Jud. in Tiſbi. Arias Montanus in diction. Syro-Chaldaic.

* Matth. 27. *Ubi citatur Jeremias pro Zecharia, per errorem illapſum in Codices.*

Nam tempore S. Auguſtini in nonnullis Codicibus [Zecharias] legebatur: atque hodie in Syriac. T. ſed fortaſſis ex traditione hoc deſcendit à Jeremia dictum, ſicut multa alia in vet. Teſtam. non deſcripta, & in N. T. repetita: quod eo magis eſt credibile, quia proverbialiter dictum apud Judæos, ſpiritum Jeremiæ reſedisſe in Zecharia.

15. The next day was the firſt day of unleavened bread, on which it was neceſſary they ſhould kill the Paſſeover; therefore JESVS ſent *Peter* and *John* to the city to a certain man, whom they ſhould finde carrying a pitcher of water to his houſe; him they ſhould follow, and there prepare the Paſſeover. They went and found the man in the ſame circumſtances, and prepared for JESVS and his family, who at the even came to celebrate the Paſſeover. It was the houſe of *John* ſurnamed *Mark*, which had alwayes been open to this bleſſed family, where he was pleaſed to finiſh his laſt ſupper, and the myſteriouſneſs of the veſpers of his paſſion.

Alexand. Mon. apud Metaphraſten die 11 Junii. vide Adrichom. in deſcript. Jeruſ. n. 6.

16. When

16. When evening was come, JESUS ſtood with his Diſciples and eat the Paſchal lamb, after which he girt himſelf with a towel, and taking a baſin waſhed the feet of his Diſciples, not only by the ceremony, but in his diſcourſes inſtructing them in the doctrine of humility, which the Maſter by his ſo great condeſcenſion to his Diſciples had made ſacred, and imprinted the leſſon in laſting characters, by making it ſymbolical. But *Peter* was unwilling to be waſhed by his Lord untill he was told he muſt renounce his part in him, unleſs he were waſhed, which option being given to *Peter*, he cryed out, *not my feet only, but my hands and my head.* But JESUS ſaid, the ablution of the feet was ſufficient for the purification of the whole man; relating to the cuſtome of thoſe countreys, who uſed to go to ſupper immediately from the baths, who therefore were ſufficiently clean ſave only on their feet, by reaſon of the duſt contracted in their paſſage from the baths to the dining-rooms; from which when by the hoſpitable maſter of the houſe they were cauſed to be cleanſed, they needed no more ablution: and by it JESUS paſſing from the letter to the ſpirit meant, that the body of ſin was waſhed in the baths of baptiſm; and afterwards, if we remained in the ſame ſtate of purity it was only neceſſary to purge away the filth contracted in our paſſage from the Font to the Altar; and then we are clean all over, when the Baptiſmal ſtate is unaltered, and the little adherencies of imperfection and paſſions are alſo waſhed off.

17. But after the manducation of the Paſchal lamb, it was the cuſtome of the nation to ſit down to a ſecond ſupper, in which they eat herbs and unleavened bread; the *Major Domo* firſt dipping his morſel, and then the family; after which, the Father brake bread into pieces, and diſtributed a part to every of the Gueſts, and firſt drinking himſelf, gave to the reſt the chalice filled with wine according to the age and dignity of the perſon, adding to each diſtribution a form of benediction proper to the myſtery, which was Euchariſtical and commemorative of their deliverance from Egypt: this ſupper JESUS being to celebrate, changed the forms of benediction, turned the ceremony into myſtery, and gave his body and bloud in Sacrament and religious configuration, ſo inſtituting the venerable Sacrament which from the time of its inſtitution is called *the Lords Supper*; which rite JESUS commanded the Apoſtles to perpetuate in commemoration of him their Lord, untill his ſecond coming: and this was the firſt delegation of a perpetual miniſtery, which JESUS made to his Apoſtles, in which they were to be ſucceeded to, in all generations of the Church.

18. But JESUS being troubled in ſpirit told his Apoſtles, that one of them ſhould betray him; which prediction he made that they might not be ſcandalized at the ſadneſs of objection of the paſſion, but be confirmed in their belief, ſeeing ſo great demonſtration of his wiſdome and ſpirit of Propheſie. The Diſciples were all troubled at this ſad arreſt, and looking one on another, doubting of whom he ſpake; but they beckned to the beloved Diſciple, leaning on JESUS breaſt, that he might ask: for they who knew their own innocency and infirmity were deſirous to ſatisfie their curioſity, and to be rid of their indetermination and their fear. But JESUS being asked gave them a ſign, and a ſop to *Judas*, commanding him to do what he liſt ſpeedily; for JESUS

was extremely straightned till he had drunk the chalice off and accomplished his mysterious and afflictive baptism. After *Judas* received the sop, the devil entred into him, and *Judas* went forth immediately, it being now night.

19. When he was gone out, JESUS began his farewell Sermon, "rarely mixt of sadnesse and joyes, and studded with mysteries as with "Emeralds, discoursing of the glorification of GOD in his Son, and "of those glories, which the Father had prepared for him; of his sud-"dain departure, and his migration to a place, whither they could not "come yet, but afterwards they should; meaning, first to death, and "then to glory; commanding them to love one another, and foretelling "to *Peter* (who made confident protests, that he would dye with his "Master) that *before the cock should crow twice, he should deny him thrice*: "But lest he should afflict them with too sad representments of his pre-"sent condition, he comforts them with the comforts of faith, with the "intendments of his departure to prepare places in heaven for them, "whither they might come by him, who is *the way, the truth and the life*, "adding a promise in order to their present support, and future felicities, "that *if they should aske of GOD any thing in his name, they should receive it*, "and upon condition they would love him, and keep his command-"ments, he would pray for the holy Ghost to come upon them, to sup-"ply his room, to furnish them with proportionable comforts, to enable "them with great gifts, to lead them into all truth, and to abide with "them for ever; then arming them against future persecutions, giving "them divers holy precepts, discoursing of his emanation from the Fa-"ther, and of the necessity of his departure, he gave them his blessing "and prayed for them, and then, having sung a hymne, which was part of the great Allelujah beginning at the 114 Psalm, [*When Israel came out of Egypt*] and ending at the 118 inclusively, went forth with his Disciples over the brook *Cedron* unto the mount of Olives to a village called *Gethsemani*, where there was a garden, into which he entred to pray together with his Disciples.

20. But taking *Peter*, *James* and *John* apart with him about a stones cast from the rest, *he began to be exceeding sorrowful* and sad *even unto death*. For now he saw the ingredients of his bitter draught, powring into the chalice, and the sight was full of horror and amazement; he therefore fell on his face and prayed, *O my Father, if it be possible let this cup pass from me*. In this prayer he fell into so sad an agony, that the pains inflicted by his Fathers wrath, and made active by his own apprehension were so great, that a sweat distilled from his sacred body as great and conglobated as drops of blood; and GOD who heard his prayer, but would not answer him in kinde, sent an Angel to comfort him in the sadnesse, which he was pleased not to take away. But knowing that the drinking this cup was the great end of his coming into the world he laid aside all his own interests, and devested himself of the affections of flesh and blood, willing his Fathers will; and because his Father commanded, he in defiance of sense and passion was desirous to suffer all our pains. But as when two seas meet, the billows contest in ungentle imbraces and make violent noises, till having wearied themselves into smaller waves and disunited drops they run quietly into one stream: so did the spirit and nature

Quidam ex Hegesippo notant, ex irroratione sanguinis Christi natam arborem. Sic Philippus Bosquius & alii. Sed hæ sunt meræ nugæ.

nature of JESUS assault each other with disagreeing interests, and distinguishing disputations, till the earnestnesse of the contentions was diminished by the demonstrations of the spirit, and the prevailings of grace, which the sooner got the victory, because they were not to contest with an unsanctified or a rebellious nature, but a body of affections which had no strong desires, but of its own preservation; and therefore JESUS *went thrice*, and prayed the same prayer, that *if it were possible* the cup might pass from him, and thrice made an act of resignation; and in the intervals came and found his Apostles asleep, gently chiding their incuriousnesse, and warning them to *watch and pray*, that they *enter not into temptation*; till the time that the traytour came with a multitude armed with swords and staves from the Priests and Elders of the people to apprehend him.

21. *Judas* gave them the opportunity of the night, that was all the advantage they had by him, because they durst not seise him by day for fear of the people, and he signified the person of his Master to the souldiers by a kisse, and an addresse of seeming civility. But when they came towards him, *JESUS said, Whom seek ye? they said, JESUS of Nazareth. He said, I am he.* But there was a Divinity upon him, that they could not seise him at first; but as a wave climbing of a Rock is beaten back and scattered into members, till falling down it creeps with gentle wastings and kisses the feet of the stony mountain, and so encircles it; so the souldiers coming at first with a rude attempt, were twice repelled by the glory of his person, till they falling at his feet were at last admitted to the seisure of his body, having by those involuntary prostrations confessed his power greater then theirs, and that the lustre and influence of a GOD are greater then the violences and rudenesses of Souldiers. And still they like weak eyes durst not behold the glory of the Sun, till a cloud like a dark veil did interrupt the emissions of his glories; they could not seise upon him, till they had thrown a veil upon his holy face; which although it was a custome of the Easterlings, and of the Roman Empire * generally, yet in this case was violence and necessity, because a certain impetuosity and vigorousnesse of spirit, and divinity issuing from his holy face made them to take sanctuary in darknesse, and to throw a veil over him in that dead time of a sad and dismal night. But *Peter*, a stout * *Galilean*, bold and zealous, attempted a rescue, and smote a servant of the high Priest and cut off his eare; but JESUS rebuked the intemperance of his passion, and commanded him to put up his sword, saying, all *they that strike with the sword, shall perish with the sword*, so putting a bridle upon the illegal inflictions and expresses of anger or revenge from an incompetent authority. But JESUS touched *Malchus* eare, and cured it.

S. Hieron. in c. 9. Matt.

* *I Lictor, obnube caput Liberatoris Urbis hujus.* Livi.

* Ὅτι Γαλιλαῖός ἐστιν Σίμων. Noun.

22. When JESUS had yeelded himself into their power, and was now led away by the chief Priests, Captains of the Temple, Elders of the people, and Souldiers, who all came in combination and covenant to surprize him, his Disciples fled, and *John* the Evangelist, who with grief and an overrunning phansie had forgot to lay aside his upper garment, which in festivals they are used to put on, began to make escape, but being arrested by his linen upon his bare body, was forced to leave that behinde him, that himself might escape his Masters danger; for now

now was verified the prophetical saying, *I will smite the Shepherd, and the sheep shall be scattered.* But *Peter* followed afar off; and the greatness of *Johns* love, when he had mastered the first inconsiderations of his fear, made him to return a while after into the high Priests Hall.

23. JESUS was first led to *Annas*, who was the Prince of the Sanhedrim, and had cognisance of Prophets and publick doctrines; who therefore enquired of JESUS, concerning his Disciples and his Discipline; but he answered that his doctrine had been publick or popular, that he never taught in conventicles: and therefore referred him to the testimony of all the people: for which free answer, a servant standing by, smote him on the face, and JESUS meekly asked him, what evil he had done? But *Annas* without the seventy Assessours could judge nothing, and therefore sent him bound to *Caiaphas*, who was high Priest that year, President of the rites of the Temple, as the other high Priest was of the great Councel. Thither *Peter* came, and had admission by the means of another Disciple supposed to be *John*, who having sold his possessions in *Galilee* to *Caiaphas*, came and dwelt near mount *Sion*, but was by intervention of that bargain made known to the high Priest, and brought *Peter* into the house; where when *Peter* was challenged three times by the servants, to be a *Galilean*, and of JESVS family, he denied and forswore it, till JESVS looking back reminded him of his prediction, and the foulness of the crime, and the cock crew; for it was now the second cock-crowing after ten of the clock in the fourth watch; and *Peter* went out, and wept bitterly, that he might cleanse his soul, washing off the foul stains, he had contracted in his shameful perjury and denying of his Lord. And it is reported of the same holy person, that ever after, when he heard the cock crow, he wept, remembring the old instrument of his conversion, and his own unworthiness, for which he never ceased to do actions of sorrow and sharp repentance.

Arsenius in vitis pp.

24. On the morning the councel was to assemble; and whilest Jesus was detained in expectation of it, the servants mocked him, and did all actions of affront, and ignoble, despight to his sacred head: and because the Question was whether he were a Prophet, they covered his eyes and smote him in derision, calling on him to propheſie who smote him. But in the morning, when the high Priests and rulers of the people were assembled, they sought false witness against JESVS, but found none to purpose; they railed boldly and could prove nothing, they accused vehemently, and the allegations were of such things as were no crimes; and the greatest article, which the united diligence of all their malice could pretend, was, that he said he would destroy the Temple, and in three days build it up again; but JESVS neither answered this nor to any other of their vainer allegations; for the witnesses destroyed each others testimony by their disagreeing; till at last, *Caiaphas*, who to vexifie his Propheſie, and to satisfie his ambition, and to bait his envy, was furiously determined JESVS should dye, adjures him by the living GOD to say whether he were the CHRIST, the Son of the living GOD. JESVS knew his designe to be an inquisition of death, not of piety or curiosity, yet because his hour was now come, openly affirmed it without any expedient to elude the high Priests malice, or to decline the question.

25. When

25. When *Caiaphas* heard the saying, he accused JESUS of Blasphemy, and pretended an apprehension so tragical, that he overacted his wonder and faigned detestation, for he rent his garments, (which was the interjection of the Countrey, and custome of the nation, but forbidden to the high Priest) and called presently to sentence, and as it was agreed before-hand, they all condemned him as guilty of death, and as far as they had power, inflicted it; for they beat him with their fists, smote him with the palms of their hands, spit upon him, and abused him beyond the license of enraged tyrants. When *Judas* heard that they had passed the finall and decretory sentence of death upon his LORD, he who thought not, it would have gone so far, repented him to have been an instrument of so damnable a machination, and came and brought the silver, which they gave him for hire, threw it in amongst them, and said, *I have sinned in betraying the innocent bloud.* But they incurious of those hell torments *Judas* felt within him, because their own fires burnt not yet, dismissed him, and upon consultation bought with the money *a field to bury strangers in.* And *Judas went and hanged himself*, and the judgement was made more notorious and eminent by an unusual accident at such deaths, for he so swelled, that he burst, and his bowells gushed out. But the Greek scholiast and some [a] others report out of *Papias S. Johns* Scholar, that *Judas* fell from the fig-tree, [b] on which he hanged, before he was quite dead, and survived his attempt some while, being so sad a spectacle of deformity, and pain and a prodigious tumour, that his plague was deplorable, and highly miserable, till at last he burst in the very substance of his trunk, as being extended beyond the possibilities and capacities of nature.

[a] *Euthym. in 26. Mat. Cedr. 2. in Compend. Oecumen. in c. 1 Act.*
[b] *Juvencus hist. Evang. l. 4. Beda de locis Sanct. c. 4.*

But the high Priests had given JESUS over to the secular power, and carried him to *Pilate* to be put to death by his sentence and military power, but coming thither they would not enter into the judgement hall because of the feast, but *Pilate* met them, and willing to decline the businesse bid them judge him according to their own law; They replyed, it was not lawfull for them to put any man to death, meaning during the seven dayes of unleavened bread (as appears in the instance of *Herod*, who detained *Peter* in prison, intending after *Easter* to bring him out to the people) and their malice was restlesse, till the sentence they had passed were put in execution: others thinking that all the right of inflicting capital punishments was taken from the nation by the Romanes, and *Josephus* writes, that when *Ananias* their high Priest had by a Councel of the Jews condemned S. *James* the brother of our LORD, and put him to death without the consent of the Roman President, he was deprived of his Priesthood. But because *Pilate*, who either by common right, or at that time was the judge of capital inflictions, was averse from intermedling in the condemnation of an innocent person, they attempted him with excellent craft; for knowing that *Pilate* was a great servant of the Roman greatnesse, and a hater of the sect of the *Galileans*, the high Priest accused JESUS, that he was of that sect, that he denyed paying tribute to *Cesar*, that he called himself King. Concerning which *Pilate* interrogated JESUS, he answered that his kingdome was not of this world; and *Pilate* thought he had nothing to do with the other, he came forth again and gave testimony, that he found nothing worthy of death in JESUS. But hearing that he was a *Galilean* and of *Herods* jurisdiction, *Pilate* sent him to *Herod*, who was at

S. Aug. tract. 114. in Johan. Cyrill. in Johan. l. 12. c. 6. Chrysost. hom. 12. in Johan. Ambros. serm. de Calend. Januar. l. 20. Antiq. c. 8.

Jerusalem

Jerusalem at the feast, and *Herod* was glad, because he had heard much of him, and since his return from *Rome* had desired to see him, but could not by reason of his own avocations; and the ambulatory life of CHRIST; and now he hoped to see a miracle done by him, of whom he had heard so many. But the event of this was; that JESUS did there no miracle, *Herods* souldiers set him at nought and mocked him, and that day *Herod* was reconciled to *Pilate*, and JESUS was sent back arrayed in a white and splendid garment; which though possibly might be intended for derision, yet was a symbol of innocence, condemned persons usually being arrayed in blacks; and when *Pilate* had again examined him, JESUS meek as a lamb, and as a sheep before the shearers opened not his mouth, in so much that *Pilate* wondred; perceiving the greatest innocence of the man by not offering to excuse or lesson any thing; for though *Pilate* had power to release him or crucifie him, yet his contempt of death was in just proportion to his innocence, which also *Pilate* concealed not; but published JESUS's innocence by *Herods* and his own sentence; to the great regret of the Rulers, who like ravening wolves thirsted for a draught of blood, and to devour the morning prey.

Joseph. l. 16. c. 14. idem in vita sua.

27. But *Pilate* hoped to prevail upon the Rulers, by making it a favour from them to JESUS, and an indulgence from him to the nation to set him free; for oftentimes even malice it self is driven out by the Devil of self-love, and so we may be acknowledged the authours of a safety we are content to rescue a man, even from our own selves. *Pilate* therefore offered that according to the custome of the nation JESVS should be released for the honour of the present festival, and as a donative to the people; but the spirit of malice was here the more prevalent, and they desired that *Bar abbas* a murderer, a Theef, and a seditious person should be exchanged for him. Then *Pilate* casting about all wayes to acquit JESVS of punishment, and himself of guilt, offered to scourge him and let him go, hoping that a lesser draught of bloud might stop the furies and rabidnesse of their passion, without their bursting with a river of his best and vital liquor. But these leeches would not so let go; they cry out, Crucify him; and to engage him finally they told him, if he did let this man go he was no friend to *Cesar*.

28. But *Pilate* called for water, and washed his hands, to demonstrate his own unwillingnesse, and to reject and transmit the guilt upon them, who took it on them as greedily as they sucked the blood; they cryed out *His blood be on us, and our children.* As *Pilate* was going to give sentence, his wife being troubled in her dreames, sent with the earnestnesse and passion of a woman, that he should *have nothing to do with that just Person*; but he was engaged; *Cesar* and JESVS, GOD and the King did seem to have different interests, or at least he was threatned into that opinion, and *Pilate* though he was satisfied it was but calumny and malice, yet he was loath to venture upon his answer at *Rome* in case the high Priest should have accused him, for no man knows whether the interest, or the mistake of his Judge may cast the sentence; and whoever is accused strongly is never thought intirely innocent, and therefore not onely against the Divine lawes, but against the Roman too, he condemned an innocent person upon objections notoriously malicious; he adjudged him to a death, which was onely due to publick theeves and homicides, (crimes with which

with which he was not charg'd) upon a pretence of blaſphemy, of which he ſtood accuſed but not convicted, and for which by the Jewiſh law he ſhould have been ſtoned if found guilty: And this he did put into preſent execution againſt the *Tiberian* law, which about twelve years before decreed in favour of condemned perſons, that after ſentence execution ſhould be deferred ten dayes.

Sueton. in Tiberio c. 75. Dio Rom. hiſt. l. 57. *Sub Tiberio & Druſo Coſſ.*

corruptus autem eſt codex epiſt. Sidonii qui ait, nunc ex vetere S. C. Tiberiano triginta dierum vitam poſt ſententiam trahit.

29. And now was the holy Lamb to bleed; firſt therefore *Pilates* ſouldiers arrayed him in a kingly robe, put a reed in his hand for a ſcepter, plat a crown of thorns and put it on his head, they bow the knee and mock him, they ſmite him with his phantaſtick ſcepter, and in ſtead of tribute pay him with blows and ſpittings upon his holy head; and when they had emptyed the whole ſtock of poiſonous contempt, they deveſt him of the robes of mockery, and put him on his own: they lead him to a pillar and binde him faſt, and ſcourge him with whips, a puniſhment that ſlaves onely did uſe to ſuffer, (free perſons being in certain caſes beaten with rods and clubs) that they might adde a new ſcorne to his afflictions, and make his ſorrows like their own guilt, vaſt and mountainous. After which *Barabbas* being ſet free, *Pilate* delivered JESUS to be crucified.

Lib. in ſervorum D. de pœnis. Lib. levia. D. de accuſ.

30. The ſouldiers therefore having framed a croſſe ſad and heavy, laid it upon JESUS ſhoulders, (who like *Iſaac* bore the wood, with which he was to be ſacrificed himſelf) and they drive him out to crucifixion, who was ſcarce able to ſtand under that load. It is generally ſuppoſed that JESUS bore the whole tree, that is, both the parts of his Croſſe; but to him that conſiders it, it will ſeem impoſſible; and therefore it is more likely and agreeable to the old manner of crucifying malefactors, that JESUS onely carried the croſſe part; the body of it being upon the place either already fixed, or prepared for its ſtation. Even that leſſer part was grievous and intolerable to his tender, virginal, and weakned body; and when he fainted, they compell *Simon* a *Cyrenian* to help him. A great and a mixt multitude followed JESUS to *Golgotha*, the charnel houſe of the city and the place of execution. But the Women wept with bitter exclamations, and their ſadneſſe was increaſed by the "ſad predictions JESUS then made of their future miſery, ſaying, "*Ye daughters of Jeruſalem weep not for me, but weep for your ſelves, and for* "*your children, for the time ſhall come that men ſhall ſay, Bleſſed are the barren that never bare, and the Paps that never gave ſuck*, for they ſhall call on the hills to cover them, and on the mountaines to fall upon them, that by a ſudden ruine they may eſcape the lingring calamities of famine and fear, and the horror of a thouſand deaths.

Lignum tranſverſum ſolum portavit Jeſus, ſcil: patibulum; ad locum ubi crux, ſcil: lignum oblongum terrâ defixum ſtetit. Sic Plautus. *Patibulum ferant per urbem, & cruci affigantur. Malè ergo pictores hodierni pingunt Jeſum bajulantem utrumque lignum ſcil:* † Lipſius tract. de ſupplicio crucis.

31. When

31. When JESUS was come to *Golgotha*, a place in the mount of *Calvary* (where according to the tradition of the Ancients *Adam* was buried, and where *Abraham* made an altar for the sacrifice of his son) by the piety of his Disciples, and (it is probable) of those good women, which did use to minister to him, there was provided wine * mingled with myrrhe, which among the *Levantines* is an excellent and pleasant mixture, and such as the piety and indulgence of the nations used to administer to condemned persons. But JESUS, who by voluntary susception did choose to suffer our paines, refused that refreshment, which the piety of the women presented to him; The souldiers having strip'd him, nail'd him to the crosse with † four nailes, and divided his mantle into four parts, giving to each souldier a part, but for his coat, because it would be spoiled, if parted, it being weaved without seam, they cast lots for it.

Εἶτοχε χῶρον ἵκηαι φαλιζομένοιο κρανίου,
Ἀδὰμ πρωτογόνοιο φερώνυμον ἄστυ κόρυμβος.
Nonnus in Johan.

Golgotha locus est capitis, Calvaria quondam
Lingua paterna prior, sic illum nomine dixit.
Hic hominem primum suscepimus esse sepultum.
Hic medium terræ est ——
Tertul. lib. 2. contra Marcion.
Origen. tract. 35. in Matth.
Basil. in Levit. c. 5.
Aman. de pass. & cruce, *& fere omnes pp. unico excepto* Hieronymo, in epist. ad Ephes. c. 5. & in c. 27. Matt. S. Aug. serm. 71. *de tempore.*

*Plin. nat. hist. l. 14. c. 13.
Athenæus l. 11. c. 30.
Si calidum potas, ardenti myrrha Falerno
Convenit, & melior fit sapor inde mero.
Martial. l. 14.

† *Ego dabo ei talentum primus qui in crucem excurrerit: Sed eâ lege, ut affigantur bis pedes, bis brachia.* Plaut. Mostel.

32. Now *Pilate* had caused a title containing the cause of his death to be superscribed on a table in Latine, Greek, and Hebrew, the Hebrew being first, the Greek next, and the Latine neerest to the holy body; but all written after the Jewish manner from the right hand to the left; for so the title is shown in the Church of *Santa Croce* in *Rome*, the Latine letters being to be read as if it were Hebrew; the reason of which I could never find sufficiently discovered, unless it were to make it more legible to the Iewes who by conversing with the *Romans* began to understand a little Latin: The title was JESUS OF NAZARETH, KING OF THE JEWS: But the Pharisees would have it altered, and that *he said he was King of the Iews*: but *Pilate* out of wilfulnesse, or to do despight to the nation, or in honour to IESVS whom he knew to be a just person, or being overruled by divine providence, refused to alter it. *And there were crucified with IESVS two theeves, IESVS being in the midst*, according to the prophesie, *He was reckoned with the transgressours.* Then IESVS prayed for his persecutors; *Father forgive them, for they know not what they doe.* But while IESVS was full of pain and charity, and was praying and dying for his Enemies, the Rulers of the Iews mocked him; upbraiding him with the good works he did, and the expresses of his power; saying, *he saved others, himself he cannot save*; others saying, *Let him come down from the Crosse, if he be the King of the Jewes, and we will beleeve in him*; and others according as their malice was determined by phansy and occasion, added weight and scorn to his pains, and of the two malefactors that were crucified with him, one reviled him, saying, *If thou be the CHRIST, save thy self and us.* And thus far the Devill prevailed undoing himself in riddle, provoking men to do despight to CHRIST, and to heighten his passion out of hatred to him, and yet doing and promoting that, which was the ruine of all his own kingdom and potent mischiefes; like the * Jew who in indignation against *Mercury*, threw stones at his Image, and yet was by his superiour judged idolatrous, that being the manner of doing

Proconsulis tabella, sententia est, quæ semel lecta, neque augeri litera una, neque minui potest; sed utcunque recitata, ita provinciæ instrumento refertur. Apulei. 1. l. Florid.

* R. Manasses, *vide* Dyonys. Vossium in annot. ad Rab. B. Maimon.

doing honor to the Idol among the Gentiles. But then CHRIST who had upon the Crosse prayed for his enemies, and was heard of GOD in all that he desired, felt now the beginnings of successe. For the other theef whom the present paines and circumstances of JESUS passion had softned and made believing, reproved his fellow for not fearing GOD, confessed that this death happened to them deservedly, but to JESUS causeleſſely: and then prayed to IESVS, *LORD remember me, when thou comest into thy kingdom.* Which combination of pious acts, and miraculous conversion IESVS entertained with a speedy promise of a very great felicity, promising that upon that very day he should be *with him* in Paradise.

33. *Now there were standing by the Crosse the mother of Iesus and her sister, and Mary Magdalen and Iohn:* and IESVS being upon his death-bed, although he had no temporal estate to bestow, yet he would make provision for his Mother, who being a widow, and now childlesse, was likely to be exposed to necessity and want; and therefore he did arrogate *Iohn* the beloved Disciple into *Maries* kindred, making him to be her adopted son, and her to be his Mother by fiction of Law. *Woman behold thy son*; and *Man behold thy Mother.* And from that time forward *Iohn* took her home to his own house, which he had neer mount *Sion*, after he had sold his inheritance in *Galilee* to the high Priest.

34. While these things were doing, the whole frame of nature seemed to be dissolved and out of order, while their LORD and Creatour suffered: For the sun was so darkned, that the stars appeared, and the Eclipse was prodigious in the manner aswell as in degree, because the Moon was not then in conjunction, but full; and it was noted by *Phlegon* the freed man of the Emperor *Hadrian*, by *Lucian* out of the acts of the *Galls*, and *Dionysius* while he was yet a heathen; excellent scholars all, great Historians and Philosophers, who also noted the day of the week and hour of the day, agreeing with the circumstances of the crosse: For the sun hid his head from beholding such a prodigy of sin and sadnesse, and provided a veil for the nakednesse of IESVS, that the women might be present, and himself die, with modesty.

Origen. contr. Celſ. l. 2. Tertul. Apolog. Lucian. in actis sui Mart. Auguſt. ed. 8o. ad Heſychium. Suidas in vita Dionyſ. *ait eum dixiſſe; Aut Deus patitur, aut patienti compatitur. & hac de cauſa Athenienſes erexiſſe aram ἀγνώστῳ Θεῷ aiunt quidam.*

35. The eclipse and the Passion bagan at the sixth hour, and endured till the ninth, about which time IESVS being tormented with the unsufferable load of his Fathers wrath, due for our sins, and wearied with pains and heavinesse, cryed out, *My God, my God, why hast thou forsaken me?* and, as it is thought, repeated the whole two and twentieth Psalme, which is an admirable narrative of the Passion, full of prayer and sadnesse, and description of his pains at first, and of Eucharist and joy and propheſie at the last. But these first words, which it is certaine and recorded that he spake, was in a language of it self, or else by reason of distance not understood, for they thought he had called for *Elias* to take him down from the Crosse: Then IESVS being in the agonies of a high Feaver, said, *I thirst, and one ran and filled a sponge with vinegar, wrapping it with hyssope, and put it on a reed*, that he might drink.

drink. The Vineger and the ſpunge were in Executions of condemned perſons ſet to ſtop too violent iſſues of blood, and to prolong the death; but were exhibited to him in ſcorn; mingled with gall, to make the mixture more horrid and ungentle. But IESVS taſted it onely, and refuſed the draught; and now knowing that the Propheſies were fulfilled, his Fathers wrath appeaſed, and his torments ſatisfactory, he ſaid, *It is finiſhed*, and crying *with a loud voice, Father into thy hands I commend my ſpirit, he bowed his head and yeelded up his ſpirit* into the hands of GOD; and dyed, haſtning to his Fathers glories. Thus did the glorious Sun ſet in a ſad and clouded Weſt, running ſpeedily to ſhine in the other world.

Plin. nat hiſt. l. 31. c. 11. *Veteres Spongiæ conglutinant vulnera.* Tertul. de ſpect. c. 25. *Poterit de miſericordia moveri defixus in morſus unorum, & ſpongias retiariorum.*

36. Then was the veil of the Temple, which ſeparated the ſecret Moſaick rites from the eyes of the people, *rent in the midſt from the top to the bottome*, and the Angels, Preſidents of the Temple, called to each other to depart from their ſeats; and ſo great an Earthquake happened, that the rocks did rend, the mountains trembled, the graves opened, and the bodies of dead perſons aroſe walking from their cœmeteries to the holy City, and appeared unto many; and ſo great apprehenſions and amazements happened to them all that ſtood by, that they departed, ſmiting their breaſts with ſorrow and fear; and the Centurion, that miniſtred at the execution, ſaid, *Certainly this was the Son of GOD*; and he became a Diſciple, renouncing his military imployment, and dyed a Martyr.

S. Hieron. ep. 150. q. 1.

Apud Metaph. die 16. Oſiob.

37. But becauſe the next day was the Iewes Sabbath, and a Paſchal Feſtival beſides, the Jewes haſtened that the bodies ſhould be taken from the Croſſe, and therefore ſent to *Pilate* to haſten their death by breaking their legs, that before Sun-ſet they might be taken away, according to the Commandement, and be buried. The ſouldiers therefore came, and brake the legs of the two theeves; but eſpying, and wondring that IESVS was already dead, they brake not his legs; for the Scripture foretold, that a bone of him ſhould not be broken; but a ſouldier with his lance pierced his ſide, and immediately there ſtreamed out two rivulets of Water, and Blood; but the holy Virgin Mother, whoſe ſoul during this whole Paſſion was pierced with a ſword, and ſharper ſorrows, though ſhe was ſupported by the comforts of faith, and thoſe holy predictions of his reſurrection, and future glories, which *Mary* had laid up in ſtore againſt this great day of expence; now that ſhe ſaw her holy Sonne had ſuffered all, that our neceſſities, and their malice could require or inflict; cauſed certain miniſters, with whom ſhe joyned, to take her dead Son from the Croſſe, whoſe body when ſhe once got free from the nails, ſhe kiſſed and embraced with entertainments of the neareſt vicinity that could be expreſſed by a perſon, that was holy and ſad, and a mother weeping for her dead Son.

In hac ipsâ genuum commiſſurâ quadam buccarum inſanitas eſt, quâ perfoſsâ ceu jugulo ſpiritus aufugit. Plin. l. 11. c. 45. *vide* Lactant. l. 1. c. 26. Cicer. pro Roſ.

Philo de leg. ſpecial. Deuter. 21.

38. But ſhe was highly ſatisfied with her own meditations, that now that great myſtery determined by Divine Predeſtination before the beginning of all ages was fulfilled in her Son; and the Paſſion, that muſt needs be, was accompliſhed; ſhe therefore firſt bathes his cold body with her

her warm tears, and makes clean the ſurface of the wounds and delivering a winding napkin to *Joſeph* of *Arimathea*, gave to him in charge to enwrap the body and enbalm it, to compoſe it to the grave, and do it al the rites of funeral, having firſt exhorted him to a publick confeſſion of what he was privately till now; and he obeyed the counſel of ſo excellent a perſon, and ventured upon the diſpleaſure of the Jewiſh rulers, and went confidently to *Pilate*, and begged the body of JESUS. And *Pilate* gave him the power of it. *Metaphr. Auguſt.* 15.

39. *Joſeph* therefore takes the body, bindes his face with a napkin, waſhes the body, anoints it with ointment, enwraps it in a compoſition of myrrhe and aloes, and puts it into a new tomb which he for himſelf had hewen out of a rock (it not being lawful among the Jews to interre a condemned perſon in the common cœmeteries) for all theſe circumſtances were in the Jews manner of burying; but when the ſun was ſet, the chief Prieſts and Phariſees went to *Pilate*, telling him that JESUS, whileſt he was living, foretold his own reſurrection upon the third day; and leſt his Diſciples ſhould come and ſteal the body, and ſay he was riſen from the dead, deſired that the ſepulcher might be ſecured againſt the danger of any ſuch impoſture. *Pilate* gave them leave to do their pleaſure even to the ſatisfaction of their ſmalleſt ſcruples. They therefore ſealed the grave, rolled a great ſtone at the mouth of it, and as an ancient tradition ſayes, bound it about with labels of iron, and ſet a watch of ſouldiers, as if they had intended to have made it ſurer then the decrees of Fate, or the never failing lawes of Nature. Beda de locis ſanctis. cap. 2. Niceph. l. 1. c. 32.

Ad. SECT. 15.

Conſiderations of ſome preparatory accidents before the entrance of JESUS *into his Paſſion.*

1. HE that hath obſerved the ſtory of the life of JESUS cannot but ſee it all the way to be ſtrewed with thorns and ſharp pointed ſtones, and although by the kiſſes of his feet they became precious and ſalutary, yet they procured to him ſorrow and diſeaſe; it was *meat and drink to him to do his Fathers will*, but it was bread of affliction, and rivers of tears to drink; and for theſe he thirſted like the earth after the cool ſtream; for ſo great was his perfection, ſo exact the conformity of his will, ſo abſolute the ſubordination of his interiour faculties to the infinite love of GOD, which ſat Regent in the Court of his will and underſtanding, that in this election of accidents he never conſidered the taſte, but the goodneſs, never diſtinguiſhed ſweet from bitter; but duty and piety alwayes prepared his table. And therefore now knowing that his time determined by the Father was nigh, he haſtened up to *Jeruſalem*, *he went before his Diſciples*, ſaith S. *Mark*, and they followed him trembling and amazed; and yet before that even then when his brethren obſerved he had a deſign of publication of himſelf, he ſuffered them *to go before him*, and *went up as it were in ſecret*. For ſo we are invited

to Martyrdom, and ſuffering in a Chriſtian cauſe by ſo great an example: the holy JESUS is gone before us, and it were *a holy contention* to ſtrive whoſe zeal were forwardeſt in the deſignes of humiliation and ſelf-denial; but it were alſo well, if in doing our ſelves ſegular advantage, and promoting our worldly intereſt we ſhould follow him, who was ever more diſtant from receiving honours then from receiving a painful death. Thoſe affections which dwell in ſadneſs, and are married to grief, and lye at the foot of the Croſs, and trace the ſad ſteps of JESUS, have the wiſdome of recollection, the tempers of ſobriety, and are the beſt imitations of JESUS, and ſecurities againſt the levity of a diſperſed and a vain ſpirit. This was intimated by many of the Diſciples of Jeſus in the dayes of the Spirit, and when they had *taſted of the good word of GOD, and the powers of the world to come*; for then we finde many ambitious of Martyrdom, and that have laid ſtratagems and deſignes, by unuſual deaths to get a crown. The ſoul of S. *Laurence* was ſcorched with ſo ardent deſires of dying for his LORD, that he accounted the coals of his Gridiron but as a Julip, or the aſperſion of cold water to refreſh his ſoul; they were chill as the Alpine ſnowes in reſpect of the heats of his diviner flames; and if theſe leſſer ſtars ſhine ſo brightly, and burn ſo warmly, what heat of love may we ſuppoſe to have been in the Sun of righteouſneſſe? If they went faſt toward the crown of Martyrdome, yet we know that the holy JESVS *went before* them all; no wonder that *he cometh forth as a bridegroom from his chamber, and rejoyceth as a giant to run his courſe.*

2. When the Diſciples had overtaken JESVS, he begins to them a ſad Homily upon the old Text of ſuffering, which he had welnigh for a year together preached upon; but becauſe it was an unpleaſing leſſon, ſo contradictory to thoſe intereſts upon the hopes of which they had entertained themſelves and ſpent all their deſires, they could by no means underſtand them: for an underſtanding prepoſſeſſed with a fancy or an unhandſome principle, conſtrues all other notions to the ſenſe of the firſt; and whatſoever contradicts it, we think it an objection, and that we are bound to anſwer it. But now that it concerned CHRIST to ſpeak ſo plainly, that his Diſciples by what was to happen within five or ſix days might not be ſcandalized, or believed it happened to JESUS without his knowledge and voluntary entertainment, he tels them of his ſufferings to be accompliſhed in his journey to *Jeruſalem*; and here the Diſciples ſhewed themſelves to be but men, full of paſſion, and indiſcreet affection; and the bold *Galilean* S. *Peter*, took the boldneſs to dehort his Maſter from ſo great an infelicity; and met with a reprehenſion ſo great, that neither the Scribes nor the Phariſes, nor *Herod* himſelf ever met with its parallel; JESUS called him *Satan*, meaning, that no greater contradiction can be offered to the deſignes of GOD, and his holy Son, then to diſſwade us from ſuffering; and if we underſtood how great are the advantages of a ſuffering condition, we ſhould think all our daggers gilt, and our pavements ſtrewed with Roſes, and our halters ſilken, and the rack an inſtrument of pleaſure, and be moſt impatient of thoſe temptations, which ſeduce us into eaſe, and divorce us from the Croſſe, as being oppoſite to our greateſt hopes and moſt perfect deſires. But ſtill this humour of S. *Peters* imperfection abides amongſt us, he that breaks off the yoke of obedience, and unties the bands of diſcipline, and preaches

preaches a cheap Religion, and preſents Heaven in the midſt of flowers, and ſtrews Carpets ſofter then the Aſian luxury in the way and ſets the ſongs of *Sion* to the tunes of *Perſian* and lighter aires, and offers great liberty of living, and bondage under affection and ſins, and reconciles eternity with the preſent enjoyment, he ſhall have his ſchools filled with Diſciples; but he that preaches the Croſs and the ſeverities of Chriſtianity, and the ſtrictneſſes of a holy life, ſhall have the lot of his bleſſed LORD, he ſhall be thought ill of, and deſerted.

3. Our bleſſed LORD five dayes before his Paſſion, ſent his Diſciples to a village to borrow an Aſſe, that he might ride in triumph to *Jeruſalem*; he had none of his own, but yet he who was ſo dear to GOD could not want what was to ſupply his need. It may be, GOD hath laid up our portion in the repoſitories of other men; and means to furniſh us from their tables, to feed us from their granaries, and that their wardrobe ſhall cloath us; for it is all one to him to make a fiſh bring us money, or a Crow to bring us meat, or the ſtable of our neighbour to furniſh our needs of beaſts; if he brings it to thy need as thou wanteſt it, thou haſt all the good in the uſe of the Creature, which the owners can receive. And the horſe which is lent me in charity does me as much eaſe, and the bread which is given me in almes feeds me as well as the other part of it, which the good man that gave me a portion reſerved for his own eating, could do to him. And if we would give GOD leave to make proviſions for us in the wayes of his own chooſing, and not eſtimate our wants by our manner of receiving, being contented that GOD by any of his own wayes will miniſter it to us, we ſhould finde our cares eaſed, and our content increaſed, and our thankfulneſs engaged, and all our moderate deſires contented by the ſatisfaction of our needs. For if GOD is pleaſed to feed me by my neighbours charity, there is no other difference, but that GOD makes me an occaſion of his ghoſtly good, as he is made the occaſion of my temporal, and if we think it diſparagement, we may remember that GOD conveys more good to him by me, then to me by him; and it is a proud impatience to refuſe, or to be angry with GODS proviſions, becauſe he hath not obſerved my circumſtances, and ceremonies of election.

4. And now begins that great triumph, in which the holy JESUS was pleaſed to exalt his office, and to abaſe his perſon. He rode like a poor man upon an Aſſe, a beaſt of burden, and the loweſt value, and yet it was not his own; and in that equipage he received the acclamations due to a mighty Prince, to the Son of the eternal King; telling us, that the ſmallneſs of fortune, and the rudeneſs of exteriour habiliments, and a rough wall, are ſometimes the outſides of a great glory; and that when GOD means to glorifie or do honour to a perſon, he needs no help from ſecular advantages; he hides great riches in renunciation of the world, and makes great honour break forth from the clouds of humility, and victory to ariſe from yeelding, and the modeſty of departing from our intereſt; and peace to be the reward of him that ſuffers all the hoſtilities of Men and Devils; for JESUS in this great humility of his, gives a great probation that he was the *Meſſias*, and the King of *Sion*, becauſe no other King entred into thoſe gates, riding upon an Aſſe, and received the honour of *Hoſannah* in that unlikelyhood and contradiction of unequal circumſtances.

5 The bleſſed JESUS had never but two dayes of triumph in his life; the one was on his transfiguration upon mount Tabor, the other, this his riding into the holy City. But that it may appear how little were his joyes and preſent exteriour complacencies; in the day of his transfiguration *Moſes* and *Elias* appeared to him, telling him, what great things he was to ſuffer: and in this day of his riding to *Jeruſalem* he wet the Palms with a dew ſweeter then the moiſtures upon mount *Hermon*, or the drops of Manna: for to allay the little warmth of a ſpringing joy he let down a ſhower of tears weeping over undone *Jeruſalem* in the day of his triumph, leaving it diſputable, whether he felt more joy or ſorrow in the acts of love; for he triumphed to conſider, that the redemption of the world was ſo near; and wept bitterly that men would not be redeemed: His joy was great to conſider, that himſelf was to ſuffer ſo great ſadneſſe for our good; and his ſorrow was very great to conſider, that we would not entertain that good, that he brought and laid before us by his paſſion. He was in figure, as his ſervant S. *Paphnutius* was afterwards in letter and true ſtory, *crucified upon palms*; which indeed was the Emblem of a victory; but yet, ſuch as had leaves ſharp, poinant, and vexatious. However, he entred into *Jeruſalem* dreſſed in gaities, which yet he placed under his feet; but with ſuch pomps and ſolemnities, each family according to its proportion was accuſtomed to bring the Paſchal Lamb to be ſlain for the Paſſeover; and it was not an undecent ceremony, that the Lamb ſlain from the beginning of the world ſhould be brought to his ſlaughter with the acknowledgements of a religious ſolemnity, becauſe now that real good was to be exhibited to the world, which thoſe little Paſchal Lambs did but ſignifie, and repreſent in ſhadow; and that was the true cauſe of all the little joy he had.

Palma eſt victorum, palma tu affixus es; ergo Lætus obi, quoniam non niſi victor obis.

6. And if we conſider what followed, it might ſeem alſo to be a deſign to heighten the doloroufneſs of his perſon; for to deſcend from the greateſt of worldly honours, from the adoration of a GOD, and the acclamations to a King, to the death of a ſlave, and the torments of a Croſſe, and the diſhonours of a condemned Criminal, were ſo great ſtoopings and vaſt changes, that they gave height and ſenſe and excellency to each other. This then ſeemed an excellent glory, but indeed was but an art and inſtrument of grief; for ſuch is the nature of all our felicities, they end in ſadneſſe, and encreaſe the ſting of ſorrows, and adde moment to them, and cauſe impatience and uncomfortable remembrances; but the griefs of a Chriſtian, whether they be inſtances of repentance, or parts of perſecution, or exerciſes of patience, end in joy and endleſs comfort. Thus JESUS like a rainbow half made of the glories of light, and half of the moiſture of a cloud, half triumph and half ſorrow, entred into that town where he had done much good to others, and to himſelf received nothing but affronts; yet his tenderneſs encreaſed upon him, and that very journey, which was CHRISTS laſt ſolemn viſit for their recovery, he doubled all the inſtruments of his mercy and their converſion; he rode in triumph, the children ſang *Hoſannah* to him, he cured many diſeaſed perſons, he wept for them, and pitied them, and ſighed out the intimations of a prayer, and did penance for their ingratitude, and ſtayed all day there, looking about him towards evening, and no man would

would invite him home, but he was forced to go to *Bethany*, where he was ſure of an hoſpitable entertainment. I think no Chriſtian that reads this, but will be full of indignation, at the whole City, who for malice or for fear durſt not receive their Saviour into their houſes, and yet we do worſe; for now that he is become our LORD with mightyer demonſtrations of his eternal power, we ſuffer him to look round about upon us for moneths and years together, and poſſibly never entertain him till our houſe is ready to ruſh upon our heads, and we are going to unuſual and ſtranger habitations. And yet in the midſt of a populous and mutinous City, this great King had ſome good ſubjects, perſons that threw away their own garments, and laid them at the feet of our LORD, that being deveſted of their own they might be reinveſted with a robe of his righteouſneſs, wearing that till it were changed into a ſtole of glory; the very ceremony of their reception of the LORD became ſymbolical to them, and expreſſive of all our duties.

7. But I conſider, that the bleſſed JESUS had affections not leſſe then infinite towards all mankinde; and he who wept upon *Jeruſalem*, who had done ſo great deſpight to him, and within five dayes were to fill up the meaſure of their iniquities, and do an act, which all ages of the world could never repeat in the ſame inſtance, did alſo in the number of his tears reckon our ſins as ſad conſiderations and incentives of his ſorrow. And it would well become us to conſider, what great evil we do, when our actions are ſuch as for which our bleſſed LORD did weep. He who was ſeated in the boſome of felicity, yet he moiſtened his freſh Lawrels upon the day of his triumph with tears of love, and bitter allay. His day of triumph was a day of ſorrow, and if we would weep for our own ſins, that inſtance of ſorrow would be a day of triumph and jubilee.

8. From hence the holy JESUS went to *Bethany*, where he had another manner of reception then at the holy city. There he ſupped; for his goodly day of triumph had been with him a faſting day. And *Mary Magdalen*, who had ſpent one box of Nard piſtick upon our LORDS feet as a ſacrifice of Euchariſt for her converſion, now beſtowed another in thankfulneſs for the reſtitution of her brother *Lazarus* to life, and conſigned her Lord unto his burial: and here ſhe met with an evil interpreter, *Judas*, an Apoſtle, one of the LORDS own family, pretended it had been a better religion to have given it to the poor; but it was malice, and the ſpirit either of envy or avarice in him that paſſed that ſentence; for he that ſees a pious action well done, and ſeeks to undervalue it, by telling how it might have been better, reproves nothing but his own ſpirit. For a man may doe very well, and GOD would accept it, though to ſay he might have done better, is to ſay only, that action was not the moſt perfect and abſolute in its kinde; but to be angry at a religious perſon, and without any other pretence, but that he might have done better, is ſpiritual envy; for a pious perſon would have nouriſhed up that infant action by love and praiſe, till it had grown to the moſt perfect and intelligent piety: but the event of that man gave the interpretation of his preſent purpoſe; and at the beſt it could be no other then a raſh judgment of the action and intention, of a religious, thankful, and holy perſon. But ſhe found her LORD, who was her Beneficiary in

this, become her Patron and her Advocate. And hereafter when we ſhall finde the Devil, the great accuſer of GODS ſaints, object againſt the piety and religion of holy perſons; a cup of cold water ſhall be accepted unto reward, and a good intention heightned to the value of an exteriour expreſſion, and a piece of gumme to the equality of a holocauſt, and an action done with great zeal and an intenſe love to be acquitted from all its adherent imperfections: CHRIST receiving them into himſelf, and being like the Altar of incenſe hallowing the very ſmoak, and raiſing it into a flame, and entertaining it into the embraces of the firmament and the boſom of heaven. CHRIST himſelf who is the Judge of our actions, is alſo the entertainer and object of our charity and duty, and the advocate of our perſons.

9. *Judas* who declaimed againſt the woman, made tacite reflexions upon his LORD for ſuffering it: and indeed every obloquy againſt any of CHRISTS ſervants is looked on as an arrow ſhot into the heart of CHRIST himſelf. And now a perſecution being begun againſt the LORD within his own family, another was raiſed againſt him from without. For the chief prieſts took crafty councel againſt JESUS, and called a Conſiſtory to contrive how they might deſtroy him: and here was the greateſt repreſentment of the goodneſs of GOD, and the ingratitude of man, that could be practiſed or underſtood. How often had JESUS powred forth tears for them? how many ſleepleſs nights had he awaked to do them advantage? how many dayes had he ſpent in Homilies and admirable viſitations of mercy and charity, in caſting out Devils, in curing their ſick, in correcting their delinquencies, in reducing them to the wayes of ſecurity and peace, and that we may uſe the greateſt expreſſion in the world, that is, his own, *in gathering them as a Hen gathereth her Chickens under her wings*, to give them ſtrength, and warmth, and life, and ghoſtly nouriſhment? And the chief Prieſts together with their faction uſe all arts, and watch all opportunities to get CHRIST, not that they might poſſeſs him, but to deſtroy him, little conſidering that they extinguiſh their own eyes, and deſtroy that ſpring of life, which was intended to them for a bliſſeful immortality.

10. And here it was that the Devil ſhewed his promptneſs to furniſh every evil intended perſon with apt inſtruments to act the very worſt of his intentions; the Devil knew their purpoſes and the aptneſſe and proclivity of *Judas*, and by bringing theſe together he ſerved their preſent deſign, and his own great intendment. The Devil never fails to promote every evil purpoſe; and except where GODS reſtraining grace does intervene and interrupt the opportunity by interpoſition of different and croſſe accidents to ſerve other ends of providence, no man eaſily is fond of wickedneſſe, but he ſhall receive enough to ruine him. Indeed *Nero* and *Julian*, both witty men and powerfull, deſired to have been Magicians, and could not; and although poſſibly the Devil would have correſponded with them, who yet were already his own in all degrees of ſecurity, yet GOD permitted not *that*, leſt they might have underſtood new wayes of doing deſpight to Martyrs and afflicted Chriſtians. And it concerns us not to tempt GOD, or invite a forward enemy; for as we are ſure the Devil is ready to promote all vitious deſires, and bring them out to execution; ſo we are not ſure that GOD will not permit him;

him; and he that deſires to be undone, and cares not to be prevented by GODS reſtraining grace, ſhall finde his ruine in the folly of his own deſires, and become wretched by his own election. *Judas* hearing of this congregation of the Prieſts went and offered to betray his LORD, and made a covenant, the price of which was thirty pieces of ſilver, and he returned.

11. It is not intimated in the hiſtory of the life of JESUS, that *Judas* had any malice againſt the perſon of CHRIST: For when afterwards he ſaw the matter was to end in the death of his LORD, he repented; but a baſe and unworthy ſpirit of covetouſneſs poſſeſſed him; and the reliques of indignation for miſſing the price of the ointment which the holy *Magdalen* had powred upon his feet, burnt in his bowels with a ſecret dark melancholy fire, and made an eruption into an act, which all ages of the world could never parallel. They appointed him for hire thirty pieces, and ſome ſay that every piece did in value equal ten ordinary current Deniers, and ſo *Judas* was ſatisfied by receiving the worth of three hundred pence, at which he valued the Nard piſtick. But hereafter let no Chriſtian be aſhamed to be deſpiſed and undervalued; for he will hardly meet ſo great a reproach, as to have ſo diſproportioned a price ſet upon his life, as was upon the holy JESUS. S. *Mary Magdalen* thought it not good enough to aneale his ſacred feet, *Judas* thought it a ſufficient price for his head; for covetouſneſs aims at baſe and low purchaſes, whileſt holy love is great and comprehenſive as the boſome of heaven, and aims at nothing that is leſs then infinite. The love of GOD is a holy fountain, limpid and pure, ſweet and ſalutary, laſting and eternal. The love of mony is a vertiginous pool ſucking all into it to deſtroy it. It is troubled and uneven, giddy and unſafe, ſerving no end but its own, and that alſo in a reſtleſs and uneaſie motion. The love of GOD ſpends it ſelf upon him to receive again the reflexions of grace and benediction: the love of money ſpends all its deſires upon it ſelf to purchaſe nothing but unſatisfying inſtruments of exchange, or ſupernumerary proviſions, and ends in diſſatisfacſon, and emptineſs of ſpirit, and a bitter curſe. S. *Mary Magdalen* was defended by her LORD againſt calumny, and rewarded with an honourable mention to all ages of the Church, beſides the *unction from above*, which ſhe ſhortly after received to conſign her to crowns and ſcepters: but *Judas* was deſcribed in the Scripture the book of life with the black character of death, he was diſgraced to eternal ages, and preſently after acted his own tragedy with a ſad and ignoble death.

12. Now all things being fitted, our bleſſed LORD ſends two diſciples to prepare the Paſſeover, that he might fulfil the law of *Moſes* and paſs from thence to inſtitutions Evangelical, and then fulfil his ſufferings. CHRIST gave them a ſign to guide them to the houſe; a man bearing a pitcher of water; by which ſome that delight in myſtical ſignifications ſay was typified the Sacrament of Baptiſme: meaning, that although by occaſion of the Paſchal ſolemnity the holy Euchariſt was firſt inſtituted, yet it was afterwards to be applyed to practiſe according to the ſenſe of this accident: onely baptized perſons were apt ſuſcipients of the other more perfect rite, as the taking nutriment ſuppoſes perſons born into the world, and within the common conditions of humane nature. But

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in the letter it was an inſtance of the Divine omniſcience, who could pronounce concerning accidents at diſtance, as if they were preſent: and yet alſo like the proviſion of the colt to ride on, it was an inſtance of providence, and ſeverity of all GODS ſons for their portion of temporals: JESUS had not a Lamb of his own; and poſſibly no money in the bags to buy one: and yet providence was his Guide, and the charity of a good man was his *Proveditore*, and he found excellent conveniences in the entertainments of a hoſpitable good man, as if he had dwelt in *Ahabs* ivory houſe, and had had the riches of *Solomon*, and the meat of his houſhold.

The PRAYER.

O Holy King of Sion, eternal JESUS, who with great humility and infinite love didſt enter into the holy city, riding upon an aſſe, that thou mighteſt verifie the predictions of the Prophets, and give example of meekneſſe and of the gentle and paternal government, which the eternal Father laid upon thy ſhoulders; be pleaſed deareſt LORD to enter into my ſoul with triumph, trampling over all thine enemies, and give me grace to entertain thee with joy and adoration, with abjection of my own deſires, with lopping off all my ſuperfluous branches of a temporal condition, and ſpending them in the offices of charity and religion, and deveſting my ſelf of all my deſires, laying them at thy holy feet, that I may bear the yoke and burden of the LORD with alacrity, with love, and the wonder of a ſatisfied and triumphant ſpirit. LORD enter in and take poſſeſſion, and thou to whoſe honour the very ſtones would give teſtimony, make my ſtony heart an inſtrument of thy praiſes; let me ſtrew thy way with flowers of virtue, and the holy Roſary of Chriſtian graces; and by thy aid and example let us alſo triumph over all our infirmities and hoſtilities, and then lay our victories at thy feet, and at laſt follow thee into thy heavenly Jeruſalem with palms in our hands, and joy in our hearts, and eternal acclamations on our lips, rejoycing in thee, and ſinging Hallelujahs in a happy eternity, to thee O holy King of Sion, eternal JESUS. Amen.

II.

O Bleſſed and dear LORD, who wert pleaſed to permit thy ſelf to be ſold to the aſſemblies of evill perſons for a vile price by one of thy own ſervants, for whom thou hadſt done ſo great favours, and hadſt deſigned a crown and a throne to him, and he turned himſelf into a ſooty coal and entred into the portion of evil Angels; teach us to value thee above all the joyes of men, to prize thee at an eſtimate beyond all the wealth of nature, to buy wiſdome, and not to ſell it, to part with all, that we may enjoy thee, and let no temptation abuſe our underſtandings; no laſs vex us into impatience; no fruſtration of hope fill us with indignation: no preſſure of calamitous accidents make us angry at thee the fountain of love and bleſſing; no covetouſneſs tranſport us into the ſuburbs of hell and the regions of ſin; but make us to love thee as well as ever any creature loved thee, that we may never burn in any fires but of a holy love, nor ſink in any inundation, but what proceeds from penitential ſhowres, and ſuffer no violence, but of implacable deſires to live with thee, and when thou calleſt us, to ſuffer with thee, and for thee.

III.

III.

LORD, let me never be betrayed by my ſelf, or any violent accident and importunate temptation; let me never be ſold for the vile price of temporal gain, or tranſient pleaſure, or a pleaſant dream; but ſince thou haſt bought me with a price, even then, when thou wert ſold thy ſelf, let me never be ſeparated from thy poſſeſſion. I am thine, bought with a price, LORD ſave me, and in the day when thou bindeſt up thy jewels, remember LORD that I coſt thee as dear as any, and therefore caſt me not into the portion of Judas; *but let me walk and dwell and bathe in the field of thy blood, and paſſe from hence pure and ſanctified into the ſociety of the elect Apoſtles, receiving my part with them, and my lot in the communications of thy inheritance, O gracious LORD and deareſt SAVIOUR JESUS.* Amen.

Ad. SECT. 15. *Numb.* 16.

Conſiderations upon the waſhing of the Diſciples feet by JESUS, and his Sermon of humility.

1. THE Holy JESUS went now to eat his laſt Paſchal ſupper, and to finiſh the work of his legation, and to fulfill that part of the law of *Moſes* in every of its ſmalleſt and moſt minute particularities, in which alſo the actions were ſignificant of ſpiritual duties; which we may transferre from the letter to the ſpirit in our own inſtances, that as JESUS eat the Paſchal Lamb with a ſtaff in his hand, with his loins girt, with ſandals on his feet, in great haſte, with unleavened bread and with bitter herbs: ſo we alſo ſhould do all our ſervices according to the ſignification of theſe ſymbols, leaning upon the Croſs of JESUS for a ſtaffe, and bearing the rod of his government, with loins girt with Angelical chaſtity, with ſhooes on our feet, that ſo we may guard and have cuſtody over our affections, and *be ſhod with the preparation of the Goſpel of peace*, eating in haſte as becomes perſons hungring and thirſting after righteouſneſs, doing the work of the LORD zealouſly and fervently, without the leaven of malice and ſecular intereſt, with bitter herbs of ſelf-denial and mortification of our ſenſual and inordinate deſires. The ſenſe and myſtery of the whole act with all its circumſtances is, that we obey all the ſanctions of the Divine law, and that every part of our religion be pure and peaceable, chaſt and obedient, confident in GOD and diffident in our ſelves, frequent and zealous, humble and reſigned, juſt and charitable, and there will not eaſily be wanting any juſt circumſtance to hallow and conſecrate the action.

2. When the holy JESUS had finiſhed his laſt Moſaick rite, he deſcends to give example of the firſt fruit of Evangelical graces: he riſes from ſupper, layes aſide his garment like a ſervant, and with all the circumſtances of an humble miniſtery waſhes the feet of his Diſciples, beginning at the firſt, S. *Peter*, untill he came to *Judas* the Traytor, that we might in one

Λοίδιον ὃν περότε μετανυόμενος ἄλλον ἀπ' ἄλλυ, Ἀρξόμενος Σίμωνος ἕως ἰδίου φονῆος. *Nonn.*

one ſcheme ſee a rare conjunction of charity and humility, of ſelf-denial and indifferency, repreſented by a perſon glorious and great, their LORD and Maſter, ſad and troubled; and he chooſe to waſh their * feet rather then their head, that he might have the opprtunity of a more humble poſture and a more apt ſignification of his charity. Thus GOD layes every thing aſide, that he may ſerve his ſervants; heaven ſtoops to earth, and one abyſſe calls upon another, and the miſeries of man, which were next to infinite, are excelled by a mercy equal to the immenſity of GOD. And this waſhing of their feet, which was an accuſtomed civility and entertainment of honoured ſtrangers at the beginning of their meal, CHRIST deferred to the end of the Paſchal ſupper, that it might be the preparatory to the ſecond, which he intended ſhould be feſtival to all the world. S. *Peter* was troubled that the hands of his LORD ſhould waſh his ſervants feet, thoſe hands which had opened the eyes of the blinde, and cured lepers, and healed all diſeaſes, and when lift up to heaven were omnipotent, and could reſtore life to dead and buried perſons; he counted it a great indecency for him to ſuffer it; but it was no more then was neceſſary, for they had but lately been earneſt in diſpute for precedency; and it was of it ſelf ſo apt to ſwell into tumour and inconvenience, that it was not to be cured, but by ſome prodigy of example, and miracle of humility, which the holy JESUS offered to them in this expreſs, calling them to learn ſome great leſſon; a leſſon which GOD deſcended from heaven to earth, from riches to poverty, from eſſential innocence to the diſreputation of a ſinner, from a Maſter to a ſervant, to learn us, that is, that we ſhould eſteem our ſelves but juſt as we are, low, ſinful, miſerable, needy and unworthy. It ſeems it is a great thing, that man ſhould come to have juſt and equal thoughts of himſelf, that GOD uſeth ſuch powerfull arts to tranſmit this leſſon, and engrave it in the ſpirits of men; and if the receipt fails, we are eternally loſt in the miſts of vanity, and enter into the condition of thoſe Angels, whom pride transformed and ſpoiled into the condition of Divels; and upon conſideration of this great example *Guercius* a good man cryed out, *Thou haſt overcome, O LORD, thou haſt overcome my pride; this example hath maſtered me*, I deliver my ſelfe up into thy hands, never to receive liberty or exaltation but in the condition of thy humbleſt ſervant.

* *Idcirco pedes potius quàm manus & caput: quia in lavandis pedibus, & affectuoſior eſt geſtus humilitatis, & propinquior ſignificatio charitatis, quâ nos lavat ſanguine ſuo à peccatis noſtris.* Rupert.

Quomodo non humiliabitur homo ſub tam humili Deo? S. Bernard.

3. And to this purpoſe S. *Bernard* hath an affectionate and devout conſideration, ſaying, that ſome of the Angels as ſoon as they were created had an ambition to become like GOD, and to aſpire into the throne, which GOD had appointed to the holy JESUS in eternal ages: when GOD created man, preſently the Devil rubbed his leprouſie upon him, and he would needs belike GOD too, and Satan promiſed him, that he ſhould; As the evil Angels would have been like to GOD in power and majeſty, ſo man would have been like him in knowledge, and have imitated the wiſdome of the eternal Father. But man had the fate of *Gehezi*, he would needs have the talent and garments of *Lucifer*, and he had alſo his plague; he loſt Paradiſe for his pride; and now what might benefit the Son of GOD to do, ſeeing man ſo loſt, and GOD ſo zealous of his honour? I ſee (ſaith he) that by occaſion of me the Father loſes his Creatures, for they have all aſpired to be like me, and are fallen into

" into the greateſt infelicities. Behold, I will go towards man in ſuch a " form, that whoſoever from henceforth would become like me ſhall be " ſo, and be a gainer by it. And for this cauſe the ſon of GOD came " from heaven, and made himſelf a poor humble perſon, and by all the " actions of his life commented upon the preſent diſcourſe: *Learn of me, for I am meek and humble of heart*: Bleſſed be that mercy and bounty, which moved Almighty GOD to condeſcend to that ſo great appetite we had of being like him, for now we may be like unto GOD, but it muſt be by humility, of which he hath given us an example powerfull as miracles, and great as our own pride and miſery. Matth. 11. 29.

4. And indeed our bleſſed LORD knowing that examples are like maps and perfect ſchemes, in which the whole Continent may at once be repreſented to the eye to all the purpoſes of art and benefit, did in the latter end of his life draw up the diſperſions and larger harveſt of his precepts, binding them in the bundle of great examples, and caſting them into actions as into ſums total; for ſo this act of waſhing the feet of *his own Miniſters*, and *then dying for them*, and *for all his enemies*, did preach the three great ſums of Evangelical perfection with an admirable energy and abbreviature; *humility*, and *charity*, and *ſufferings*, being to Chriſtianity as the *body*, and the *ſoul*, and the *ſpirit* are to the whole man. For no man brings a ſad funeral into the theatre to make his ſpectators merry, nor can well preach chaſtity in the impurity of the *Bordello*, or perſwade temperance, when himſelf is full of wine and luxury, and enters into the baths to boil his undigeſted meat, that he may return to his ſecond ſupper, and breaths forth impure belchings together with his homily; a poor hermit, or a ſeverely living Philoſopher, into whoſe life his own precepts have deſcended, and his doctrine is mingled with his ſoul, mingles alſo effect and vertue with homilies, and incorporates his doctrine in the hearts of his Diſciples. And this the holy JESUS did in his own perſon, bearing the burden firſt upon his own ſhoulders, that we may with better alacrity undergoe what our bleſſed LORD bears with us, and for us. But that we may the better underſtand, what our bleſſed LORD deſigned to us in this lecture, let us conſider the proper acts of humility which integrate the vertue.

Turgidus hic epulis atque albo ventre levatur. Gutture ſulphureas lentè exhalante Mephites. Perſ. ſat. 3.

5. The firſt is, *CHRISTS humble man thinks meanly of himſelf*; and there is great reaſon every man ſhould; for his body is but rottenneſs and infirmity covered with a fair mantle, *a dunghil overcaſt with ſnow*; and if we conſider ſadly, that from trees and plants come oyl, balſam, ſpices, and aromatick odors, and that from the ſinks of our body no ſuch ſweet or ſalutary emanations are obſerved, we may at leaſt think it unreaſonable to boaſt our beauty, which is nothing but a clear and well-coloured skin, which every thing in the world can ſpoil; nor our ſtrength, which an ague tames into the infirmities of a childe, and in which we are excelled by a bull; nor any thing of our body which is nothing but an unruly ſervant of the ſoul, marked with characters of want and dependence, and begging help from all the elements, and upon a little diſturbance growing troubleſome to it ſelfe by its own impurities. And yet there is no reaſon in reſpect of the ſoul for any man to exalt himſelf above his Brother; becauſe all reaſonable ſouls are equal; and that one is wiſe, and another is fooliſh, or leſs learned, is by accident and extrinſick cauſes; GOD

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at first makes all alike, but an indisposed body, or an inopportune education, or evil customes superinduce variety and difference; And if GOD discerns a man from his Brother by distinction of gifts, it alters not the case; still the man hath nothing of himself that can call him excellent; it is as if a wall, upon which the sun reflects, should boast it self against another that stands in the shadow; greater glory is to be paid to GOD for the discerning gifts; but to take any of it to our selves, and rise higher then our Brother, or advance our own opinion, is as if a man should be proud of being in debt, and think it the greater excellency, that he is charged with heavier and more severe accounts.

Auferantur omnia figmenta verborum, cessent simulati gestus, verum humilem patientia ostendit, S. Hier.

6. This act consists not in declamations and forms of *Satyre* against our selves, saying; I am a miserable sinful creature, I am proud, or covetous, or ignorant. For many men say so that are not willing to be thought so; neither is humility a vertue made up of wearing old cloaths, or doing servile and mean imployments by voluntary undertaking, or of sullen gestures, or demisse behaviour, and artifice of lowly expressions: for these may become snares to invite and catch at honour, and then they are collateral designes of pride, and direct actions of hypocrisy; but it consists in a true understanding of our own condition, and a separating our own *nothing* from the good we have received; and giving to GOD all the glory, and taking to our selves all the shame and dishonour, due to our sinful condition. He that thinks himself truly miserable, and vilified by sin, hates it perfectly; and he that knowes himself to be nothing, cannot be exalted in himself; and whatsoever is besides these two extremes of *a natural nothing* and *a superadded sin*, must be those good things we have received, which because they derive from GOD must make all their returns thither. But this act is of greater difficulty in persons pious, full of gifts and eminent in graces, who being fellow-workers together with GOD, sometimes grow tacitely and without notice given to confide in themselves, and with some freer phansie ascribe too much of the good action to their own choice and diligence, and take up their crowns, which lye at the foot of the throne, and set them upon their own heads. For a sinner to desire to be esteemed a sinner, is no more humility, then it is for the son of a plow-man to confess his Father; but indeed it is hard for a man to be cryed up for a Saint, to walk upon the spire of glory, and to have no adherence or impure mixtures of vanity grow upon the outside of his heart. All men have not such heads to walk in great heights without giddiness and unsetled eyes: *Lucifer* and many Angels walking upon the battlements of heaven grew top-heavy and fell into the state of Devils; and the Father of the Christian Hermits S. *Anthony* was frequently attempted by the Devil, and sollicited to vanity, the Devil usually making phantastick noises to be heard before him, *Make room for the Saint and servant of God:* But the good man knew Christs voice to be a low *base* of humility, and that it was the noise of hell, that invited to complacencies and vanity; and therefore took the example of the Apostles, who in the midst of the greatest reputation and spiritual advancements were dead unto the world, and seemed to live in the state of separation. For the true stating our own Question and knowing our selves must needs represent us set in the midst of infinite imperfections, loaden with sins, choaked with the noises of a polluted conscience, persons fond of trifles, neglecting objects fit for wise men, full of ingratitude, and all such things, which in every

S. Hier. *in vita* S. Anthon.

every man elſe we look upon as ſcars and deformities, and which we uſe to ſingle out, and take one alone as ſufficient to diſgrace and diſrepute all the excellencies of our Neighbour; but if we would eſteem them with the ſame ſeverity in our ſelves, and remember with how many of ſuch objections our little felicities are covered, it would make us charitable in our cenſures, compaſſionate and gentle to others, apt to excuſe, and as ready to ſupport their weakneſſes, and in all accidents and chances to our ſelves to be content and thankful, as knowing the worſt of poverty and inconvenience to be a mercy and a ſplendid fortune in reſpect of our demerits. I have read that when the Duke of *Candia* had voluntarily entred "into the incommodities of a religious poverty and retirement, he was "one day ſpied and pitied by a Lord of *Italy*, who out of tenderneſs wiſhed him to be more careful and nutritive of his perſon. The good Duke "anſwered, Sir, be not troubled, and think not that I am ill provided of "conveniencies, for I ſend a Harbinger before, who makes my lodgings "ready, and takes care that I be royally entertained. The Lord asked him "who was his Harbinger? He anſwered, The knowledge of my ſelf, and "the conſideration of what I deſerve for my ſins, which is, eternal tor"ments; and when with this knowledge I arrive at my lodging, how un"provided ſoever I finde it, me thinks it is ever better then I deſerve. The ſum of this meditation conſiſts in believing, and conſidering, and reducing to practiſe thoſe thoughts, that we are nothing of our ſelves, that we have nothing of our own, that we have received more then ever we can diſcharge, that we have added innumerable ſins, that we can call nothing our own, but ſuch things which we are aſhamed to own, and ſuch things which are apt to ruine us. If we do nothing contrary to the purpoſe and hearty perſwaſion of ſuch thoughts, then we think meanly of our ſelves; and in order to it, we may make uſe of this adviſe, to let no day paſs without ſome ſad recollection and memory of ſomewhat, which may put us to confuſion and mean opinion of our ſelves; either call to minde the worſt of our ſins, or the undiſcreeteſt of our actions, or the greateſt of our ſhame, or the uncivilleſt of our affronts, any thing to make us deſcend lower, and kiſs the foot of the mountain; and this conſideration applyed alſo to every tumour of ſpirit as ſoon as it riſes, may poſſibly allay it.

7. Secondly, *Chriſts humble man bears contumelies evenly and ſweetly, and deſires not to be honoured by others*: He chooſes to do thoſe things that deſerve honour and a fair name, but then eats not of thoſe fruits himſelf, but tranſmits them to the uſe of others, and the glories of GOD. This is a certain conſequence of the other, he that truly diſeſteems himſelf is content that others ſhould do ſo too; and he, who with ſome regret and impatience hears himſelf ſcorned or undervalued, hath not acquired the grace of humility; which *Serapion* in *Caſſian* noted to a young perſon, who perpetually accuſed himſelf with the greateſt ſemblances of humility; but was impatient when *Serapion* reproved him. "Did you "hope that I would have praiſed your humility, "and have reputed you for a Saint? it is a ſtrange "perverſeneſs to deſire others to eſteem highly of "you for that, in which to your ſelf you ſeem moſt "unworthy. He that enquires into the faults of his own actions, requiring them that ſaw it to tell him in what he did amiſs, not to learn the fault, but to engage them to praiſe it, couſens himſelf into

Ama neſciri & pro nihilo reputari. Gerſon.

* *Appetere de humilitate laudem humilitatis, non eſt virtus ſed ſubverſio. Quid enim perverſius magis aut indignius, quàm ut inde velis haberi melior, unde tibi videris deterior?* S. Bernard.

Eſt qui nequiter humiliat ſe, & interiora ejus ſunt plena dolo. Eccluſ. 12, 11.

pride, and makes humility the inſtrument. And a man would be aſhamed if he were told that he uſed ſtratagems for praiſe; but ſo glorious a thing is humility, that pride to hide her own ſhame puts on the others vizor, it being more to a proud mans purpoſes to ſeem humble then to be ſo. And ſuch was the Cynick, whom *Lucian* derided, becauſe that one ſearching his ſcrip in expectation to have found in it mouldy bread or old rags, he diſcovered a bale of dice, a box of perfumes, and the picture of his fair Miſtreſs. *Carifianus* walked in his Gown in the feaſt of Saturne, and when all *Rome* was let looſe in wantonneſſe, he put on the long robe of a Senator, and a ſevere perſon, and yet nothing was more laſcivious then he. But the Devil *Pride* prevailes ſometimes upon the ſpirit of Luſt. Humility neither directly, nor by conſequence ſeeks for praiſe, and ſuffers it not to reſt upon its own pavement, but reflects it all upon GOD, and receives all leſſening and inſtruments of affront and diſgrace, that mingle not with ſin or undecencies, more willingly then Panegyricks. When others have their deſires, thou not thine; the ſayings of another are eſteemed, thine ſlighted; others ask and obtain, thou beggeſt and art refuſed; they are cryed up, thou diſgraced and hiſſed at; and while they are imployed, thou art laid by, as fit for nothing; or an unworthy perſon commands thee, and rules thee like a tyrant; he reproves thee, ſuſpects thee, reviles thee; canſt thou bear this ſweetly, and entertain the uſage as thy juſt portion, and as an accident moſt fit and proper to thy perſon and condition? Doeſt thou not raiſe Theatres to thy ſelf, and take delight in the ſuppletories of thy own good opinion, and the flatteries of ſuch, whom thou endeareſt to thee, that their praiſing thee ſhould heal the wounds of thine honour by an imaginary and phantaſtick reſtitution? He that is not content and patient in affronts, hath not yet learned humility of the holy JESUS.

Nil laſciviuseſt Cariſiano, In Saturnalibus ambulat togatus. Mart.

8. Thirdly, As *Chriſts humble man is content in affronts and not greedy of praiſe, ſo when it is preſented to him, he takes no contentment in it*; and if it be eaſie to want praiſe when it is denied, yet it is harder not to be delighted with it, when it is offered; but there is much reaſon that we ſhould put reſtraints upon our ſelves, leſt if we be praiſed without deſert, we finde a greater judgement of GOD, or if we have done well and received praiſe for it, we loſe all our reward, which GOD hath depoſited for them, that receive not their good things in this life. For *as ſilver is tryed in the melter, and gold in the Chryſoble; ſo is a man tryed by the mouth of him that praiſes him*; that is, he is either clarified from his droſs by looking upon the praiſe as a homily to teach, and an inſtrument to invite his duty, or elſe, if he be already pure, he is conſolidated, ſtrengthened in the ſobriety of his ſpirit, and retires himſelf cloſer into the ſtrengths and ſecurities of humility. Nay this ſtep of humility uſes in very holy perſons to be enlarged to a delight in affronts and diſreputation in the world: *Now I begin to be Chriſt's Diſciple* (ſaid *Ignatius* the Martyr, when in his journey to *Rome* he ſuffered perpetual revilings and abuſe.) *S. Paul rejoyced in his infirmities and reproach*, and all the Apoſtles at *Jeruſalem* went from the tribunal *rejoycing that they were eſteemed worthy to ſuffer ſhame for the name of Jeſus*. This is an excellent condition and degree of humility. But *I chooſe* to adde one that is leſſe, but in all perſons neceſſary.

Tanta enim conſideratione trepidat (David) *ne aut de his in quibus laudatur & non ſunt, majus Dei judicium inveniat, aut de his in quibus laudatur & ſunt, competens præmium perdat.* S. Gregor.

5. Fourthly,

9. Fourthly, *Chriſts humble man is careful never to ſpeake any thing that may redound to his own praiſe*, unleſs it be with a deſign of charity or duty; that either GOD'S glory, or the profit of his neighbour be concerned in it; but never ſpeaking with a deſign to be eſteemed learned or honourable. S. *Arſenius* had been Tutor to three *Cæſars*, *Theodoſius*, *Arcadius*, and *Honorius*; but afterwards when he became religious, no word eſcaped him that might repreſent and tell of his former greatneſs: and it is obſervable concerning S. *Jerome*, that although he was of noble extraction, yet in all his own writings there is not the ſmalleſt intimation of it. This I deſire to be underſtood only to the ſenſe and purpoſes of humility, and that we have no deſignes of vanity and phanſie in ſpeaking learnedly, or recounting our exteriour advantages; but if either the profit of our brother, or the glory of GOD, if either there be piety or charity in the deſign, it is lawful to publiſh all thoſe excellencies with which GOD hath diſtinguiſhed us from others. The young *Marqueſs of Caſtilion* being to do publick exerciſe in his courſe of Philoſophy, made it a caſe of conſcience, whether he were bound to diſpute his beſt, fearing leſt vanity might tranſport him in the midſt of thoſe praiſes, which his collegiates might give him. It was an excellent conſideration in the young Gentleman; but in actions civil and humane, ſince the danger is not ſo immediate; and a little complacency becoming the inſtrument of virtue, and encouragement of ſtudies, may with like care be referred to GOD as the giver, and celebrate his praiſes; he might with more ſafety have done his utmoſt, it being in ſome ſenſe a duty to encourage others, to give account of our graces and our labours, and all the appendant vanity may quickly be ſuppreſſed. A good name may give us opportunity of perſwading others to their duty, eſpecially in an age, in which men chooſe their doctrines by the men that preach them: and S. *Paul* uſed his liberty, when he was zealous for his *Corinthian* Diſciples, but reſtrain'd himſelf, when it began to make reflexions upon his own ſpirit; but although a good name be neceſſary, and in order to ſuch good ends, whither it may ſerve, it is lawful to deſire it: yet a great name, and a pompous honour, and ſecular greatneſs hath more danger in it to our ſelves, then ordinarily it can have of benefit to others; and although a man may uſe the greateſt honours to the greateſt purpoſes, yet ordinary perſons may not ſafely deſire them; becauſe it will be found very hard to have ſuch myſterious and abſtracted conſiderations, as to ſeparate all our proper intereſt from the publick end: To which I adde this conſideration, That the contempt of honour, and the inſtant purſuit of humility, is more effective of the ghoſtly benefit of others, then honours and great dignities can be, unleſs it be rarely and very accidentally.

10. If we need any new incentives to the practiſe of this grace, I can ſay no more, but that Humility is truth, and Pride is a lye; that the one glorifies GOD, the other diſhonours him: Humility makes men like Angels, Pride makes Angels to become Devils; that Pride is folly, Humility is the temper of a holy ſpirit and excellent wiſdome; that Humility is the way to glory, Pride to ruine and confuſion; Humility makes Saints on earth, Pride undoes them; Humility beatifies the Saints in Heaven, and the Elders throw their Crowns at the foot of the Throne; Pride diſgraces a man among all the ſocieties of earth: GOD loves one, and Satan ſoli-

cits the cauſe of the other, and promotes his own intereſt in it moſt of all; and there is no one grace in which CHRIST propounded himſelf imitable ſo ſignally, as in this of Meekneſs and Humility; for the enforcing of which he undertook the condition of a ſervant, and a life of poverty, and a death of diſgrace; and waſhed the feet of his Diſciples, and even of *Judas* himſelf, that his action might be turned into a Sermon to preach this duty, and to make it as eternal as his own ſtory.

The PRAYER.

O Holy and eternal JESUS, *who wert pleaſed to lay aſide the glories and incomprehenſible Majeſty, which clothed thy infinity from before the beginning of Creatures, and didſt put on a cloud upon thy brightneſs, and wert inveſted with the impure and imperfect broken robe of humane nature, and didſt abate thoſe ſplendors which broke through the veil, commanding Devils not to publiſh thee, and men not to proclaim thy excellencies, and the Apoſtles not to reveal thoſe glories of thine, which they diſcovered encircling thee upon mount* Tabor *in thy transfiguration, and didſt by perpetual Homilies and ſymbolical myſterious actions, as with deep characters, engrave humility into the ſpirits of thy Diſciples, and the diſcipline of Chriſtianity: teach us to approach near to theſe thy glories, which thou haſt ſo covered with a cloud, that we might without amazement behold thy excellencies; make us to imitate thy gracious condeſcenſions, take from us all vanity and phantaſtick complacencies in our own perſons or actions; and when there ariſes a reputation conſequent to the performance of any part of our duty, make us to reflect the glory upon thee, ſuffering nothing to adhere to our own ſpirits but ſhame at our own imperfection, and thankfulneſs to thee for all thy aſſiſtances; let us never ſeek the praiſe of men from unhandſome actions, from flatteries, and unworthy diſcourſes, nor entertain the praiſe with delight, though it proceed from better principles; but fear and tremble leſt we deſerve puniſhment or loſe a reward, which thou haſt depoſited for all them that ſeek thy glory, and deſpiſe their own, that they may imitate the example of their* LORD. *Thou O* LORD, *didſt triumph over Sin and Death, ſubdue alſo my proud underſtanding, and my prouder affections, and bring me under thy yoke, that I may do thy work, and obey my Superiours, and be a ſervant of all my brethren in their neceſſities, and eſteem my ſelf inferiour to all men by a deep ſenſe of my own unworthineſs, and in all things may obey thy laws and conform to thy precedents, and enter into thine inheritance, O holy and eternal* JESUS. Amen.

DISCOURSE



Cœnantibus eis accepit Iesus panem, et benedixit ac fregit, dedit, discipulis suis, et ait, accipite et comedite: hoc est corpus
And as they did eate Iesus toke the bread, and when he had blessed, he broke it and gaue it to the Disciples, and sayd: take
eate: this is my body. Matth. 26.

Place this before Ꝑ. 17 Sect. P. 517.

DISCOURSE XIX.

Upon the Inſtitution and reception of the holy Sacrament of the LORD'S Supper.

1. AS the Sun among the ſtars, and Man among the ſublunary creatures is the moſt eminent and noble, the Prince of the inferiours, and their meaſure, or their guide: ſo is this action, among all the inſtances of religion, it is moſt perfect and conſummate, it is an union of myſteries, and a conſolidation of duties, it joyns GOD and man, and confederates all the ſocieties of men in mutual complexions, and the entertainments of an excellent charity; it actually performs all that could be neceſſary for man, and it preſents to man as great a thing as GOD could give: For it is impoſſible any thing ſhould be greater then himſelf. And when God gave his Son to the world, it could not be, but he ſhould *give us all things elſe*; and therefore this bleſſed Sacrament is a conſigning us to all felicities, becauſe after a myſterious and ineffable manner we receive him, who is light and life, the fountain of grace, and the ſanctifier of our ſecular comforts, and the authour of holineſſe and glory. But as it was at firſt, ſo it hath been ever ſince, *Chriſt came into the world, and the world knew him not*: ſo CHRIST hath remained in the world by the communications of this Sacrament, and yet he is not rightly underſtood, and leſs truly valued. But Chriſt may ſay to us as once to the woman of *Samaria*, *Woman, if thou didſt know the gift of GOD, and who it is that ſpeaks to thee, thou wouldſt ask him*: So if we were ſo wiſe, or ſo fortunate to know the excellency of this gift of the LORD, it would fill us full of wonder and adoration, joy and thankfulneſſe, great hopes and actuall felicities, making us heirs of glory by the great additions and preſent increment of grace.

2. *After ſupper* JESUS *took bread and bleſſed it*] and made it to be a heavenly gift; He gave them *bread* and told them, it was *his body*; that body which was broken for redemption of man, for the ſalvation of the world. *S. Paul* calls it [bread] even after conſecration; *The Bread, which we break, is it not the communication of the Body of Chriſt?* ſo that by divine faith we are taught to expreſſe our beliefe of this myſterie in theſe words; [The bread, when it is conſecrated and made ſacramental, is the body of our LORD; and the fraction and diſtribution of it is the communication of that body, which died for us upon the Croſſe;] He that doubts of either of the parts of this propoſition muſt either think, CHRIST was not able to verifie his word, and to make *bread* by his benediction to become to us to be *his body*, or that S. *Paul* did not well interpret and underſtand this myſterie, when he called it *bread*. CHRIST reconciles them both, calling him- 1 Cor. 10, 16.

ſelf *the bread of life*; and if we be offended at it, becauſe it is *alive*, and therefore leſſe apt to become *food*, we are invited to it becauſe it is *bread*; and if the Sacrament to others ſeem leſs myſterious, becauſe it is *bread*, we are heightned in our faith and reverence becauſe it is *life*; The bread of the Sacrament is the life of our ſoul, and the body of our LORD is now conveyed to us by being the bread of the Sacrament. And if we conſider how eaſie it is to faith, and how impoſſible it ſeems to curioſity, we ſhall be taught confidence and modeſty, a reſigning our underſtanding to the voice of CHRIST and his Apoſtles, and yet expreſſing our own articles as CHRIST did, in indefinite ſignifications. And poſſibly it may not well conſiſt with our duty to be inquiſitive into the ſecrets of the kingdom, which we ſee by plain event hath divided the Church, almoſt as much as the Sacrament hath united it, and which can only ſerve the purpoſes of the School, and of evil men, to make Queſtions for that, and factions for theſe, but promote not the ends of a holy life, obedience, or charity.

3. Some ſo obſerve the literal ſenſe of the words, that they underſtand them alſo in *a natural*. Some ſo alter them by metaphors and preternatural ſignifications, that they will not underſtand them at all in *a proper*. We ſee it, we feel it, we taſt it, and we ſmell it to be bread; and by Philoſophy we are led into a belief of that ſubſtance, whoſe accidents theſe are, as we are to believe that to be fire, which burns and flames and ſhines; but CHRIST alſo affirmed concerning it, *This is my body*; And if faith can create an aſſent as ſtrong, as its object is infallible, or can be as certain in its concluſion, as ſenſe is certain in its apprehenſions, we muſt at no hand doubt, but that it is CHRISTS body. Let the ſenſe of that be what it will, ſo that we believe thoſe words; And (whatſoever that ſenſe is which CHRIST intended) that we no more doubt in our faith, then we do in our ſenſe, and then our Faith is not reproveable. It is *hard* to do ſo much violence to our *ſenſe*, as not to think it *bread*: But it is more *unſafe* to do ſo much violence to our *Faith*, as not to believe it to be *CHRISTS body*. But it would be conſidered, that no intereſt of religion, no ſaying of CHRIST, no reverence of opinion, no ſacredneſs of the myſtery is diſavowed, if we believe both what *we hear* and what *we ſee*. He that believes it to be *bread*, and yet *verily* to be *Chriſts body*, is only tyed alſo by implication to believe GODS omnipotence, that he who affirmed it can alſo verifie it. And they that are forward to believe *the change of ſubſtance*, can intend no more, but that it be believed verily to be the body of our LORD. And if they think it impoſſible to reconcile its being bread, with the verity of being CHRISTS body, let them remember, that themſelves are put to more difficulties, and to admit of more miracles, and to contradict more ſciences, and to refuſe the teſtimony of ſenſe, in affirming the ſpecial manner of Tranſubſtantiation. * And therefore it were ſafer to admit the words in their firſt ſenſe, in which we ſhall no more be at war with reaſon, nor ſo much

* *Acceptum panem & diſtributum diſcipulis corpus ſuum illum fecit, Hoc eſt corpus meum, dicendo, id eſt, figura corporis mei. Figura a. non fuiſſet, niſi veritatis eſſet corpus.* Tertul. lib. 4. contr. Marcion. cap. 40. *Quod ſi quicquid ingreditur in os in ventrem abit & in ſeceſſum ejicitur, & ille cibus qui ſanctificatur per verbum Dei perque obſecrationem, juxta id quod habet materiale in ventrem abit & in ſeceſſum ejicitur &c. & hæc quidem de typico, ſymboliceque corpore.* Origen. in 15. cap. S. Matth. Τὰ σύμβολα τῆς σώματος & τῆς ἀποστολικῆς καὶ τῆς ἀιμάτος & μετὰ τινὰ ὀπτικὴν ὑπόβασιν ἢ ἀτόμα γίνεσθαι, ἀλλ' ἐκ οἰκείας ἕξεως φύσεως· μένει γὰρ ἐπὶ τῆς θεότητος ὑσίας, καὶ τῆς ἀνθρώπου, καὶ τῆς θεότης, καὶ ὀρατὰ ὄντα καὶ ἁπτὰ οἷα καὶ σώματον ὧν. Theod. Dial. 2. *Idem diſputando contra Eutychianos docentes humanam Chriſti Naturam converſam iri in Divinam; eodem ſcil. modo quo panis in corpus Chriſti; (ait) certè eodem ſcil. modo, hoc eſt, nullo.* Ὁ δ' σωτὴρ ὁ ἡμέτερος & &c. Our bleſſed Saviour who hath called himſelf

himself the living bread and a Vine, hath also honoured the visible signes with the title and appellation of his body and blood, *not changing their Nature but adding to Nature Grace.* See the Dialog. called the Immoveable. *Sacramenta quæ sumimus corporis & sanguinis Christi divina res est. Propter quod per eadem Divinæ efficimur consortes naturæ, & tamen non definit esse substantia vel natura panis & vini, & certè imago & similitudo corporis & sanguinis Christi in actione mysteriorum celebrantur.* P. Gelasius libr. contr. Nestorium & Eutychetem. *Non quòd propriè corpus ejus sit panis, & poculum sanguis, sed quòd mysterium corporis ejus, sanguinisque contineant.* Facundus. *Si n. Sacramenta quandam similitudinem non haberent earum rerum quarum sunt sacramenta, omnino sacramenta non essent: ex hâc 4. similitudine plerumque ipsarum rerum nomina accipiunt.* S. Aug. epist. 23. Idem contr. Faustum Manich: lib. 10. c. 2. *Quod ab omnibus appellatur sacrificium, signum est veri sacrificii, in quo caro Christi post assumptionem per sacramentum memoriæ celebratur.* apud Gratianum de consecrat. dist. 2. c. 48. citatur Augustinus in libro sententiarum *Prosperi, in hac verba.* Sicut ergo cœlestis panis qui Christi caro est, *suo modo* vocatur corpus Christi, cum revera sit sacramentum corporis Christi, illius viz. quod visibile, quod palpabile, mortale in cruce positum est: vocatúrque ipsa immolatio carnis quæ sacerdotis manibus fit, Christi passio, mors, crucifixio, non rei veritate, sed significante mysterio: sic sacramentum fidei quod baptismus intelligitur fides est. * *Si ergo hæc vasa sanctificata ad prævatos usus transferre sic periculosum est, in quibus non est verum corpus Christi, sed mysterium corporis ejus continetur, quanto magis vasa corporis nostri &c.* S. Chrysost. opere imperf. in Matth. Idem in epist. ad Cæsarium. in biblioth. pp. Colon. 1618. *Sicut n. antequam sanctificetur panis, panem nominamus, divinâ autem illum sanctificante gratiâ, mediante sacerdote, liberatus quidem est ab appellatione panis, dignus autem habitus est Dominici corporis appellatione, etiamsi natura panis in eo permansit &c.*

with sense, and not at all with faith. And for persons of the contradictory perswasion, who to avoid the natural sense affirm it only to be *figurative*, since their designe is onely to make this Sacrament to be CHRISTS body in the sense *of Faith*, and not *of Philosophy*, they may remember that its being *really* present, does not hinder, but that all that reality may be spiritual; and if it be CHRISTS body, so it be not affirmed such, *in a natural sense and manner*, it is still only the object of faith and spirit; and if it be affirmed onely to be *spiritual*, there is then no danger to faith in admitting the words of CHRISTS institution, *This is my body.* I suppose it to be a mistake to think whatsoever is *real* must be *natural*, and it is no less to think *spiritual* to be onely *figurative*; that's too much, and this is too little; Philosophy and Faith may well be reconciled, and whatsoever objection can invade this union, may be cured by modesty. And if we profess we understand not the manner of this mysterie, we say no more, but that it is a mysterie; and if it had been necessary we should have construed it into the most latent sense, CHRIST himself would have given a Clavis, and taught the Church to unlock so great a secret. CHRIST said, *This is my body, this is my blood: S. Paul* said, *The bread of blessing that we break is the communication of the blood of CHRIST, and the chalice which we blesse is the communication of the blood of CHRIST.* And, *we are all one body, because we eat of one bread.* One proposition as well as the other, is the matter of faith; and the latter of them, is also of sense; One is as literal as the other, and he that distinguishes in his belief, as he may place the impropriety upon which part he please, and either say it is improperly called *bread*, or improperly called *Christs body*: so he can have nothing to secure his proposition from errour, or himselfe from boldnesse in decreeing concerning mysteries against the testimonies of sense, or beyond the modesty and simplicity of Christian Faith. Let us love and adore the abysse of divine wisdome and goodnesse, and entertain the Sacrament with just and holy receptions, and then we shall receive all those fruits of it, which an earnest disputer, or a peremptory dogmatizer, whether he happen right or wrong, hath no warrant to expect upon the interest of his opinion.

1 Cor. 10. 16. 17.

Chrysost. *notat Apostolum non dixisse, panem esse* μετοχὴν *sed,* κοινωνίαν τοῦ σώματος Χριστοῦ *ut indicaret ita participari corpus Domini, ut fiant unum participans & res participata, sicut Verbum & Dei Caro.* ὁ μετέχων *partem aliquam sibi vendicat,* ὁ κοινωνῶν *totius particeps est.*

4. In

4. In the inſtitution of this Sacrament Chriſt manifeſted, firſt, his *almighty Power*; ſecondly, his *infinite wiſdom*; *and thirdly*, his *unſpeakeable charity*. Firſt, *his power* is manifeſt in making the ſymbols to be inſtruments of conveying himſelf to the ſpirit of the receiver; he nouriſhes the ſoul with bread, and feeds the body with a ſacrament: he makes the body ſpiritual by his graces there miniſtred; and makes the ſpirit to be united to his body by a participation of the Divine nature: In the Sacrament that body, which is reigning in heaven, is expoſed upon *the table of bleſsing*; and his body which was broken for us, is now broken again, and yet remains impaſſible. Every conſecrated portion of bread and wine does exhibite CHRIST intirely to the faithful receiver, and yet CHRIST remains one, while he is wholly miniſtred in 10000 portions, ſo long as we call theſe myſterious, and make them intricate to exerciſe our faith, and to repreſent the wonder of the myſterie, and to encreaſe our charity; our being inquiſitive into the abyſſe can have no evil purpoſes. God hath inſtituted the rite in viſible ſymbols to make the ſecret grace as preſential and diſcernible as it might, that by an inſtrument of ſenſe our ſpirits might be accommodated as with an exteriour object to produce an internal act. But it is the prodigy of a miraculous power, by inſtruments ſo eaſie to produce effects ſo glorious; this then is the object of *wonder* and *adoration*.

5. Secondly, And this effect of power does alſo remark *the Divine wiſdome*, who hath ordained ſuch ſymbols, which not onely like ſpittle and clay toward the curing blinde eyes proclaim an Almighty Power, but they are appoſite and proper to ſignifie a duty, and become to us like the word of life, and from bread they turn into a Homily. For therefore our wiſeſt Maſter hath appointed Bread and Wine, that we may be corporally united to him, that as the ſymbols becoming nutriment are turned into the ſubſtance of our bodies, ſo CHRIST being the food of our ſouls ſhould aſſimilate us, making us partakers of the Divine Nature. It alſo tells us, that from hence we derive life and holy motion; *for in him we live, and move, and have our being*. He is the ſtaffe of our life, and the light of our eyes, and the ſtrength of our ſpirit; He is the viand for our journey, and the antipaſt of Heaven: and becauſe this holy myſterie was intended to be a Sacrament of union, that leſſon is morally repreſented in the ſymbols; that as the ſalutary juice is expreſſed from many cluſters running into one Chalice, and the Bread is a maſs made of many grains of Wheat; ſo we alſo (as the Apoſtle infers from hence, himſelf obſerving the analogy) ſhould *be one bread and one body, becauſe we partake of that one bread*. And it were to be wiſhed, that from hence alſo all Chriſtians would underſtand a ſignification of another duty, and that they would often communicate, as remembring that the ſoul may need a frequent miniſtration, as well as the body its daily proportion. This conſideration of the *Divine wiſdom* is apt to produce *reverence*, *humility*, *and ſubmiſſion of our underſtanding* to the immenſity of GODS unſearchable abyſſes.

6. Thirdly, But the ſtory of the *love of our deareſt LORD* is written in largeſt characters, who not onely was at that inſtant buſie in doing man the greateſt good, even then, when man was contriving his death and his diſhonour, but contrived to repreſent his bitter Paſſion to us without any

any circumſtances of horror, in ſymbols of pleaſure and delight; that *we may taſt and ſee how gracious our LORD is*, who would not tranſmit the record of his Paſſion to us in any thing that might trouble us; *No love can be greater* then that which is ſo beatifical, as to beſtow *the greateſt good*; and *no love can be better expreſſed* then that, which although it is productive of the greateſt bleſſings, yet is curious alſo *to obſerve the ſmalleſt circumſtances*. And not onely both theſe, but many other circumſtances and arguments of love concur in the holy Sacrament. 1. It is a tenderneſſe of affection that miniſters wholſome phyſick with arts and inſtruments of pleaſure; and ſuch was the charity of our LORD, who brings health to us in a golden Chalice; life, not in the bitter drugs of Egypt, but in ſpirits and quinteſſences; giving us apples of Paradiſe, at the ſame time yeelding food, and health, and pleaſure. 2. Love deſires to do all good to its beloved object, and that is *the greateſt love* which gives us *the greateſt bleſſings*; and the Sacrament therefore is the argument of his greateſt love, for in it we receive the honey and the honey-combe, the Paſchal Lamb with his bitter herbs, CHRIST with all his griefs, and his Paſſion with all the ſalutary effects of it. 3. Love deſires to be remembred, and to have his object in perpetuall repreſentment; and this Sacrament CHRIST deſigned to that purpoſe, that he who is not preſent to our eyes, might alwayes be preſent to our ſpirits. 4. Love demands love again, and to deſire to be beloved, is of it ſelf a great argument of love. And as GOD cannot give us a greater bleſſing then his love, which is himſelf, with an excellency of relation to us ſuperadded; ſo what greater demonſtration of it can he make to us, then to deſire us to love him with as much earneſtneſſe and vehemency of deſire, as if we were that to him, which he is eſſentially to us, the authour of our being and our bleſsing? 5. And yet to conſummate this love and repreſent it to be the greateſt and moſt excellent, the holy JESUS hath in this Sacrament deſigned, that we ſhould be united in our ſpirits with him, incorporated to his body, partake of his Divine nature, and communicate in all his graces; and love hath no expreſsion beyond this, that it deſires to be united unto its object. So that what *Moſes* ſaid to the men of *Iſrael*: *what nation is ſo great, who hath GOD ſo nigh unto them, as the LORD our GOD is in all things, for which we call upon him*? We can enlarge in the meditation of this holy Sacrament; for now the LORD our GOD calls upon us, not onely to be nigh unto him, but to be all one with him; not onely as he was in the incarnation, fleſh of our fleſh, and bone of our bone, but alſo to communicate in ſpirit, in grace, in nature, in Divinity it ſelf.

7. Upon the ſtrength of the premiſes, we may ſooner take an eſtimate of the graces, which are conveyed to us in reception and celebration of this holy Sacrament and ſacrifice. For as it is a commemoration and repreſentment of CHRISTS death, ſo it is a commemorative ſacrifice: as we receive the ſymbols and the myſterie, ſo it is a Sacrament. In both capacities the benefit is next to infinite. 1. For whatſoever CHRIST did at the inſtitution, the ſame he commanded the Church to do in remembrance and repeated rites: and himſelf alſo does the ſame thing in heaven for us, making perpetual interceſſion for his Church, the body of his redeemed ones, by repreſenting to his Father his death and ſacrifice: there he ſits a high Prieſt continually, and offers ſtill the ſame one perfect ſacrifice, that is, ſtill repreſents it as having been once finiſhed and con-

conſumate in order to perpetual and never-failing events: and this alſo his Miniſters do on earth, they offer up the ſame ſacrifice to GOD, the ſacrifice of the Croſſe by prayers, and a commemorating rite, and repreſentment according to his holy inſtitution: and as all the effects of grace, and the titles of glory were purchaſed for us on the croſſe, and the actual myſteries of redemption, perfected on earth, but are applyed to us, and made effectual to ſingle perſons, and communities of men by CHRISTS interceſsion in heaven; ſo alſo they are promoted by acts of duty and religion here on earth, that we may be *workers together with GOD* (as S. *Paul* expreſſes it) and in virtue of the eternal and all-ſufficient ſacrifice may offer up our prayers and our duty, and by repreſenting that ſacrifice may ſend up together with our prayers an inſtrument of their graciouſneſs and acceptation. The funeralls of a deceaſed friend are not onely performed at his firſt interring, but in the monethly minds and anniverſary commemorations, and our grief returns upon the ſight of a picture, or upon any inſtance which our dead friend deſired us to preſerve as his memorial; we *celebrate* and *exhibite the Lords death* in ſacrament and ſymbole; and this is that great expreſſe, which when the Church offers to GOD the Father, it obtains all thoſe bleſsings, which that ſacrifice purchaſed. *Themiſtocles* ſnatch'd up the ſon of King *Admetus*, and held him between himſelf and death to mitigate the rage of the King, and prevailed accordingly. Our very holding up the Son of GOD and repreſenting him to his Father, is the doing an act of mediation, and advantage to our ſelves in the virtue and efficacy of the Mediatour. As CHRIST is a Prieſt in heaven for ever, and yet does not ſacrifice himſelf afreſh, nor yet without a ſacrifice could he be a Prieſt, but by a daily miniſtration and interceſsion repreſents his ſacrifice to GOD, and offers himſelf as ſacrificed; ſo he does upon earth by the miniſtery of his ſervants; he is offered to GOD, that is, he is by prayers and the Sacrament repreſented or *offered up to GOD as ſacrificed*, which in effect, is a celebration of his death, and the applying it to the preſent and future neceſsities of the Church, as we are capable, by a miniſtery like to his in heaven. It follows then, that the celebration of this ſacrifice be in its proportion an inſtrument of applying the proper ſacrifice to all the purpoſes, which it firſt deſigned; it is miniſterially and by application an inſtrument propitiatory, it is Euchariſtical, it is an homage, and an act of adoration, and it is impetratory, and obtains for us, and for the whol Church all the benefits of the ſacrifice, which is now celebrated and applyed; that is, As this rite is the remembrance and miniſterial celebration of CHRISTS ſacrifice, ſo it is deſtined to do honour to GOD, to expreſſe the homage and duty of his ſervants, to acknowledge his ſupreme dominion, to give him thanks and worſhip, to beg pardon, bleſſings and ſupply of all our needs. And its profit is enlarged not onely to the perſons celebrating, but to all to whom they deſigne it, according to the nature of ſacrifices and prayers, and all ſuch ſolemn actions of religion.

2 Cor. 6. 1.

Iſte calix benedictione ſolenni ſacratus, ad totius hominis vitam ſaluémque proficit; ſimul medicamentum, & holocauſtum, ad ſanandas infirmitates, & purgandas iniquitates exiſtens. S. Cyp. de cœna Dom.

8. Secondly, If we conſider this, not as the act and miniſtery of Eccleſiaſtical perſons, but as the duty of the whole Church communicating, that is, as it is a Sacrament, ſo it is like the ſprings of *Eden*, from whence iſſue many rivers; or the trees of celeſtial *Jeruſalem*, bearing various kindes of fruit. For whatſoever was offered in the ſacrifice, is given in the Sacrament; and whatſoever the Teſtament bequeaths, the holy myſteries

ſteries diſpenſe. 1. *He that eateth my fleſh and drinketh my blood, abides in me, and I in him*; CHRIST in his *Temple* and his reſting-place, and the worthy Communicant is in *ſanctuary* and a *place of protection*; and every holy ſoul having feaſted at his Table may ſay as S. *Paul*, [a] *I live, yet not I, but CHRIST liveth in me.* [b] *So that to live is CHRIST*,] [c] *CHRIST is our life*, and he dwels in the body, and the ſpirit of every one that eats CHRISTS fleſh and drinks his blood. Happy is that man, that ſits at the Table of Angels, that puts his hand into the diſh with the King of all the Creatures, and feeds upon the eternal Son of GOD, joyning things below with things above, Heaven with Earth, Life with Death, *that mortality might be ſwallowed up of life*, and ſin be deſtroyed by the inhabitation of its greateſt Conquerour. And now I need not enumerate any particulars, ſince the Spirit of GOD hath aſcertained us, that CHRIST enters into our hearts, and takes poſſeſſion, and abides there, that we are made temples and celeſtial manſions; that we are all one with our Judge, and with our Redeemer, that our Creatour is bound unto his Creature with bonds of charity, which nothing can diſſolve, unleſſe our own hands break them; that man is united with GOD, and our weakneſs is fortified by his ſtrength, and our miſeries wrapped up in the golden leaves of glory. 2. Hence it follows that the Sacrament is an inſtrument of reconciling us to GOD, and taking off the remanent guilt, and ſtain, and obligations of our ſinnes. *This is the blood, that was ſhed for you for the remiſſion of ſinnes. For there is no condemnation to them that are in CHRIST JESUS.* And ſuch are all they, who worthily eat the fleſh of CHRIST; by receiving him, they more and more receive remiſſion of ſins, redemption, ſanctification, wiſdom, and certain hopes of glory. For as the ſoul touching and united to the fleſh of *Adam*, contracts the ſtain of original miſery and imperfection; ſo much the rather ſhall the ſoul united to the fleſh of CHRIST receive pardon and purity, and all thoſe bleſſed emanations from our union with the ſecond *Adam*. But this is not to be underſtood, as if the firſt beginnings of our pardon were in the holy Communion; for then a man might come with his impurities along with him, and lay them on the holy Table to ſtaine and pollute ſo bright a preſence. No; Firſt, Repentance muſt *prepare the wayes of the LORD*: and in this holy rite thoſe words of our LORD are verified; *He that is juſtified, let him be juſtified ſtill*, that is, here he may receive the increaſe of grace; and as it grows, ſo ſinne dyes, and we are reconciled by nearer unions and approximations to GOD.

Joh. 6. 56.

[a] Gal. 2. 20. [b] 1 Phil. 21. [c] Col. 3. 4.

9. Thirdly, The holy Sacrament is the pledge of glory, and the earneſt of immortality; for when we have received him, who hath *overcome Death, and henceforth dies no more*, he becomes to us like the tree of life in Paradiſe; and the conſecrated ſymbols are like the ſeeds of an eternal duration, ſpringing up in us to eternal life, nouriſhing our ſpirits with Grace, which is but the prologue and the infancy of Glory, and differs from it onely as a Childe from a Man. But GOD firſt raiſed up his Son to life, and by giving him to us hath alſo conſigned us to the ſame ſtate; for *our life is hid with CHRIST in GOD*; when we lay down and caſt aſide the impurer robes of fleſh, they are then "but preparing for glory; and if by the onely touch of CHRIST, bo- "dies were redintegrate and reſtored to natural perfections, how ſhall

Ἀθανασίας φάρμακον apud S. Ignat. ep. ad Epheſ. *Spes reſurrectionis.* Optat. Milevit. l. 5. contr. Parmen. & S. Joh. 6. *Qui manducat carnem meam, habet vitam æternam, & reſuſcitabo eum in noviſſimo die.*

Coloſ. 3. 3.

"not we live for ever, who eat his fleſh and drink his blood? It is the diſcourſe of S. *Cyril*; whatſoever the Spirit can convey to the body of the Church, we may expect from this Sacrament, for as the Spirit is the inſtrument of life and action, ſo the blood of Chriſt is the conveyance of his Spirit; and let all the myſterious places of holy Scripture concerning the effects of CHRIST communicated in the bleſſed Sacrament be drawn together in one Scheme, we cannot but obſerve, that although they are ſo expreſſed, as that their meaning may ſeem intricate and involved, yet they cannot be drawn to any meaning at all, but it is as glorious in its ſenſe, as it is myſterious in the expreſſion; and the more intricate they are, the greater is their purpoſe; no words being apt and proportionate to ſignifie this ſpiritual ſecret, and excellent effects of the Spirit. A veile is drawn before all theſe teſtimonies, becauſe the people were not able to behold the glory, which they cover with their curtain, and *CHRIST dwelling in us, and giving us his fleſh to eate, and his blood to drink*, and *the biding of our life with GOD*, and *the communication of the body of CHRIST*, and *CHRIST being our life*, are ſuch ſecret glories, that as the fruition of them is the portion of the other world, ſo alſo is the full perception and underſtanding of them; for therefore GOD appears to us in a cloud, and his glories in a veil, that we underſtanding more of it by its concealment, then we can by its open face, which is too bright for our weak eyes, may with more piety alſo entertaine the greatneſs by theſe indefinite and myſterious ſignifications, then we can by plain and direct intuitions, which like the Sun in a direct ray enlightens the object, but confounds the organ.

S. Cyril. Alex. l. 4. in Joh. c. 14. & Irenæ. l. 4. c. 34. *Sic & corpora noſtra percipientia Euchariſtiam jam non ſunt corruptibilia, ſpem reſurrectionis habentia.*

10. I ſhould but in other words deſcribe the ſame glories, if I ſhould adde, that this holy Sacrament does enlighten the ſpirit of Man, and clarifie it with ſpiritual diſcernings; and as he was to the two Diſciples at *Emmaus*, ſo alſo to other faithful people, *CHRIST is known in the breaking of bread*; that it is a great defence againſt the hoſtilities of our ghoſtly enemies, this holy bread being like the cake in *Gideons* Camp, overturning the tents of *Midian*; that it is the reliefe of our ſorrows, the antidote and preſervative of ſouls, the viand of our journey, the guard and paſſe-port of our death, the wine of Angels; that it is more healthful then Rhubarb, more pleaſant then Caſſia; that the Betele and Lareca of the Indians, the * Moly or Nepenthe of *Pliny*, the Lyrinon of the Perſians, the Balſam of Judea, the Manna of Iſrael, the Honey of *Jonathan*, are but weak expreſſions to tell us, that this is excellent above Art and Nature, and that nothing is good enough in Philoſophy to become its embleme. All theſe muſt needs fall very ſhort of thoſe plain words of CHRIST, *This is my body*; the other may become the extaſies of piety, the tranſportation of joy and wonder, and are like the diſcourſe of S. *Peter* upon mount Tabor; he was reſolved to ſay ſome great thing, but he knew not what; but when we remember, that the body of our LORD, and his blood is communicated to us in the bread and the Chalice of bleſſing, we muſt ſit down and reſt our ſelves, for this is the mountain of the LORD, and we can go no further.

Tanquam leones ignem ſpirantes recedamus ex illa menſa, Dæmonibus facti terribiles S. Chryſ. *Poculum quo inebriatur affectus fidelium.* S. Ambroſ. ſer. 15. in Pſal. 118.

* Μῶλυ μὲν κλῆσι θεοί, χαλεπὸν δὲ τ' ὀρύσσειν
Ἀνδράσι γε θνητοῖσι, θεοὶ δέ τε πάντα δύνανται, Homer.

11. In

11. In the next place it will concern our enquiry to consider, how we are to prepare our selves; for at the gate of life a man may meet with death; and although this holy Sacrament be like Manna, in which the obedient finde the relishes of obedience, the chast of purity, the meek persons of content and humility; yet vitious and corrupted palats find also the gusts of death and Colloquintida. The Sybarites invited their women to their solemn sacrifices a full year before the solemnity, that they might by previous dispositions and a long foresight attend with gravity and fairer order the celebration of the rites. And it was a reasonable answer of *Pericles* to one that askt him, why he being a Philosophical and severe person came to a wedding trimmed and adorned like a Paranymph? *I come adorned to an adorned person*, trimmed, to a Bridegroom: and we also, if we come to the marriage of the Son with the Soul, (which marriage is celebrated in this sacred mystery) and have not on a wedding garment shall be cast into outer darkness, the portion of undressed and unprepared souls. Plutarch. sym. pos.

12. For from this Sacrament are excluded all unbaptized persons, and such who lie in a known sin, of which they have not purged themselves by the apt and proper instruments of repentance. For if the Paschal lamb was not to be eaten, but by Persons pure and clean according to the sanctifications of the Law; the Son of GOD can lesse endure the impurities of the Spirit, than GOD could suffer the uncleannesses of the Law. S. *Paul* hath given us instruction in this. *First, let a man examine himself, and so let him eat*: for *he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the LORDS body*; that is, although in the Church of *Corinth* by reason of the present schisme the publick Discipline of the Church was neglected, and every man permitted to himself; yet even then no man was disobliged from his duty of private repentance, and holy preparations to the perception of so great a mysterie; that *the LORDS body* may be discerned from common nutriment. Now nothing can so unhallow and desecrate the rite, as the remanent affection to a sin, or a crime unrepented of. And self-examination is prescribed, not for it self, but in order to abolition of sin and death; for it self is a relative term and an imperfect duty, whose very nature is in order to something beyond it. And this was in the primitive Church understood to so much severity, that if a man had relapsed after one publick repentance into a foul crime, he was never again re-admitted to the holy Communion; and the Fathers of the Councel of *Eliberis* call it [a mocking and jesting at the Communion of our LORD to give it once again after a repentance and a relapse, and a second or third postulation.] And indeed we use to make a sport of the greatest instruments of religion, when we come to them after an habitual vice, whose face we have, it may be, wetted with a tear, and breathed upon it with a sigh, and abstained from the worst of crimes for two or three dayes, and come to the Sacrament to be purged, and to take our rise by going a little back from our sin, that afterwards we may leap into it with more violence, and enter into its utmost angle; this is dishonouring the body of our LORD, and deceiving our selves. CHRIST and *Belial* cannot cohabite; unlesse we have left all our sinnes, and have no fondness of affection towards them, unlesse we hate them (which then we shall best know, when we leave them, and with complacency entertain their contraries) then CHRIST hath washed our feet, and then he invites us to his holy Supper. Hands dipt in blood, or polluted with unlawful 1 Cor. 11. 28. *Concil. Eliber. cap.* 3.

gains, or ſtained with the ſpots of fleſh are moſt unfit to handle the holy body of our LORD, and miniſter nouriſhment in the ſoul. CHRIST loves not to enter into the mouth full of curſings, oaths, blaſphemies, revilings or evill ſpeakings; and a heart full of vain and vitious thoughts ſtinks like the lake of *Sodome*, he findes no reſt there, and when he enters he is vexed with the unclean converſation of the impure inhabitants, and flies from thence with the wings of a Dove, that he may retire to pure and whiter habitations. Saint *Juſtin martyr* reckoning the prediſpoſitions required of every faithful ſoul for the entertainment of his LORD ſayes, "That it is not lawful for any to "eat the Euchariſt, but to him that is waſhed in "the laver of regeneration for the remiſſion of ſins, "that believes CHRISTS doctrine to be true, and that lives according to the Diſcipline of the holy JESUS. And therefore Saint *Ambroſe* refuſed to miniſter the holy Communion to the Emperour *Theodoſius*, till by publick repentance he had reconciled himſelf to GOD, and the ſociety of faithful people, after the furious and cholerick rage and ſlaughter committed at *Theſſalonica:* and as this act was like to cancellating and a circumvallation of the holy myſteries, and in that ſenſe, and ſo farre was a proper duty for a Prelate, to whoſe diſpenſation the rights are committed, ſo it was an act of duty to the Emperor, of paternal and tender care, not of proper authority or juriſdiction, which he could not have over his Prince, but yet had a care and the ſupraviſion of a Teacher over him; whoſe ſoul Saint *Ambroſe* had betrayed, unleſſe he had repreſented his indiſpoſition to communicate, in expreſſions of Magiſterial or Doctoral authority and truth. For this holy Sacrament is a nouriſhment of ſpiritual life, and therefore cannot with effect be miniſtred to them, who are in the ſtate of ſpiritual death; it is giving cordial to a dead man. And although the outward rite be miniſtred, yet the grace of the Sacrament is not communicated, and therefore it were well that they alſo abſtained from the rite it ſelf. For a fly can boaſt of as much priviledge as a wicked perſon can receive from this holy feaſt: and oftentimes payes his life for his acceſs to forbidden delicacies, as certainly as they.

S. Baſil. l. 2. de bapt. c. 3. *Legatur totum caput.*
S. Ambroſ. l. 6. c. 27 *in* Luc. 9.
Ubique myſterii ordo ſervatur, ut prius per remiſſionem peccatorum vulneribus medicina tribuatur, poſtea alimonia menſa cœleſtis exuberet.
Paulin. in vita S. Ambroſ.
Si dux quiſpiam, ſi conſul ipſe, ſi qui diademate ornatur indignè adeat, cohibe & coerce. Quòd ſi ipſe pellere non audes, mihi dicas, non permittam iſta fieri, animam potius tradam meam, quàm Dominicum alicui corpus indignè.
S. Chryſoſt. hom. 83. in Matth.

Exta præguſto Deûm, Moror inter aras, templa perluſtro omnia, In capite Regis ſedeo cum viſum eſt mihi, Et matronarum caſta delibo oſcula.
Phædr. Jab. 80

13. It is more generally thought by the Doctors of the Church, that our bleſſed LORD adminiſtred the Sacrament to *Judas*, although he knew he ſold him to the Jewes; * ſome others deny it, and ſuppoſe *Judas* departed preſently after the ſop given him, before he communicated; however it was, CHRIST, who was LORD of the Sacraments, might diſpenſe it as he pleaſed; but we muſt miniſter and receive it according to the rules he hath ſince deſcribed; but it becomes a precedent to the Church in all ſucceeding ages, although it might alſo have in it ſomething extraordinary and apter to the firſt inſtitution; for becauſe the fact of *Judas* was ſecret, not yet made notorious, CHRIST choſe rather to admit him into the rites of external communion, then to ſeparate him with an open ſhame for a fault not yet made open. For our bleſſed LORD did not reveal the man and his crime till the very time of miniſtration, if *Judas* did communicate; But if *Judas* did not communicate, and that our bleſſed LORD gave him the ſop at the Paſchal ſupper,

* *Negatur à* Clemente Rom. 5. conſt. c. 16. ab Hilario Can. 30. in Matth. Innocentio l. 3. de Myſter. c. 13. à Ruperto Hildebrand. Cenoman. & & paucis aliis.

or

or at the interval between it and the inſtitution of his own, it is certain that *Judas* went out as ſoon as he was diſcovered, and left this part of diſcipline upon Record, that when a crime is made publick and notorious, the Governours of the Church according to their power are to denie to give the bleſſed Sacrament, till by repentance ſuch perſons be reſtored. † In private ſins, or ſins not known by ſolemnities of Law, or evidence of fact, good and bad are entertained in publick communion, and it is not to be accounted a crime in them that miniſter it, becauſe they cannot avoid it, or have not competent authority to ſeparate perſons, whom the publick act of the Church hath not ſeparated; but if once a publick ſeparation be made, or that the fact is notorious, and the ſentence of law is in ſuch caſes already declared, they that come, and he that rejects them not, both pollute the blood of the everlaſting Covenant. And here it is applicable what God ſpake by the Prophet; *If thou wilt ſeparate the precious thing from the vile, thou ſhalt be as my mouth.*

† *Nec à communione prohibere quenquam poſſumus, niſi aut ſponte confeſſum, aut in aliquo ſive ſeculari ſive Eccleſiaſtico Judicio nominatum atque convictum.* S. Aug. l. 50. homil. hom. 50. S. Thomas 3. p. q. 81. a 2. Ir. 15. 9.

But this is wholly a matter of diſcipline, arbitrary, and in the power of the Church; nothing in it of divine Commandement, but what belongs to the communicants themſelves: For S. *Paul* reproves them that receive diſorderly, but gives no orders to the *Corinthian Presbyters* to reject any that preſent themſelves: Neither did our Bleſſed Lord leave any Commandement concerning it, nor hath the holy Scripture given rules of meaſures concerning its actual reduction to practiſe; neither who are to be ſeparated, nor for what offences, nor by what authority, nor who is to be the Judge. And indeed it is a judgement that can only belong to God, who knows the ſecrets of hearts, the degrees of every ſinne, the beginnings and portions of repentance, the ſincerity of purpoſes, by what thoughts and deſignes men begin to be accepted, who are hypocrites, and who are true men: But when many & common men come to judge, they are angry upon trifling miſtakes & weak diſputes; they call that ſin that angers their party, or grieves their intereſt; they turn charity into pride, and admonition into tyranny; they ſet up a tribunal that themſelves may ſit higher, not that their Brethren may walk more ſecurely; and then concerning ſins, in moſt caſes, they are moſt incompetent Judges; they doe not know all their kinds; they miſcall many, they are ignorant of the ingredient and conſtituent parts and circumſtances; they themſelves make falſe meaſures, and give out according to them, when they pleaſe; and when they liſt not, they can change the ballance.

When the matter is publick, evident and notorious, the man is to be admoniſhed of his danger by the Miniſter, but not by him to be forced from it; for the power of the *Miniſter* of holy things is but the power of a *Preacher*, and a *Counſellour*, of a *Phyſitian*, and a *Guide*: it hath in it no coercion or violence, but what is indulged to it by humane lawes, and by conſent; which may vary as its principle.

Adde to this, that the grace of God can begin the work of repentance in an inſtant, and in what period or degree of repentance the holy Communion is to be adminiſtred, no law of GOD declares; which therefore plainly allows it to every period, and leaves no difference, except where the Diſcipline of the Church and the authority of the ſupreme power doth intervene. For ſince we do not finde in Scripture that the Apoſtles did drive from the communion of holy things even thoſe whom they delivered over to Satan, or other cenſures, we are left to conſider

that in the nature of the thing, thoſe who are in the ſtate of weakneſs and infirmity have more need of the ſolemn prayers of the Church, and therefore by preſenting themſelves to the holy Sacrament, approach towards that miniſtery, which is the moſt effectual cure; eſpecially ſince the very preſenting themſelves is an act of religion: and therefore ſuppoſes an act of repentance, and faith, and other little introductions to its fair reception; and if they may be prayed for, and prayed with, why they may not alſo be communicated, which is the ſolemnity of the greateſt prayer, is not yet clearly revealed.

This diſcourſe relates only to private miniſtery; for when I affirme, that there is no command from Chriſt to all his Miniſters to refuſe, whom they are pleaſed to call *ſcandalous*, or *ſinners*; I intend to defend good people from the tyranny, and arbitrary power of thoſe great companies of Miniſters, who in ſo many hundred places would have a judicature ſupreme in ſpirituals, which would be more intolerable then if they had in one province 20000 Judges of life and death. But when the power of *ſeparation* and *interdiction* is only in ſome more eminent and authorized perſons, who take publick cognizance of cauſes by ſolemnities of law, and exerciſe their power but in ſome rare inſtances, and then alſo for the publick intereſt, in which although they may be deceived, yet they are the moſt competent and likely Judges, much of the inconvenience which might otherwiſe follow is avoided; and then it only remains that they conſider, in what caſes it can be a competent and a proper infliction upon ſinners to take from them that which is the means and miniſtery of grace and recovery? whether they have any warrant from Chriſt, or precedent in the Apoſtles practiſe, and how far? As for the forms and uſages of the Primitive Church, they were hugely different: ſometimes for one cauſe, ſometimes for another; ſometimes whole Churches have been excommunicated; ſometimes the criminal and all his houſhold for his offence, as it happened in the excommunication of *Andronicus* and *Thoas* in *Syneſius*, in the year 411: ſometimes they were abſolved and reſtored by Lay Confeſſors, ſometimes by Emperours, as it hapned to *Euſebius* of *Nicomedia* and *Theognis* of *Nice*, who were abſolved by *Conſtantine* from the ſentence of excommunication inflicted by the *Nicene* Fathers; and a Monk did excommunicate *Theodoſius* the yonger; ſo that in this, there can be no certainty to make a meaſure and a rule. The ſureſt way, moſt agreeable to the precedents of Scripture, and the Analogy of the Goſpel, is, that *by the word of their proper miniſtery*, all ſinners ſhould be ſeparate from the holy Communion, that is, threatned by the words of God with damnation, and fearful temporal dangers, if themſelves knowing an unrepented ſin, and a remanent affection to ſin to be within them, ſhall dare to profane that body and blood of our LORD, by ſo impure an addreſs. The evil is to themſelves, and if the Miniſters declare this powerfully, they are acquitted: But concerning other judgments or ſeparations; The ſupreme power can forbid all aſſembling, and therefore can permit them to all, and therefore can deny them or grant them to ſingle perſons; and therefore when he by laws makes ſeparations in order to publick benefit, they are to be obeyed: but it is not to be endured, that ſingle Presbyters ſhould upon vain pretences erect ſo high a tribunal and tyranny over conſciences.

Synes: ep. 79.

Theod. hiſt. l. 5. 36. Baron. tom. 5. A. D. 425. Sect. 16.

14. The

14. The duty of preparation, that I here diſcourſe of, is ſuch a preparation as is a diſpoſition to life; it is not a matter of convenience or advantage, to repent of our ſins before the Communion, but it is of abſolute neceſſity, we periſh, if we neglect it; for we eat damnation, and Satan enters into us, not CHRIST. And this preparation is not the act of a day, or a week; but it is a new ſtate of life; no man that is an habitual ſinner muſt come to this feaſt, till he hath wholly changed his courſe of life. And then according as the actions of infirmity have made leſs or greater invaſion upon his peace and health, ſo are the acts of repentance to be proportioned, in which the greatneſs of the prevarications, their neighbourhood to death, or their frequent repetition, and the conduct of a ſpiritual man, are to give us counſel and determination. When a ravening and hungry Wolfe is deſtitute of prey, he eats the turf, and loads his ſtomach with the glebe he treads on; but as ſoon as he findes better food, he vomits up his firſt load. Our ſecular and ſenſual affections are loads of earth upon the Conſcience, and when we approach to the Table of the LORD to eat the bread of the elect, and to drink the wine of Angels, we muſt reject ſuch impure adheſions, that *holy perſons* being nouriſhed with *holy ſymbols*, may be ſanctified and receive the eternal reward of *holineſs*.

15. But as none muſt come hither but they that are in the ſtate of grace, or charity and the love of GOD and their Neighbours; and that the abolition of the ſtate of ſin is the neceſſary preparation, and is the action of years, and was not accepted as ſufficient till the expiration of divers years by the Primitive Diſcipline, and in ſome caſes not till the approach of Death; ſo there is another preparation, which is of leſs neceſſity, which ſuppoſes the ſtate of grace, and that oil is burning in our lamps, but yet it is a preparation of ornament, a trimming up the ſoul, a dreſſing the ſpirit with degrees and inſtances of piety and progreſſes of perfection; and it conſiſts in ſetting apart ſome portion of our time before the Communion, that it be ſpent in prayer, in meditations, in renewing the vows of holy obedience, in examining our conſciences, in mortifying our leſſer irregularities, in devotions and actions of preciſe Religion, in acts of Faith, of Hope, of Charity, of zeal and holy deſires, in acts of Euchariſt or thankſgiving, of joy at the approach of ſo bleſſed opportunity, and all the acts of virtue whatſoever, which have indefinite relation to this and to other myſteries; but yet are ſpecially to be exerciſed upon this occaſion, becauſe this is the moſt perfect of external rites, and the moſt myſterious inſtrument of ſanctification and perfection. There is no time or degree to be determined in this preparation; but they, to whom *much is forgiven, will love much*, and they, who underſtand the excellence and holineſſe of the myſterie, the glory of the gueſt that comes to inhabit, and the undecency of the cloſet of their hearts by reaſon of the adherencies of impurity, the infinite benefit then deſigned, and the increaſe of degrees by the excellence of theſe previous acts of holineſs, will not be too inquiſitive into the neceſſity of circumſtances and meaſures, but do it heartily, and devoutly, and reverently, and as much as they can, ever eſteeming it neceſſary, that the actions of ſo great ſolemnity ſhould by ſome actions of piety attending like handmaids be diſtinguiſhed from common imployments, and remarked for the principal and moſt ſolemn of religious

actions. The primitive Church gave the holy Sacrament to Infants [a] immediately after baptiſm, and by that act tranſmitted this propoſition, that nothing was of abſolute neceſſity, [b] but innocency and purity from ſin, and a being in the ſtate of grace; other actions of Religion are excellent addition to the dignity of the perſon, and honour of the myſterie, but they were ſuch of which Infants were not capable. The ſum is this; after the greateſt conſociation of religious duties for preparation, no man can be ſufficiently worthy to communicate; let us take care, that we be not *unworthy* by bringing a guilt with us, or the remanent affection to a ſin.

[a] Clem. Rom. l. 8. conſtit. c. 29. Concil. Tolet. 1. c. 11. S. Aug. ep. 23. ad Bonif. & ep. 107. & lib. 4. de Trin. c. 10.

[b] *Habentem adhuc voluntatem peccandi gravari magis dico Euchariſtiæ perceptione quàm purificari: ſed hoc de iis dico quos capitalia & mortalia non gravant.* Gen. ad l. 3. de Eccl. dogmat. c. 33.

Eſt glorioſus ſanè convictus Dei,
Sed illi qui invitatur, non qui invitus eſt.

16. When the happy hour is come, in which the LORD vouchſafes to enter into us, and dwell with us and be united with his ſervants, we muſt then do the ſame acts over again with greater earneſtneſs and intenſion; confeſs the glories of GOD, and thy own unworthineſs, praiſe his mercy with extaſie of thanksgiving and joy, make oblation of thy ſelfe, of all thy faculties and capacities, pray, and read, and meditate, and worſhip; and that thou mayeſt more opportunely do all this, riſe early to meet the Bridegroom, pray for ſpecial aſſiſtance, enter into the aſſembly of faithful people cheerfully, attend there diligently, demean thy ſelf reverently, and *before any other meat or drink receive the blood of thy Saviour* with pure hands, with holy intention, with a heart full of joy, and faith, and hope, and wonder, and Euchariſt. Theſe things I therefore ſet down irregularly, and without method; becauſe in theſe actions no rule can be given to all perſons; and only ſuch a love and ſuch a religion in general is to be recommended, which will overrun the banks, and not eaſily ſtand confined within the margent of rules and artificial preſcriptions. Love and Religion are boundleſs, and all acts of grace relating to the preſent myſterie, are fit and proportioned entertainments of our LORD. This only remember, that we are by the myſterie of *one bread* confederated into one body, and the communion of Saints, and that the Sacrifice which we then commemorate was deſigned by our LORD for the benefit of all his Church; let us be ſure to draw all faithful people into the ſociety of the preſent bleſſing, joyning with the holy Man that miniſters, in prayers and offerings of that myſterie for the benefit of all ſorts of men, of CHRISTS Catholick Church: And it were alſo an excellent act of Chriſtian communion, and agreeable to the practiſe of the Church in all ages, to make an oblation to GOD for the poor; that as we are fed by *Chriſts body*, ſo we alſo ſhould feed *Chriſts body*, making ſuch returns as we can, a grain of Frankincenſe in exchange for a Province, an act of duty and Chriſtian charity, as Euchariſtical for the preſent grace, that all the body may rejoyce and glory in the ſalvation of the LORD.

17. After thou haſt received that pledge of immortality and antepaſt of glory, even the LORDS body in a myſterie, leave not thy SAVIOUR there alone, but attend him with holy thoughts and colloquies of prayer and Euchariſt. It was ſometime counted infamous for a woman

man to entertain a ſecond love, till the body of her dead husband was diſſolved into aſhes, and diſappeared in the form of a body. And it were well that ſo long as the conſecrated ſymbols remain within us according to common eſtimate, we ſhould keep the flame bright, and the perfume of an actual devotion burning, that our communion be not a tranſient act, but a permanent and laſting entercourſe with our LORD. But in this every man beſt knowes his own opportunities and neceſſities of diverſion; I only commend earneſtly to practiſe, that every receiver ſhould make a recollection of himſelf, and the actions of the day, that he improve it to the beſt advantage, that he ſhew unto our LORD all the defects of his houſe, all his poverty and weakneſſes; and this let every man do by ſuch actions and devotions, which he can beſt attend, and himſelf by the advice of a ſpiritual man findes of beſt advantage. I would not make the practiſe of religion, eſpecially in ſuch irregular inſtances to be an art, or a burden, or a ſnare to ſcrupulous perſons: What S. *Paul* ſaid in the caſe of charity, I ſay alſo in this: *He that ſowes plentifully, ſhall reap plentifully, and he that ſowes ſparingly ſhall gather* at the ſame rate; *let every man do as himſelf purpoſeth in his heart*: only it were well in this Sacrament of love we had ſome correſpondency, and proportionable returns of charity, and religious affections.

Multò olim aliter eſt cum ſacrificia compotationibus ſiniebant.

Ἀπὸ τύτυ γὲ φασι τὸ μεθύειν ἀνομάσθαι, ὅτι μετὰ θύειν ἦσαν οἱ πάλαι ἑορτάζοντες ὀτιοῦν. Philo.

18. Some religious perſons have moved a Queſtion, Whether it were better to communicate often or ſeldome? as thinking it more reverence to thoſe holy myſteries to come but ſeldome, while others ſay, it is greater religion or charity to come frequently. But I ſuppoſe this queſtion does not differ much from a diſpute, Whether is better to pray often, or to pray ſeldome? For whatſoever is commonly pretended againſt a frequent communion, may in its proportion object againſt a ſolemn prayer; remanent affection to a ſin, enmity with neighbours, ſecular avocations to the height of care and trouble: for theſe either are great undecencies in order to a holy prayer, or elſe are direct irregularities, and unhallow the prayer. And the celebration of the holy Sacrament is in it ſelfe, and its own formality a ſacred, ſolemn, and ritual prayer; in which we invocate GOD by the merits of CHRIST, expreſſing that adjuration not only in words but in actual repreſentment, and commemoration of his paſſion: And if the neceſſities of the Church were well conſidered, we ſhould finde that a daily ſacrifice of prayer, and a daily prayer of ſacrifice, were no more but what her condition requires; and I would to GOD the governours of Churches would take care, that the neceſſities of Kings and Kingdomes, of Churches and States, were repreſented to GOD by the moſt ſolemn and efficacious interceſſions; and CHRIST hath taught us none greater then the praying in the virtue and celebration of his ſacrifice. And this is the counſel, that the Church received from *Ignatius*: *Haſten frequently to approach the Euchariſt, the glory of GOD. For when this is daily celebrated, we break the powers of Satan, who turns all his actions into hoſtilities and darts of fire.* But this concerns the miniſters of Religion, who living in communities and colledges muſt make religion the buſineſs of their lives, and ſupport Kingdomes, and ſerve the intereſt of Kings by the prayer of a daily ſacrifice. And yet in this miniſtery the Clergy may ſerve their own neceſſary affairs, if the miniſtration be divided into courſes, as it was by the oeconomy and wiſdome of *Solomon*, for the Temple.

19. But

19. But concerning the communion of ſecular and lay perſons, the conſideration is ſomething different. * S. *Auſtin* gave this anſwer to it: *To receive the Sacrament every day, I neither praiſe nor reprove*; at leaſt let them receive it every LORDS day. And this he ſpake to husbandmen and merchants. At the firſt commencement of Chriſtianity, while the fervors Apoſtolical, and the calentures of Infant Chriſtendome did laſt, the whole aſſembly of faithful people communicated every day: and this laſted in *Rome* and *Spain* untill the time of S. *Jerome*, concerning which diligence he gives the ſame cenſure, which I now recited from S. *Auſtin*; for it ſuffered inconvenience by reaſon of a declining piety, and the intervening of ſecular intereſts. But then it came to once a week, and yet that was not every where ſtrictly obſerved; but that it be received once every fortnight S. *Hierome* counſels very ſtrongly to *Euſtochium* a holy virgin; *Let the virgins confeſſe their ſins twice every moneth, or oftner, and being fortified with the communion of the Lords body, let them manfully fight againſt the devils forces and attempts.* A while after, it came to once a moneth, then once a year, then it fell from that too, till all the Chriſtians in the Weſt were commanded to communicate every Eaſter by the decree of a * great Councel above 500 years ſince; but the Church of *England* finding that too little, hath commanded all her children to receive thrice every year at leaſt, intending that they ſhould come oftner, but of this ſhe demands an account; for it hath fared with this Sacrament as with other actions of religion, which have deſcended from flames to ſtill fires, from fires to ſparks, from ſparks to embers, from embers to ſmoke, from ſmoke to nothing; and although the publick declenſion of piety is ſuch, that in this preſent conjuncture of things it is impoſſible men ſhould be reduced to a daily communion, yet that they are to communicate frequently is ſo a duty, that as no excuſe but impoſſibility can make the omiſſion innocent; ſo the loſs and conſequent want is infinite and invaluable.

* *Vel Gennadius, 6. 54. de Eccleſ. dogmat.*

Epiſt. 80. ad Lucinum.

Itaq; ſicut nobis licet vel jejunare ſemper, vel ſemper orare, & die Dominicum, accepto corpore Domini, indeſinenter celebrare gaudentibus &c. Idem * *Concil. Later.*

20. For the holy Communion being a remembrance and ſacramental repetition of CHRISTS paſſion, and the application of his ſacrifice to us, and the whole Catholick Church; as they, who ſeldome communicate, delight not to remember the paſſion of our LORD, and ſin againſt his very purpoſe, and one of the deſignes of inſtitution; ſo he cares not to receive the benefits of ſacrifice, who ſo neglects their application, "and reducing them to actual profit, and reception; Whence came the "ſanctimony of the primitive Chriſtians? Whence came their ſtrict ob"ſervation of the divine Commandments? Whence was it that they per"ſevered in holy actions with hope, and an unweary diligence? From "whence did their deſpiſing worldly things come, and living with com"mon poſſeſſion, and the diſtributions of an univerſal charity? Whence "came theſe and many other excellencies, but from a conſtant prayer, "and a daily Euchariſt? They who every day repreſented the death of "CHRIST, every day were ready to die for CHRIST; It was the "diſcourſe of an ancient and excellent perſon. And if we conſider, this Sacrament is intended to unite the ſpirits and affections of the world, and that it is diffuſive and powerful to this purpoſe, [*for we are one body (ſaith S. Paul) becauſe we partake of one bread:*] poſſibly we may have reaſon to ſay, that the wars of Kingdomes, the animoſity of Families, the infinite multitude of Law-ſuits, the perſonal hatreds, and the univerſal

Thom. Aquin. in Job 6. lect. 6.

ſal want of charity, which hath made the world miſerable and wicked, may in a great degree be attributed to the neglect of this great ſymbol and inſtrument of charity. The Chalice of the Sacrament is called by Saint *Paul*, *The cup of bleſſing*; and if children need every day to beg bleſſing of their Parents, if we alſo thirſt not after this cup of bleſſing, bleſſing may be far from us. It is called the communication of the blood of CHRIST; and it is not imaginable that man ſhould love Heaven, or felicity, or his LORD, that deſires not perpetually to bathe in that ſalutary ſtream, the blood of the holy JESUS, the immaculate Lamb of GOD.

21. But I finde, that the religious fears of men are pretended a colour to excuſe this irreligion. Men are wicked, and not prepared, and buſie, and full of cares, and affairs of the world; and cannot come with due preparation, and therefore better not come at all: Nay, men are not aſhamed to ſay, they are at enmity with certain perſons, and therefore cannot come. Concerning thoſe perſons, who are unprepared becauſe they are in a ſtate of ſin or uncharitableneſs, it is true, they muſt not come; but this is ſo far from excuſing their not coming, that they increaſe their ſin, and ſecure miſery to themſelves, becauſe they do not *lay aſide every weight, and the ſin that doth ſo eaſily beſet them*, that they may come to the marriage Supper. It is as if we ſhould excuſe our ſelves from the duties of charity, by ſaying we are uncharitable; from giving almes, by ſaying we are covetous; from chaſtity, by ſaying we are laſcivious. To ſuch men it is juſt that they graze with the Goats, becauſe they refuſe to waſh their hands, that they may come to the Supper of the Lamb. 2. Concerning thoſe that pretend cares and incumbrances of the world] *if their affairs make ſin and impure affections to ſtick upon them*, they are in the firſt conſideration; but if their office be neceſſary, juſt, or charitable, they imitate *Martha*, and chooſe the leſs perfect part, when they neglect the offices of Religion for duties Oeconomical. 3. But the other ſort have more pretence and fairer virtue in their outſide. They ſuppoſe like the Perſian Princes, the ſeldomer ſuch myſterious rites are ſeen, the more reverence we ſhall have, and they the more majeſty: and they are fearful leſt the frequent attrectation of them ſhould make us leſſe to value the great earneſts of our redemption and immortality. It is a pious conſideration, but not becoming them; for it cannot be, that the Sacrament be undervalued by frequent reception without the great unworthineſs of the perſons, ſo turning GODS grace into lightneſs and loathing Manna: nay, it cannot be without an unworthy communication; for he that receives worthily, encreaſes in the love of GOD and religion; and the fires of the altar are apt to kindle our ſparks into a flame; and when CHRIST our LORD enters into us, and we grow weary of him, or leſs fond of his frequent entrance, and perpetual cohabitation, it is an infallible ſigne we have let his enemy in, or are preparing for it. For this is the difference between ſecular and ſpiritual objects: Nothing in this world hath any pleaſure in it long beyond the hope of it; for the poſſeſſion and enjoyment is found ſo empty, that we grow weary of it; but whatſoever is ſpiritual, and in order to GOD, is leſs before we have it, but in the fruition it ſwels our deſires, and enlarges the appetite, and makes us more receptive and forward in the entertainment; and therefore thoſe acts of religion that ſet us forward in time, and backward

ward in affection, do declare that we have not well done our duty, but have communicated unworthily. So that the mending of our fault will anſwer the objection. Communicate with more devotion, and repent with greater contrition, and walk with more caution, and pray more earneſtly, and meditate diligently, and receive with reverence and godly fear, and we ſhall finde our affections encreaſe together with the ſpiritual emolument, ever remembring that pious and wiſe advice of S. *Ambroſe*: *Receive every day, that which may profit thee every day. But he that is not diſpoſed to receive it every day, is not fit to receive it every year.*

De Sacram. l. 5. c. 4.

22. And if after all diligence it be ſtill feared that a man is not well prepared, I muſt ſay that it is a ſcruple, that is, a trouble beyond a doubt, and without reaſon, next to ſuperſtition, and the dreams of religion. And it is nouriſhed by imagining, that no duty is accepted, if it be leſſe then perfection, and that GOD is buſied in heaven, not only to deſtroy the wicked, and to daſh in pieces veſſels of diſhonour, but to break a bruiſed reed in pieces, and to caſt the ſmoaking flax into the flames of hell. In oppoſition to which we muſt know, that nothing makes us unprepared but an evil conſcience, a ſtate of ſin, or a deadly act; but the leſſer infirmities of our life, againſt which we daily ſtrive, and for which we never have any kindneſs or affections, are not ſpots in theſe feaſts of charity, but inſtruments of humility, and ſtronger invitations to come to thoſe rites, which are ordained for corroboratives againſt infirmities of the ſoul, and for the growth of the ſpirit in the ſtrengths of GOD. For thoſe other acts of preparation, which precede and accompany the duty, the better and more religiouſly they are done, they are indeed of more advantage, and honourary to the Sacrament; yet he that comes in the ſtate of grace, though he takes the opportunity upon a ſuddain offer, ſins not; and in ſuch indefinite duties, whoſe degrees are not deſcribed, it is good counſel to do our beſt, but it is ill to make them inſtruments of ſcruple, as if it were eſſentially neceſſary to do that in the greateſt height, which is only intended for advantage and the fairer accommodation of the myſtery. But theſe very acts, if they be eſteemed neceſſary preparations to the Sacrament, are the greateſt arguments in the world, that it is beſt to communicate often, becauſe the doing of that, which muſt ſuppoſe the exerciſe of ſo many graces, muſt needs promote the intereſt of religion, and diſpoſe ſtrongly to habitual graces by our frequent and ſolemn repetition of the acts. It is neceſſary that every communicant be firſt examined concerning the ſtate of his ſoul, by himſelf or his ſuperiour, and that very ſcrutiny is in admirable order towards the reformation of ſuch irregularities, which time and temptation, negligence and incurioſneſs, infirmity or malice hath brought into the ſecret regions of our will and underſtanding. Now although this examination be therefore enjoyned, that no man ſhould approach to the holy Table in the ſtate of ruine and reprobation, and that therefore it is an act not of direct preparation, but an enquiry, whether we be prepared or no, yet this very examination will finde ſo many little irregularities, and ſo many great imperfections, that it will appear the more neceſſary, to repair the breaches and leſſer ruines by ſuch acts of piety and religion; becauſe every communication is intended to be a nearer approach to GOD, a further ſtep in grace, a progreſs towards glory, and an inſtrument of perfection; and therefore upon the ſtock of our ſpiritual inte-

Tempeſtivum acceſſum ſola Conſcientiæ integritas facit. S. Chryſoſt.

reſts,

reſts, for the purchaſe of a greater hope, and the advantages of a growing charity, ought to be frequently received. I end with the words of a pious and learned perſon: *It is a vain fear and an imprudent reverence, that procraſtinates and defers going to the* LORD, *that calls them*; they deny to go to the fire pretending they are cold, and refuſe phyſick becauſe they need it. *Johan. Gerſon in Magnificat.*

The PRAYER.

O Bleſſed and Eternal JESUS, *who giveſt thy ſelf a ſacrifice for our ſins, thy body for our ſpiritual food, thy blood to nouriſh our ſpirits, and to quench the flames of hell and luſt, who didſt ſo love us, who were thine enemies, that thou deſiredſt to reconcile us to thee, and becameſt all one with us, that we may live the ſame life, think the ſame thoughts, love the ſame love, and be partakers of thy reſurrection and immortality: Open every window of my ſoul, that I may be full of light, and may ſee the excellency of thy love, the merits of thy ſacrifice, the bitterneſs of thy paſſion, the glories and vertues of the myſterious Sacrament.* LORD *let me ever hunger and thirſt after this inſtrument of righteouſneſs, let me have no guſt or reliſh of the unſatisfying delights of things below, but let my ſoul dwell in thee, let me for ever receive thee ſpiritually, and very frequently communicate with thee ſacramentally, and imitate thy virtues piouſly, and ſtrictly, and dwell in the pleaſures of thy houſe eternally.* LORD, thou haſt prepared a table for me, againſt them that trouble me; *let that holy Sacrament of the Euchariſt be to me a defence and ſhield, a nouriſhment and medicine, life and health, a means of ſanctification and ſpiritual growth, that I receiving the body of my deareſt* LORD *may be one with his myſtical body, and of the ſame ſpirit united with indiſſoluble bonds of a ſtrong faith, and a holy hope, and a never failing charity, that from this veile I may paſs into the viſions of eternal clarity, from eating thy body to beholding thy face in the glories of thy everlaſting kingdome, O bleſſed and eternal* JESUS. Amen.



Pater mi, si possibile est, transeat a me calix iste, verumtamen non sicut ego volo, sed sicut tu. Matth. 26

O my father; if it be possible let this cup passe from me: neuertheles not as I will, but as thou wilt

Place this in Sect. 14 P. 537

Ad. SECT. 15.

Conſiderations of the accidents happening on the Veſpers of the Paſſion.

1. WHen JESUS had ſupped and ſang a hymn, and prayed and exhorted, and comforted his Diſciples with a farewell ſermon, in which he repeated ſuch of his former precepts, which were now appoſite to the preſent condition, and re-inforced them with proper and pertinent arguments, he went over the brook Cedron, and entred into a garden, and into the prologue of his Paſſion, chooſing that place for his agony and ſatisfactory pains, in which the firſt ſcene of humane miſery was repreſented, and where he might beſt attend the offices of devotion preparatory to his death. Beſides this he therefore departed from the houſe, that he might give opportunity to his Enemies ſurpriſe, and yet not incommodate the good man, by whoſe hoſpitality they had eaten the Paſchall lamb; ſo that he went like a lamb to the ſlaughter, to the garden as to a priſon, as if by an agreement with his perſecutors he had expected their arreſt, and ſtayed there to prevent their further enquiry. For ſo great was his deſire to pay our ranſome, that himſelf did aſſiſt by a forward patience, and active opportunity towards the perſecution: teaching us, that by an active zeal and a ready ſpirit we aſſiſt the deſignes of GODS glory, though in our own ſufferings and ſecular infelicities.

Etenim in horto tanquam in carcere. S. Chryſ. *Ut laborem minuat Judais ſe quærentibus.* Theophyl.

2. When he entred the garden, he left his Diſciples at the entrance of it, calling with him only *Peter*, *James*, and *John*; he withdrew himſelf from the reſt about a ſtones caſt, and began to be exceeding heavy. He was not ſo ſad till he had called them, (for his ſorrow began when he pleaſed) which ſorrow he alſo choſe to repreſent to thoſe three, who had ſeen his transfiguration, the earneſt of his future glory, that they might ſee of how great glory for our ſakes he diſrobed himſelf, and that they alſo might by the confronting thoſe contradictory accidents obſerve, that GOD uſes to diſpenſe his comforts, the irradiations and emiſſions of his glory, to be preparatives to thoſe ſorrows, with which our life muſt be allayed and ſeaſoned; that none ſhould refuſe to partake of the ſufferings of CHRIST, if either they have already felt his comforts, or hope hereafter to wear his crown. And it is not ill obſerved, that S. *Peter* being the chief of the Apoſtles and Doctor of the circumciſion, S. *John* being a Virgin, and S. *James* the firſt of the Apoſtles that was martyred, were admitted to CHRISTS greateſt retirements, rnd myſterious ſecrecies, as being perſons of ſo ſingular and eminent diſpoſitions, to whom according to the pious opinion of the Church, eſpeciall Coronets are prepared in heaven, beſides the great Crown of righteouſneſs, which in common ſhall beautifie the heads of all the Saints; meaning this, that *Doctors*, *Virgins*, and *Martyrs* ſhall receive even for their very ſtate of life,

and accidental graces more eminent degrees of accidental glory, who like the Sun reflecting upon a lympid fountain receives its rayes doubled without any increment of its proper and natural light.

3. JESUS began to be exceeding ſorrowful, to be ſore amazed and ſad even to death. And becauſe he was now to ſuffer the pains of our ſins, there began his paſſion, whence our ſins ſpring. From an evil *heart* and a prevaricating *ſpirit* all our ſins ariſe: and *in the ſpirit* of CHRIST began his ſorrow, where he truly felt the full value and demerit of ſin, which we think not worthy of a tear or a hearty ſigh, but he groaned and fell under the burden. But therefore he took upon him this ſadneſs, that our imperfect ſorrow and contrition might be heightned in his example, and accepted in its union and confederacy with his. And JESUS ſtill deſigned a further mercy for us, for he ſanctified the paſſion of fear, and hallowed natural ſadneſſes, that we might not think the infelicities of our nature, and the calamities of our temporal condition to become criminal, ſo long as they make us not omit a duty, or diſpoſe us to the election of a crime, or force us to ſwallow a temptation, nor yet to exceed the value of their impulſive cauſe. He that grieves for the loſſe of friends, and yet had rather loſe all the friends he hath, then loſe the love of GOD, hath the ſorrow of our LORD for his precedent. And he that fears death, and trembles at its approximation, and yet had rather dye again, then ſin once, hath not ſinned in his fear, CHRIST hath hallowed it, and the neceſſitous condition of his nature is his excuſe. But it were highly to be wiſhed, that in the midſt of our careſſes and levities of ſociety, in our feſtivities, and triumphal merriments, when we laugh at folly, and rejoyce in ſin, we would remember, that for thoſe very merriments our bleſſed LORD felt a bitter ſorrow; and not one vain and ſinfull laughter, but coſt the holy JESUS a ſharp pang and throe of paſſion.

4. Now that the holy JESUS began to taſte the bitter cup, he betook him to his great antidote, which himſelf the great Phyſician of our ſouls preſcribed to all the world to cure their calamities, and to make them paſs from miſeries into virtue, that ſo they may arrive at glory; he prayes to his heavenly Father, he kneels down, and not only ſo, but falls flat upon the earth, and would in humility and fervent adoration have deſcended low as the centre; he prayes with an intention great as his ſorrow, and yet with a dereliction ſo great, and a conformity to the divine will ſo ready, as if it had been the moſt indifferent thing in the world for him to be delivered to death, or from it; for though his nature did decline death, as that which hath a natural horror and contradiction to the preſent intereſt of its preſervation, yet when he looked upon it, as his heavenly Father had put it into the order of redemption of the world, it was that baptiſm, which he was ſtraightned till he had accompliſhed. And now there is not in the world any condition of prayer, which is eſſential to the duty, or any circumſtances of advantage to its performance, but were concentred in this one inſtance; Humility of ſpirit, lowlineſſe of deportment, importunity of deſire, a fervent ſpirit, a lawful matter, reſignation to the will of GOD, great love, the love of a Son to his Father, (which appellative was the form of his addreſs) perſeverance, (he went thrice, and prayed the ſame prayer:) it was not long,

and

and it was so retired, as to have the advantages of a sufficient solitude and opportune recollection, for he was withdrawn from the most of his Disciples, and yet not so alone as to lose the benefit of communion, for *Peter* and the two *Boanerges* were neer him; CHRIST in this prayer, which was the most fervent, that he ever made on earth, intending to transmit to all the world a precedent of devotion to be transcribed, and imitated; that we should cast all our cares, and empty them in the bosome of GOD, being content to receive such a portion of our trouble back again, which he assignes us for our spiritual emolument.

5. The holy JESUS having in a few words poured out torrents of innocent desires, was pleased still to interrupt his prayer, that he might visit his charge, that little flock, which was presently after to be scattered: he was careful of them in the midst of his agonies; they in his sufferings were fast asleep. He awakens them, gives them command to watch and pray, that is, to be vigilant in the custody of their senses, and observant of all accidents, and to pray that they may be strengthened against all incursions of enemies and temptations; and then returns to prayer; and so a third time: his devotion still encreasing with his sorrow, and when his prayer was full, and his sorrow come to a great measure, after the third, GOD sent his Angel to comfort him; and by that act of grace then onely expressed, hath taught us to continue our devotions so long as our needs last. It may be, GOD will not send a comforter till the third time, that is, after a long expectation, and a patient sufferance, and a lasting hope: in the interim GOD supports us with a secret hand, and in his own time will refresh the spirit with the visitations of his Angels, with the emissions of comfort from the Spirit, the comforter. And know this also, that the holy Angel, and the LORD of all the Angels stands by every holy person, when he prayes, and although he draws before his glories the curtain of a cloud, yet in every instant he takes care we shall not perish, and in a just season dissolves the cloud, and makes it to distill in holy dew, and drops, sweet as Manna, pleasant as Nard, and wholsome as the breath of heaven. And such was the consolation which the holy JESUS received by the ministery of the Angel, representing to CHRIST the LORD of the Angels, how necessary it was that he should dye for the glory of GOD, that in his passion his justice, wisdome, goodnesse, power, and mercy should shine, that unlesse he died all the world should perish; but his blood should obtain their pardon; and that it should open the gates of heaven, repair the ruine of Angels, establish a holy Church, be productive of innumerable adoptive children to his Father, whom himselfe should make heirs of glory, and that his passion should soon passe away, his Father hearing and granting his prayer, that the cup should passe speedily, though indeed it should passe through him; that it should be attended and followed with a glorious resurrection, with eternal rest and glory of his humanity, with the exaltation of his Name, with a supreme dominion over all the world, and that his Father should make him King of Kings, and Prince of the Catholick Church. These or whatsoever other comforts the Angel ministred, were such considerations which the holy JESUS knew, and the Angel knew not but by communication from that GOD, to whose assumed humanity the Angel spake, yet he was pleased to receive comfort from

Καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. Luke 22. 44. *Extensiùs orabat, sic Latinus interpres reddit: Alii plures reddunt per [intensiùs.]*

Confortatus est, sed tali confortatione quæ dolorem non minuit, sed magis auxit: confortatus enim est ex fructus magnitudine, non subtracta doloris amaritudine. Beda in Lucæ 22.

Cum triſteris ſolamen triſtium,
Te ſolatur civis cœleſtium.
Res miranda! ſolus dans gaudium
Rex à cive ſumit ſolatium.
Hondemius Anglus.

his ſervant, juſt as GOD receives glory from his creatures, and as he rejoyces in his own works, even becauſe he is good and gracious, and is pleaſed ſo to do; and becauſe himſelfe had cauſed a voluntary ſadneſſe to be interpoſed between the habitual knowledge and the actual conſideration of theſe diſcourſes; and we feel a pleaſure when a friendly hand layes upon our wound the plaiſter, which our ſelves have made; and applies ſuch inſtruments and conſiderations of comfort, which we have in notion and an inaffective habit, but cannot reduce them to act, becauſe no man is ſo apt to be his own comforter; which GOD hath therefore permitted, that our needs ſhould be the occaſion of a mutual charity.

6. It was a great ſeaſon for the Angels coming, becauſe it was a great neceſſity, which was incumbent upon our LORD; for his ſadneſs, and his agony was ſo great, mingled and compounded of ſorrow and zeal, fear and deſire, innocent nature and perfect grace, that he ſweat drops as great as if the blood had ſtarted through little undiſcerned fontinels, and outrun the ſtreams and rivers of his Croſſe; [a] *Euthymius*, and [b] *Theophylact* ſay, that the Evangeliſts uſe this, as a tragical expreſſion of the greateſt agony, and an unuſual ſweat, it being uſual to call the tears of the greateſt ſorrow, tears of blood; but from the beginning of the Church it hath been more generally apprehended literally, and that ſome blood mingled with the ſerious ſubſtance iſſued from his veins in ſo great abundance, that they moiſtened the ground, and bedecked his garment, which ſtood like a new firmament ſtudded with ſtars, portending an approaching ſtorm; Now *he came from Bozrah with his garments red and bloody*; and this agony verified concerning the holy JESUS thoſe words of *David*; [*I am poured out like water, my bones are diſperſed, my heart in the midſt of my body is like melting wax*] ſaith *Juſtin Martyr*. [b] *Venerable Bede* ſaith, that the deſcending of theſe drops of blood upon the earth beſides the general purpoſe, had alſo a particular relation to the preſent infirmities of the Apoſtles, that our bleſſed LORD obtained of his Father by the merits of thoſe holy drops, mercies, and ſpecial ſupport for them; and that effuſion redeemed them from the preſent participation of death. And S. *Auſtin* meditates that the body of our LORD all overſpread with drops of bloody ſweat did prefigure the future ſtate of Martyrs, and that his body myſtical ſhould be clad in a red garment variegated with the ſymbols of *labour* and *paſſion*, *ſweat* and *blood*: by which himſelf was pleaſed to purifie his Church, and preſent her to GOD holy and ſpotleſſe. What collateral deſignes and tacite ſignifications might be deſigned by this myſterious ſweat, I know not; certainly it was a ſad beginning of a moſt dolorous paſſion; and ſuch griefs, which have ſo violent, permanent and ſudden effects upon the body, which is not of a nature ſymbolical to interiour and immaterial cauſes, are proclaimed by ſuch marks to be high and violent. We have read of ſome perſons, that the grief and fear of one night hath put a cover of ſnow upon their heads, as if the labours of thirty yeers had been extracted, and the quinteſſence drank off in the paſſion of that night: but if nature had been capable of a greater or more prodigious impreſſe of paſſion then a bloody ſweat; it muſt needs have happened in this agony of the holy JESUS, in which

[a] In c. 24. Mat.
[b] In 22. Lucæ.

Juſtin. Mart. Dial. Tryph. Athanaſ. l. 6. de beat. filii Dei. Aug. l. 6. c. 5. de conſecr. Evang. Hier. l. de trad. Heb. *Item* l. 4. c. 31. contr. hæreſ. *Idem aiunt* Dionyſ. Alex. Ammonius, Epiphan. & alii.

[c] Lib. 6. in Luc.

which he undertook a grief great enough to make up the imperfect contrition of all the Saints, and to ſatisfie for the impenitencies of all the world.

7. By this time the Traitour *Judas* was arrived at *Gethſemane*, and being in the voicinage of the garden, JESUS riſes from his prayers, and firſt calls his Diſciples from their ſleep, and by an *Irony* ſeems to give them leave to ſleep on, but reproves their drowſineſſe, when danger is ſo neer, and bids them henceforth take their reſt, meaning, if they could for danger, which now was indeed come to the garden doors; but the holy JESUS, that it might appear, he undertook the paſſion with choice and a free election, not only refuſed to flye, but called his Apoſtles to riſe that they might meet his murderers, who came to him with ſwords and ſtaves, as if they were to ſurpriſe a Prince of armed out-laws, whom without force they could not reduce. So alſo might Butchers do well to go armed, when they are pleaſed to be afraid of lambs, by calling them Lions. *Judas* only diſcovered his Maſters retirements, and betrayed him to the opportunities of an armed band; for he could not accuſe his Maſter of any word or private action, that might render him obnoxious to ſuſpicion, or the Law. For ſuch are the rewards of innocence and prudence, that the one ſecures againſt ſin, the other againſt ſuſpicion and appearancies.

8. The holy JESUS had accuſtomed to receive every of his Diſciples after abſence with entertainment of a Kiſſe, which was the endearment of perſons, and the expreſſion of the oriental civility; and *Judas* was confident that his LORD would not reject him, whoſe feet he had waſhed at the time, when he foretold this event, and therefore had agreed to ſignifie him by this * ſign; and did ſo, beginning war with a Kiſſe, and breaking the peace of his LORD by the ſymbole of kindneſs; which becauſe JESUS entertained with much evenneſſe and charitable expreſſions, calling him [*Friend,*] he gave evidence, that if he retained civilities to his greateſt enemies in the very acts of hoſtility, he hath banquets and crowns and ſcepters for his friends, that adore him with the kiſſes of charity, and love him with the ſincerity of an affectionate ſpirit. But our bleſſed LORD, beſides his eſſential ſweetneſſe, and ſerenity of ſpirit, underſtood well, how great benefits himſelf and all the world were to receive by occaſion of that act of *Judas*; And our greateſt enemy does by accident to holy perſons, the offices of their deareſt friends; telling us our faults, without a cloak to cover their deformities, but out of malice laying open the circumſtances of aggravation, doing us affronts, from whence we have an inſtrument of our patience, and reſtraining us from ſcandalous crimes, leſt we become *a ſcorn and reproof to them that hate us.* And it is none of GODS leaſt mercies, that he permits enmities amongſt men, that animoſities and peeviſhneſſe may reprove more ſharply, and correct with more ſeverity and ſimplicity then the gentle hand of friends, who are apter to binde our wounds up, then to diſcover them, and make them ſmart; but they are to us an excellent probation, how friends may beſt doe the offices of friends, if they would take the plain-

* *O ſignum ſacrilegum! O placitum fugiendum! ubi ab oſculo incipitur bellum, & per pacis indicium, pacis rumpitur Sacramentum.* Aug. Serm. 12.

Si honoras, ô dulcis Domine,
Inimicum amici nomine,
Quales erunt amoris carmine
Qui te Canunt, & modulamine?
Hond. de paſſione.

neſſe of enemies in accuſing, and ſtill mingle it with the tenderneſſe and good affections of friends. But our bleſſed LORD called *Judas* [Friend,] as being the inſtrument of bringing him to glory, and all the world to pardon, if they would.

9. JESUS himſelf begins the enquiry, and leads them into their errand, and tells them he was JESUS of *Nazareth* whom they ſought. But this alſo which was an anſwer ſo gentle, had in it a ſtrength greater then the Eaſtern winde, or the voice of thunder; for GOD was in that ſtill voice, and it ſtruck them down to the ground; * And yet they, and ſo do we ſtill perſiſt to perſecute our LORD, and to provoke the eternal GOD, who can with the breath of his mouth, with a word, or a ſigne, or a thought reduce us into nothing, or into a worſe condition, even an eternal duration of torments, and cohabitation with a never ending miſery. And if we cannot bear a ſoft anſwer of the merciſull GOD, how ſhall we dare to provoke the wrath of the Almighty Judge? But in this inſtance there was a rare mixture of effects, as there was in CHRIST of natures: The voice of a man, and the power of GOD. For it is obſerved by the Doctors of the Primitive ages, that from the Nativity of our LORD to the day of his death, the Divinity and Humanity did ſo communicate in effects, that no great action paſſed, but it was like the Sun ſhining through a cloud, or a beauty with a thin veil drawn over it, they gave illuſtration and teſtimony to each other. The holy JESUS was born a tender and a crying infant, but is adored by the *Magi* as a King; by the Angels, as their GOD. He is circumciſed as a man, but a name is given him to ſignifie him to be the SAVIOUR of the world. He flies into *Egypt* like a diſtreſſed childe under the conduct of his helpleſs parents, but as ſoon as he enters the Country, the Idols fall down and confeſſe his true Divinity. He is preſented in the Temple as the Son of man, but by *Simeon* and *Anna* he is celebrated with divine praiſes for the *Meſſias*, the SON of GOD. He is baptized in *Jordan* as a ſinner, but the holy Ghoſt deſcending upon him proclaimed him to be the well-beloved of GOD. He is hungry in the Deſert as a man, but ſuſtained his body without meat and drink for forty dayes together by the power of his Divinity: there he is tempted of Satan as a weak man, and the Angels of light miniſter unto him as their ſupreme LORD. And now a little before his death, when he was to take upon him all the affronts, miſeries and exinanitions of the moſt miſerable, he receives teſtimonies from above, which are moſt wonderfull: for he was transfigured upon Mount Tabor, entred triumphantly into *Jeruſalem*, had the acclamations of the people: when he was dying, he darkned the Sun; when he was dead, he opened the ſepulchres; when he was faſt nailed to the Croſſe, he made the earth to tremble; now when he ſuffers himſelfe to be apprehended by a guard of Souldiers, he ſtrikes them all to the ground, only by replying to their anſwer, that the words of the Prophet might be verified; *Therefore my people ſhall know my name, therefore they ſhall know in that day, that I am he that doth ſpeak; behold it is I.*

Isai. 52. 6.

Πάντες ἐσ' ἀλλήλοισι μαχήμονες ἀσπιδιῶνται
Αὐτόμαλοι πάλοντες ἐπισθένλωτο κονίη,
Πρήνεες, ὀισηθέντες, ἀπευχεῖ λαίλαπι φωνῆς. Nonn.
S. Cyril. S. Athanaſ. S. Leo, &c.

10. The

10. The Souldiers and ſervants of the Jews having recovered from their fall, and riſen by the permiſſion of JESUS, ſtill perſiſted in their enquiry after him, who was preſent, ready, and deſirous to be ſacrificed; he therefore permitted himſelf to be taken, but not his Diſciples: for he it was, that let them their bounds; and he ſecured his Apoſtles to be witneſſes of his ſuffering, and his glories; and this work was the redemption of the world, * in which no man could have an active ſhare; he alone was to tread the wine-preſſe; and time enough they ſhould be called to a fellowſhip of ſufferings. But JESUS went to them, and they bound him with cords, and ſo began our liberty and redemption from ſlavery and ſin, and curſings, and death. But he was bound faſter by bands of his own; *his Fathers will, and mercy, pitty of the world, propheſies and myſteries and love held him faſt*, and theſe cords were as ſtrong as death; and the cords, which the Souldiers malice put upon his holy hands, were but ſymbols and figures, his own compaſſion and affection were the morals. But yet he undertook this ſhort reſtraint and condition of a priſoner, that all ſorts of perſecution and exteriour calamities might be hallowed by his ſuſception, and theſe pungent ſorrowes ſhould like bees ſting him, and leave their ſting behinde, that all the ſweetneſſe ſhould remain for us. Some melancholy devotions have from uncertain ſtories added ſad circumſtances of the firſt violence done to our LORD; that they bound him with three cords, and that with ſo much violence, that they cauſed blood to ſtart from his tender hands; that they ſpit then alſo upon him with a violence and incivility like that which their Fathers had uſed towards *Hur* the brother of *Aaron*, whom they choaked with impure ſpittings into his throat, becauſe he refuſed to conſent to the making a golden calfe. Theſe particulars are not tranſmitted by certain Records; certain it is, they wanted no malice, and now no power, for the LORD had given himſelf into their hands.

* *Semovit à periculo diſcipulos, non ignorans ad ſe ſolum certamen illud, & opus ſalutis noſtræ pertinere. Regnantis enim & non ſervientis naturæ opus eſt.* S. Cyril. *Dominum omnium, myſteria, non arma tenuerunt.* S. Amb. *in* Lucam.

11. S. *Peter* ſeeing his Maſter thus ill uſed asked, *Maſter ſhall we ſtrike with the ſword?* And before he had his anſwer cut off the ear of *Malchus*. Two ſwords there were in CHRISTS family, and S. *Peter* bore one, either becauſe he was to kill the Paſcal Lamb, or according to the cuſtome of the country to ſecure them againſt beaſts of prey, which in that region were frequent, and dangerous in the night. But now he uſed it in an unlawful war; he had no competent authority, it was againſt the Miniſters of his lawful Prince, and againſt our Prince we muſt not draw our ſword for *CHRIST* himſelf, himſelf having forbidden us; as his kingdome is not of this world, ſo neither were his defences ſecular; he could have called for many legions of Angels for his guard, if he had ſo pleaſed; and we read that one Angel ſlew 185000 armed men in one night; and therefore it was a vaſt power, which was at the command of our LORD; and he needs not ſuch low auxiliaries as an army of rebels, or a navy of Pirates to defend his cauſe; he firſt layes the foundation of our happineſs in his ſufferings, and hath ever ſince ſupported religion by patience and ſuffering, and in poverty and all the circumſtances and conjunctures of improbable cauſes. Fighting for religion is certain to deſtroy charity, but not certain to ſupport faith. Saint *Peter* therefore may uſe his keyes, but he is commanded to put

put up his ſword, and he did ſo, and preſently he and all his fellows fairly ran away; and yet that courſe was much the more Chriſtian, for though it had in it much infirmity, yet it had no malice. In the mean time the LORD was pleaſed to touch the ear of *Malchus*, and he cured it; adding to the firſt inſtance of power in throwing them to the ground, an act of miraculous mercy, curing the wounds of an enemy made by a friend. But neither did this pierce their callous and obdurate ſpirits; but they led him in uncouth wayes, and through the brook *Cedron*, in which it is ſaid the ruder ſouldiers plunged him, and paſſed upon him all the affronts, and rudeneſſes, which an inſolent and cruel multitude could think of, to ſignifie their contempt and their rage. And ſuch is the nature of evil men, who when they are not ſoftned by the inſtruments and arguments of grace, are much hardned by them; ſuch being the purpoſe of GOD, that either grace ſhall cure ſin, or accidentally increaſe it; that it ſhall either pardon it, or bring it to greater puniſhment: for ſo I have ſeen healthful medicines abuſed by the incapacities of a healthleſſe body become fewel to a feaver, and encreaſe the diſtemperature from indiſpoſition to a ſharp diſeaſe, and from thence to the margent of the grave. But it was otherwiſe in *Saul*, whom JESUS threw to the ground with a more angry ſound then theſe perſecutors; but *Saul* roſe a Saint, and they perſiſted Devils, and the grace of GOD diſtinguiſhed the events.

De torrente in viâ bibit. Pſal. 110. ult.

The PRAYER.

O Holy JESUS, make me by thy example to conform to the will of that Eternal GOD, who is our Father, merciful and gracious, that I may chooſe all thoſe accidents, which his providence hath actually diſpoſed to me, that I may know no deſires but his commands, and his will, and that in all afflictions I may fly thither for mercy, pardon, and ſupport, and may wait for deliverance in ſuch times and manners, which the Father hath reſerved in his own power, and graciouſly diſpenſes according to his infinite wiſdome and compaſſion. Holy JESUS give me the gift and ſpirit of prayer, and do thou by thy gracious interceſſion ſupply my ignorances and paſſionate deſires, and imperfect choices, procuring and giving to me ſuch returns of favour, which may ſupport my needs, and ſerve the ends of religion, and the ſpirit, which thy wiſdome chooſes, and thy paſſion hath purchaſed, and thy grace loves to beſtow upon all thy Saints and ſervants. Amen.

II.

II.

ETernal GOD ſweeteſt JESU, who didſt receive Judas *with the affection of a SAVIOUR, and ſuffereds̄t him to kiſſe thy cheek, with the ſerenity and tranquillity of GOD, and didſt permit the ſouldiers to binde thee, with patience exemplary to all ages of Martyrs, and didſt cure the wound of thy enemy with the charity of a parent, and the tenderneſſe of an infinite pity, O kiſſe me with the kiſſes of thy mouth, embrace me with the entertainments of a gracious LORD, and let my ſoul dwell and feaſt in thee, who art the repoſitory of eternal ſweetneſſe and refreſhments. Binde me O LORD with thoſe bands which tyed thee faſt, the chains of love; that ſuch holy union may diſſolve the cords of vanity, and confine the bold pretenſions of uſurping paſſions, and impriſon all extravagancies of an impertinent ſpirit, and lead ſin captive to the dominion of grace and ſanctified reaſon, that I alſo may imitate all the parts of thy holy paſſion, and may by thy bands get my liberty, by thy kiſſe enkindle charity, by the touch of thy hand, and the breath of thy mouth have all my wounds cured and reſtored to the integrity of a holy penitent, and the purities of innocence, that I may love thee, and pleaſe thee, and live with thee for ever, O holy and ſweeteſt JESU.* Amen.

Ad. SECT.



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Corpus meum dedi Percutientibus. *Esa. 50. 6.*



Et coronam de ſpinis impoſuerunt capiti ejus. Matt. 27. 29. Antwerp 1657.

Ad. SECT. 15.

Conſiderations upon the ſcourging and other accidents happening from the apprehenſion till the Crucifixion of JESUS.

1. THE houſe of *Annas* ſtood in the mount *Sion*, and in the way to the houſe of *Caiaphas*, and thither he was led as to the firſt ſtage of their triumph for their ſurpriſe of a perſon ſo feared, and deſired; and there a naughty perſon ſmote the holy JESUS upon the face for ſaying to *Annas*, that he had made his doctrin publick, and that all the people were able to give account of it; to whom the Lamb of GOD ſhewed as much meekneſſe and patience in his anſwere, as in his anſwer to *Annas* he had ſhewed prudence and modeſty. For now that they had taken JESUS, they wanted a crime to object againſt him, and therefore were deſirous to ſnatch occaſion from his diſcourſes, to which they reſolved to tempt him by queſtions and affronts; but his anſwer was general and indefinite, ſafe and true, enough to acquit his doctrine from ſuſpicions of ſecret deſignes, and yet ſecure againſt their preſent ſnares; for now himſelf, who alwayes had the innocence of Doves, was to joyn with it the prudence and warineſs of Serpents; not to prevent death, (for that he was reſolved to ſuffer) but that they might be deſtitute of all appearance of a juſt cauſe on his part. Here it was that *Judas* received his money, and here that holy face, which was deſigned to be that object in the beholding of which much of the celeſtial glory doth conſiſt, that face, which the Angels ſtare upon with wonder, like infants at a bright Sun-beam, was ſmitten extrajudicially by an incompetent perſon, with circumſtances of deſpight, in the preſence of a Judge, in a full aſſembly, and none reproved the inſolency and the cruelty of the affront: for they reſolved to uſe him as they uſe Wolves and Tigres, with all things that may be deſtructive, violent and impious; and in this the injury was heightned, becauſe the blow was ſaid to be given by *Malchus* an *Idumean* ſlave, and therefore a contemptible perſon: but far more unworthy by his ingratitude; for ſo he repayed the holy JESUS for working a miracle and healing his ear. But ſo the Scripture was fulfilled; *He ſhall give his body to the ſmiters, and his cheeks to the nippers*, ſaith the Prophet *Iſay*; and, *they ſhall ſmite the cheek of the Judge of Iſrael*, ſaith *Micah*. And this very circumſtance of the Paſſion, *Lactantius* * affirms to have been foretold by the *Erythrean Sibyll*. But no meekneſſe or indifferency could engage our LORD, not to proteſt his innocency: and though following his ſteps we muſt walk in the regions of patience, and tranquillity, and admirable toleration of injuries; yet we may repreſent ſuch defences of our ſelves, which by not reſiſting the ſentence may teſtifie that our ſuffering is undeſerved: and if our innocency will not preſerve our lives, it will advance our title to a better; and every good cauſe ill judged ſhall be brought to another tribunal to receive a juſt and unerring ſentence.

Malchus Idumeis miſſus captivus aboris. Epiſc. Cremon. *l.* 2. Chriſt.

Iſa. 50. 6. Micah 5. 1.

* Lib. 4. inſtit. cap. 18. Εἰς ἀνθρώπων χεῖρας καὶ ἀπίστων ὕστερον ἥξει. Δώσουσιν τὰ θεῖα παίσματα χερσὶν ἀθέμιτοις.

2. *Annas*

Victor in S. Marc.

2. *Annas* having ſuffered this unworthy uſage towards a perſon ſo excellent, ſent him away to *Caiaphas*, who had formerly in a councel reſolved he ſhould die, yet now *palliating the deſign with the ſcheme of a tribunal, they ſeek* out for witneſſes, and the witneſſes are to ſeek for allegations; and when they finde them; they are to ſeek for proof, and thoſe prooſes were to ſeek for unity and conſent, and nothing was ready for their purpoſes, but they were forced to uſe the ſemblance of a judicial proceſſe, that becauſe they were to make uſe of *Pilates* authority to put him to death, they might perſwade *Pilate* to accept of their examination and conviction without further enquiry. But ſuch had been the excellency and exemplar piety and prudence of the life of JESUS, that if they pretended againſt him queſtions of their law, they were not capital in a Roman court: if they affirmed, that he had moved the people to ſedition and affected the kingdom, they ſaw that all the world would convince them of falſe teſtimony. At laſt, after many attempts they accuſed him for a figurative ſpeech, a trope which they could not underſtand; which if it had been ſpoken in a literal ſenſe, and had been acted too according to the letter, had been ſo far from a fault, that it would have been a prodigy of power; and it had been eaſier to raiſe the Temple of *Jeruſalem*, then to raiſe the temple of his body. In the mean time, the Lamb of GOD left his cauſe to defend it ſelf under the protection of his heavenly Father; not onely becauſe himſelf was determined to die, but becauſe if he had not, thoſe premiſes could never have inferred it; but this ſilence of the holy JESUS fulfilled a prophecie, it made his enemies full of murmur and amazement, it made them to ſee that he deſpiſed the accuſations, as certain and apparent calumnies; but that himſelf was fearleſſe of the Iſſue, and in the ſenſe of morality and myſteries, taught us not to be too apt to excuſe our ſelves, when the ſemblance of a fault lies upon us, unleſſe by ſome other duty we are obliged to our defences; ſince he who was moſt innocent, was moſt ſilent; and it was expedient that as the firſt *Adam* increaſed his ſin by a vain apology, the ſilence and ſufferance of the ſecond *Adam* ſhould expiate and reconcile it.

Taciturnitas Chriſti apologiam Adæ abſolvit. S. Hieron. in Marc.

3. But *Caiaphas* had a reſerve, which he knew ſhould doe the buſineſſe in that aſſembly; he adjured him by GOD to tell him, *if he were the CHRIST.* The holy JESUS being adjured by ſo ſacred a name, would not now refuſe an anſwer, leſt it might not conſiſt with that honour which is due to it, and which he alwayes payed; and that he might neither deſpiſe the authority of the high Prieſt, nor upon ſo ſolemn occaſion be wanting to that great truth which he came down to earth to perſuade to the world. And when three ſuch circumſtances concurre, it is enough to open our mouthes, though we let in death; and ſo did our LORD: confeſſed himſelf to be *the CHRIST the Son of the living GOD*; and this the high Prieſt was pleaſed, as the deſign was laid, to call *blaſphemy*, and there they voted him to die. Then it was, the *high Prieſt rent his clothes*; the veil of the Temple was rent, when the Paſſion was finiſhed; the clothes of the Prieſts at the beginning of it: and as that ſignified the departing of the Synagogue and laying religion open; ſo did the rending the garments of *Caiaphas*, prophetically ſignifie that the Prieſthood ſhould be rent from him, and from the nation: and thus the perſonated and theatrical admira-

Conſcidit veſtimenta ſua, oſtendens turpitudinem ſuam, & nuditatem animæ, & myſterium manifeſtans, conſcindendum eſſe ſacerdotium vetus, Orig. *Idem ait* S. Hier.

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tion at JESUS, became the type of his own puniſhment, and conſigned the nation to deletion; and uſually GOD ſo diſpenſes his judgements, that when men perſonate the tragedies of others, they really act their own.

4. Whileſt theſe things were acting concerning the LORD, a ſad accident happened to his ſervant *Peter*; for being engaged in ſtrange and evil company in the midſt of danger, ſurprized with a queſtion without time to deliberate an anſwer, to finde ſubterfuges or to fortify himſelf, denied his LORD ſhamefully, with ſome boldneſſe at firſt, and this grew to a licentious confidence, and then to impudence, and denying with perjury, that he knew not his LORD, who yet was known to him as his own heart, and was dearer then his eyes, and for whom he profeſſed but a little before, he would die; but did not do ſo, till many years after. But thus he became to us a ſad example of humane infirmity; and if the Prince of the Apoſtles fell ſo foully, it is full of pitty, but not to be upbraided, if we ſee the fall of leſſer ſtars; and yet that we may prevent ſo great a ruine, we muſt not mingle with ſuch company, who will provoke or ſcorn us into ſin; and if we do, yet we muſt ſtand upon our guard that a ſudden motion do not ſurpriſe us; or if we be arreſted, yet let us not enter further into our ſin like wilde beaſts intricating themſelves by their impatience. For there are ſome, who being aſhamed and impatient to have been engaged, take ſanctuary in boldneſſe and a ſhameleſs abetting it, ſo running into the darknes of hell to hide their nakedneſſe; but he alſo by returning, and riſing inſtantly became to us a rare example of penitence, and his not lying long in the crime did facilitate this reſtitution. For the ſpirit of GOD being extinguiſhed by our works of darkneſs, is like a taper, which if, as ſoon as the flame is blown out, it be brought to the fire, it ſucks light, and without trouble is re-enkindled; but if it cools into death and ſtiffneſſe, it requires a longer ſtay and trouble. The holy JESUS in the midſt of his own ſufferings forgat not his ſervants danger, but was pleated to look upon him, when the cock crew; and the cock was the Preacher, and the look of JESUS was the grace that made the Sermon effectual, and becauſe he was but newly fallen and his habitual love of his Maſter, though interrupted, yet had ſuffered no naturall abatement, he returned with the ſwiftneſs of an eagle to the embraces and primitive affections of his LORD.

Ὀυ τεῖχον δὲ σιδηᾶ τοῖς σώμασιν ἔπονται, ὅπως αἱ ἁμαρτίαι ταῖς ψυχαῖς ἀκολυθῶσιν. Agapet. Diac. Capit. admonit. 69. Leo ſerm. 9. de paſſ. Dom. & Euthym. *in hunc locum.*

5. By this time ſuppoſe ſentence given, *Caiaphas* prejudging all the Sanhedrim; for he firſt declared JESUS to have ſpoken blaſphemy, and the fact to be notorious, and then asked their votes; which who ſo then ſhould have denyed, muſt have conteſted the judgement of the high Prieſt, who by the favour of the Romanes was advanced, (*Valerius Gratus*, who was Preſident of *Judea*, having been his Patron) and his faction potent, and his malice great, and his heart ſet upon this buſineſs; all which inconveniences none of them durſt have ſuffered, unleſſe he had had the confidence greater then of an Apoſtle at that time. But this ſentence was but like ſtrong diſpoſitions to an enraged feaver, he was onely declared apt and worthy for death; they had no power at that time to inflict it; but yet they let looſe all the fury of mad-men and inſolency of wounded ſmarting ſouldiers: and although from the time of his being in the

houſe of *Annas* till the Councel met they had uſed him with ſtudied indignities, yet now they renewed and doubled the unmerciſulneſſe, and their injuſtice, to ſo great a height, that their injuries muſt needs have been greater then his patience, if his patience had been leſſe then infinite; for thus, mans redemption grows up, as the load ſwels, which the holy JESUS bare for us; for theſe were our portion, and we having turned the flowers of Paradiſe into thiſtles, ſhould for ever have felt their infelicity, had not JESUS paid the debt. But he bearing them upon his tender body with an even and excellent and diſpaſſionate ſpirit, offered up theſe beginnings of ſufferings to his Father to obtain pardon even for them, that injured him, and for all the world.

7. *Judas* now ſeeing, that this matter went further then he intended it, repented of his fact; for although evil perſons are in the progreſſe of their iniquity invited on by new arguments, and ſupported by confidence and a careleſſe ſpirit; yet when iniquity is come to the height, or ſo great a proportion that it is apt to produce deſpair, or an intollerable condition, then the Devil ſuffers the Conſcience to thaw and grow tender; but it is the tenderneſſe of a Bile, it is ſoreneſſe rather and a new diſeaſe: and either it comes when the time of repentance is paſt, or leads to ſome act, which ſhall make the pardon to be impoſſible; and ſo it happened here. For *Judas* either impatient of the ſhame, or of the ſting, was thruſt on to deſpair of pardon, with a violence as haſty and as great as were his needs. And deſpair is very often uſed like the bolts and bars of Hell gates, it ſeiſes upon them that had entred into the ſuburbs of eternal death by an habitual ſin, and it ſecures them againſt all retreat. And the Devil is forward enough to bring a man to repentance, provided it be too late; and *Eſau* wept bitterly and repented him; and the five fooliſh Virgins lift up their voice aloud when the gates were ſhut; and in Hell, men ſhall repent to all eternity. But I conſider the very great folly and infelicity of *Judas*; it was at midnight he received his money in the houſe of *Annas*, betimes in that morning he repented his bargain, he threw the money back again, but his ſin ſtuck cloſe, and it is thought to a ſad eternity. Such is the purchaſe of treaſon, and the reward of covetouſneſs; it is cheap in its offers, momentany in its poſſeſſion, unſatisfying in the fruition, uncertain in the ſtay, ſudden in its departure, horrid in the remembrance, and a ruine, a certain and miſerable ruine is in the event. When *Judas* came in that ſad condition, and told his miſerable ſtory to them that ſet him on work, they let him go away unpitied, he had ſerved their ends in betraying his LORD, and thoſe that hire ſuch ſervants uſe to leave them in the dyſaſter, to ſhame, and to ſorrow; and ſo did the Prieſts, but took the money, and refuſed to put it into the treaſury, becauſe it was the price of blood; but they made no ſcruple to take it from the treaſury to buy that blood. Any thing ſeems lawful, that ſerves the ends of ambitious and bloody perſons, and then they are ſcrupulous in their caſes of conſcience, when nothing of intereſt does intervene; for evil men make religion the ſervant of intereſt, and ſometimes weak men think, that it is the fault of the religion, and ſuſpect that all of it is a deſigne, becauſe many great politicks make it ſo. The end of the tragedy was, that *Judas* dyed with an ignoble death, mark-

Inde ſacerdotes, pretium quòd ſanguinis eſſet,
Illicitum fantes adytis jam condere templi,
Quod dare tum licitum, dum ſanguis diſtrahere-
Credebant ——————— (*tur,*
Juvencus l. 4. hiſt. Evang.

Non potuit Judas pejore manu perire, & quamvis ſceleratum occiderit, non debuit tamen. S. Auguſt. de civit. Dei. l. 1. c. 17.

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ed with the circumſtances of a horrid judgement, and periſhed by the moſt infamous hands in the world, that is, by his own. Which if it be confronted againſt the excellent ſpirit of Saint *Peter*, who did an act as contradictory to his honour and the grace of GOD as could be eaſily imagined, yet taking ſanctuary in the armes of his LORD, he lodged in his heart for ever, and became an example to all the world of the excellency of the Divine mercy and the efficacy of a holy hope, and a hearty, timely and an operative repentance.

7. But now all things were ready for the purpoſe, the high Prieſt and all his Councell go along with the holy JESUS to the houſe of *Pilate*, hoping he would verifie their ſentence, and bring it to execution, that they might once be rid of their fears, and enjoy their ſinne, and their reputation quietly. Saint *Baſil* affirms, that the high Prieſt cauſed the holy JESUS to be led with a cord about his neck, and in memory of that, the Prieſts for many ages wore a ſtole about theirs; but the Jews did it according to the cuſtome of the nation, to ſignifie he was condemned to death; they deſired *Pilate* that he would crucifie him, they having found him worthy. And when *Pilate* enquired into the particulars, they gave him a general and indefinite anſwer; *If he were not guilty, we would not have brought him unto thee*, they intended not to make *Pilate* Judge of the cauſe, but executor of their cruelty. But *Pilate* had not learned to be guided by an implicite faith of ſuch perſons, which he knew to be malicious and violent, and therefore ſtill called for inſtances and arguments of their accuſation: and that all the world might ſee with how great unworthineſſe they proſecuted the *Meſsias*, they chiefly there accuſed him of ſuch crimes upon which themſelves condemned him not, and which they knew to be falſe; but yet likely to move *Pilate*, if he had been paſſionate or inconſiderate in his ſentences. [He offered to make himſelf a King;] this diſcourſe happened at the entry of the Prætorium; for the Jews who made no conſcience of killing the King of heaven, made a conſcience of the external cuſtomes and ceremonies of their law, which had in them no interiour ſanctity, which were apt to ſeparate them from the nations, and remark them with characters of religion and abſtraction: it would defile them to go to a Roman Forum, where a capital action was to be judged, and yet the effuſion of the beſt blood in the world was not eſteemed againſt their religion; ſo violent and blinde is the ſpirit of malice, which turnes humanity into cruelty, wiſedome into craft, diligence into ſubornation, and religion into ſuperſtition.

In Myſtagog. Eccleſ. Author. com. in Marc. apud S. Hieron.

8. Two other articles they alleaged againſt him, but the firſt concerned not *Pilate*, and the ſecond was involved in the third, and therefore he choſe to examine him upon this onely of his being a King. To which the holy JESUS anſwered, that it is true, he was a King indeed, but not of this world; his throne is heaven, the Angels are his Courtiers, and the whole creation are his Subjects. His regiment is ſpiritual, his judicatories are the courts of Conſcience and Church tribunals, and at Doomeſday the clouds, the tribute which he demandes are conformity to his Laws, faith, Hope, and Charity; no other gabels but the duties of a holy ſpirit, and the expreſſes of a religious worſhip and obedient will, and a conſenting underſtanding: and in all this, *Pilate* thought the intereſt of *Ceſar* was not invaded. For certain it is, the diſcipline

of JESUS confirmed it much, and ſupported it by the ſtrongeſt pillars. And here *Pilate* ſaw how impertinent and malicious their accuſation was; and we who declaim againſt the unjuſt proceedings of the Jews againſt our deareſt LORD, ſhould do well to take care that we in accuſing any of our Brethren either with malicious purpoſe, or with an uncharitable circumſtance, do not commit the ſame fault, which in them we ſo hate and accuſe. Let no man ſpeak any thing of his neighbour, but what is true; and yet if a truth be heightned by the biting Rhetorick of a ſatyrical ſpirit, extended and drawn forth in circumſtances and arts of aggravation, the truth becomes a load to the guilty perſon, is a prejudice to the ſentence of the Judge, and hath not ſo much as the excuſe of zeal, much leſſe the charity of Chriſtianity. Sufficient to every man is the plain ſtory of his crime; and to excuſe as much of it as we can would better become us, who periſh, unleſſe we be excuſed for infinite irregularities. But if we adde this alſo, that we accuſe our brethren before them, that may amend them and reform their errour, if we pity their perſons and do not hate them, if we ſeek nothing of their diſgrace, and make not their ſhame publick, but when the publick is neceſſarily concerned, or the ſtate of the mans ſin requires it, then our accuſations are charitable; but if they be not, all ſuch accuſations are accepted by CHRIST with as much diſpleaſure in proportion to the degree of the malice, and the proper effect, as was this accuſation of his own perſon.

9. But *Pilate* having pronounced JESUS innocent, and perceiving he was a *Galilean*, ſent him to *Herod* as being a more competent perſon to determine concerning one of his own juriſdiction. *Herod* was glad at the honour done to him, and the perſon brought him; being now deſirous to ſee ſome miracle done before him. But the holy JESUS ſpake not not one word there, nor did any ſigne, ſo to reprove the ſottiſh careleſneſs of *Herod*, who living in the place of JESUS's abode, never had ſeen his perſon, or heard his Sermons. And if we neglect the opportunities of grace, and refuſe to hear the voice of CHRIST in the time of mercy and divine appointment, we may arrive at that ſtate of miſery in which CHRIST will refuſe to ſpeak one word of comfort to us; and the Homilies of the Goſpel ſhall be dead letters, and the ſpirit not at all refreſhed, nor the underſtanding inſtructed, nor the affections moved, nor the will determined; but becauſe we have during all our time ſtopt our eares, in his time GOD will ſtop his mouth, and ſhut up the ſprings of grace, that we ſhall receive no refreſhment, or inſtruction, or pardon, or felicity. JESUS ſuffered not himſelf to be moved at the pertinacious accuſations of the Jews, nor the deſires of the Tyrant, but perſevered in ſilence, till *Herod* and his ſervants deſpiſed him and diſmiſſed him: For ſo it became our high Prieſt, who was to ſanctifie all our ſufferings, to conſecrate affronts and ſcorn, that we may learn to endure contempt, and to ſuffer our ſelves in a religious cauſe to be deſpiſed; and when it happens in any other, to remember that we have our deareſt LORD for a precedent of bearing it with admirable ſimplicity and æquanimity of deportment; and it is a mighty ſtock of ſelf-love, that dwels in our ſpirits, which makes us of all afflictions moſt impatient of this. But JESUS endured this deſpight and ſuffered this to be added, that he was expoſed in ſcorn to the boyes of the ſtreets. For *Herod* cauſed

him

him to be arrayed in white, ſent him out to be ſcorned by the people, and hooted at by idle perſons, and ſo remitted him to *Pilate*. And ſince that Accident to our LORD, the Church hath not undecently choſe to clothe her Prieſts with albs or white garments; and it is a ſymbolical intimation and repreſentment of that part of the paſſion and affront which *Herod* paſſed upon the holy JESUS; and this is ſo far from deſerving a reproof, that it were to be wiſhed all the children of the Church would imitate all thoſe graces, which CHRIST exerciſed, when he wore that garment, which ſhe hath taken up in ceremony and thankful memory; that is, in all their actions and ſufferings be ſo eſtranged from ſecular arts and mixtures of the world, ſo intent upon religion, and active in all its intereſts, ſo indifferent to all acts of providence, ſo equal in all chances, ſo patient of every accident, ſo charitable to enemies, and ſo undetermined by exteriour events, that nothing may draw us forth from the ſeverities of our religion, or entice us from the retirements of a recollected and ſober and patient ſpirit, or make us to depart from the courteſies of piety, though for ſuch adheſion and purſuit we be eſteemed fools, or ignorant, or contemptible.

Θεῷ ᾗ βύε διὰ τέλους δίκαιος ὢν, μὴ λαμπρὸς ὢν ταῖς χλαμύσιν, ὡς τῇ καρδίᾳ. Menan.

10. When *Pilate* had received the holy JESUS, and found that *Herod* had ſent him back uncondemned, he attempted to reſcue him from their malice by making him a donative and a freeman at the petition of the people. But they preferred a murderer, and a rebel, *Barabbas* before him; for themſelves being rebels againſt the King of heaven, loved to acquit perſons criminal in the ſame kinde of ſin, rather then their LORD againſt whom they took up all the arms, which they could receive from violence and perfect malice, *deſiring to have him crucified who raiſed the dead, and to have the other releaſed who deſtroyed the living*. And when *Pilate* ſaw they were ſet upon it, he conſented and delivered him firſt to be ſcourged; which the ſouldiers executed with violence and unrelenting hands, opening the virginal body to nakedneſs, and tearing his tender fleſh till the pavement was purpled with a ſhower of holy blood. It is reported in the Eccleſiaſtical ſtory, that when S. *Agnes* and S. *Barbara* holy virgins & Martyrs were ſtripp'd naked to execution, GOD pitying their great ſhame and trouble to have their nakedneſſe diſcovered, made for them a veil of light, and ſent them to a modeſt and deſired death. But the holy JESUS, who choſe all ſorts of ſhame and confuſion, that by a fulneſſe of ſuffering he might expiate his Fathers anger, and that he might conſecrate to our ſufferance all kind of affront and paſſion, endured even the ſhame of nakedneſſe at the time of his ſcourging, ſuffering himſelf to be deveſted of his robes, that we might be clothed with that ſtole he put off; for therefore he took on him the ſtate of ſinning *Adam*, and became naked, that we might firſt be clothed with righteouſneſſe, and then with immortality.

S. Aug. trac. 15. in Joh.

Vinctus in his Dominus ſtetit ædibus, at q; columnæ
Annexus tergum dedit, ut ſervile flagellis
Perſtat adhuc, tempel kinq; gerit veneranda columna;
Nos q; decet cunctis immunes vivere flagr.
(Prudent.
Cernitur in toto corpore ſculptus amor.
Naz. in Chr. patien.

11. After they had ſcourged him without remorſe, they *clothed him with purple, and crowned him with thorns*, and put a cane in his hand for a ſcepter, and bowed their knees before him, and ſaluted him with mockery, with a [Hail King of the Jews,] and they beat him and ſpit upon him, and then *Pilate* brought him forth, and ſhewed this ſad ſpectacle to the people, hoping

hoping this might move them to compassion, who never loved to see a man prosperous, and are alwayes troubled to see the same man in misery. But the earth, which was cursed for *Adams* sake, and was sowed with thornes and thistles, produced the full harvest of them, and the second *Adam* gathered them all, and made garlands of them as ensignes of his victory; which he was now in pursuit of against sinne, the grave, and hell; and we also may make our thornes, which are in themselves pungent and dolorous, to be a crown, if we bear them patiently, and unite them to CHRISTS passion, and offer them to his honour, and bear them in his cause, and rejoyce in them for his sake; And indeed after such a grove of thornes growing upon the head of our LORD, to see one of CHRISTS members soft, delicate, and effeminate, is a great indecency, next to this of seeing the Jews use the KING of glory with the greatest reproach and infamy.

12. But nothing prevailing, nor the innocence of JESUS, nor his immunity from the sentence of *Herod*, nor the industry and diligence of *Pilate*, nor the misery, nor the sight of the afflicted Lamb of GOD, at last (for so GOD decreed to permit it, and CHRIST to suffer it) *Pilate* gave sentence of death upon him, having first washed his hands, of which GOD served his end to declare the innocence of his Son, of which in this whole process he was most curious, and suffered not the least probability to adhere to him; yet *Pilate* served no end of his, nor preserved any thing of his innocence. He that rails upon a Prince, and cryes, Saving your honour, you are a Tyrant; and he that strikes a man upon the face and cryes him mercy, and undoes him and sayes it was in jest, does just like that person, that sinnes against GOD, and thinks to be excused by saying it was against his conscience; that is washing our hands, when they are stained in blood, as if a ceremony of purification were enough to cleanse a soul from the stains of a spiritual impurity. So some refuse not to take any oath in times of persecution, and say it obliges not, because it was forced, and done against their wils; as if the doing of it were washed off by protesting against it, whereas the protesting against it declares me criminal, if I rather chose not death then that which I professe to be a sinne. But all the persons, which cooperated in this death, were in this life consigned to a fearful judgement after it. The Jews took the blood (which *Pilate* seemed to wash off) upon themselves and their children, and the blood of this Paschal Lamb stuck upon their forehead and marked them, not to escape, but to fall under the sword of the destroying Angel, and they perished either by a more hasty death, or shortly after in the extirpation and miserable ruine of their nation; and *Pilate* who had a less share in the crime, yet had a black character of a secular judgement; for not long after, he was by *Vitellius* the president of *Syria* sent to Rome to answer to the crimes objected against him by the *Jews*, whom to please he had done so much violence to his Conscience; and by *Cesars* sentence he was banished to *Vienna*, deprived of all his honours, where he lived ingloriously till by impatience of his calamity he killed himself with his own hand. And thus the blood of JESUS shed for the salvation of the world became to them a curse, and that which purifies the Saints stuck to them that shed it, and mingled it not with the tears of repentance, to be a leprosie loathsome and incurable. So, Manna turnes to wormes, and

Ado in Chron.

and the wine of Angels to Vineger and Lees, when it is received into impure veſſels, or taſted by wanton palats; and the Sun himſelf produces Rats and Serpents, when it reflects upon the dirt of *Nilus*.

The PRAYER.

O Holy and immaculate Lamb of GOD, who wert pleaſed to ſuffer ſhame and ſorrow, to be brought before tribunals; to be accuſed maliciouſly, betrayed treacherouſly, condemned unjuſtly, and ſcourged moſt rudely, ſuffering the moſt ſevere and moſt unhandſome inflictions, which could be procured by potent, ſubtile, and extremeſt malice, and didſt chooſe this out of love greater then the love of Mothers, more affectionate then the tears of joy and pitty, dropt from the eyes of moſt paſſionate women; by theſe ſentinels of blood iſſuing forth life and health and pardon upon all thine enemies; teach me to apprehend the baſeneſſe of ſin in proportion to the greateſt of thoſe calamities, which my ſin made it neceſſary for thee to ſuffer, that I may hate that cauſe of thy ſufferings, and adore thy mercy, and imitate thy charity, and copy out thy patience and humility, and love thy perſon to the uttermoſt extent and degrees of my affections. LORD, what am I that the eternal Son of GOD ſhould ſuffer one ſtripe for me? But thy love is infinite; and how great a miſery is it to provoke by ſin ſo great a mercy, and deſpiſe ſo miraculous a goodneſſe, and to do freſh deſpite to the Son of GOD? But our ſins are innumerable, and our infirmities are mighty. Deareſt JESU pity me, for I am accuſed by my own conſcience, and am found guilty, I am ſtripped naked of my innocence, and bound faſt by luſt, and tormented with ſtripes and wounds of enraged appetites. But let thy innocence excuſe me, the robes of thy righteouſneſſe clothe me, thy bondage ſet me free, and thy ſtripes heal me, that thou being my Advocate, my Phyſician, my Patron and my LORD, I may be adopted into the union of thy merits, and partake of the efficacy of thy ſufferings, and be crowned as thou art, having my ſins changed to virtues, and my thornes to rayes of glory under thee our Head, in the participations of eternity, O holy and immaculate Lamb of GOD. Amen.

DISCOURSE

DISCOURSE XX.

Of DEATH, *and the due manner of preparation to it.*

1. THE holy Spirit of GOD hath in Scripture revealed to us but one way of preparing to death, and that is, by a holy life; and there is nothing in all the book of life concerning this exercise of addreſſe to death, but ſuch advices, which ſuppoſe the dying perſon in a ſtate of grace. S. *James* indeed counſels, that in ſickneſs we ſhould ſend for the Miniſters Eccleſiaſtical, and that *they pray over us*, and that we *confeſs our ſins*, and *they ſhall be forgiven*, [that is,] thoſe prayers are of great efficacy for the removing the ſickneſs, and taking off that puniſhment of ſin, and healing them in a certain degree, according to the efficacy of the miniſtery, and the diſpoſitions or capacities of the ſick perſon. But we muſt know, that oftentimes univerſal effects are attributed to partial cauſes; becauſe by the analogy of Scripture we are taught, that all the body of holy actions and miniſteries are to unite in production of the event, and that without that adunation one thing alone cannot operate; but becauſe no one alone does the work, but by an united power, therefore indefinitely the effect is aſcribed ſometimes to one, ſometimes to another; meaning, that one as much as the other, that is, all together, are to work the pardon and the grace. But the doctrine of preparation to death we are cleareſt taught in the Parable of the ten Virgins. Thoſe, who were wiſe, ſtood waiting for the coming of the Bridegroom, their Lamps burning; only when the LORD was at hand, at the notice of his coming publiſhed, they trimmed their Lamps, and they, ſo diſpoſed, went forth and met him, and entred with him into his interiour and eternal joyes. They whoſe Lamps did not ſtand ready beforehand, expecting the uncertain hour, were ſhut forth, and bound in darkneſſe. [*watch therefore*, ſo our LORD applies and expounds the parable, *for ye know not the day nor the hour of the coming of the Son of man.*] When ever the arreſt of death ſeiſes us, unleſſe before that notice we had oil in our veſſels, that is, grace in our hearts, habitual grace (for nothing elſe can reſide or dwell there, an act cannot inhabit or be in a veſſel) it is too late to make preparation. But they who have it, may and muſt prepare, that is, they muſt ſtir the fire, trim the veſſel, make it more actual in its exerciſe and productions, full of ornament, advantages and degrees, and that is all we know from Scripture concerning preparation.

James 5. 14.

Matth. 25. 13.

Ἀλλ' εὐκλεῶς τι καὶ δυνεῖν χρεὼν βεβᾶτ.
Æſchyl. Agamem.

2. And indeed ſince all our life we are dying, and this minute, in which I now write, death divides with me, and hath got the ſurer part, and more certain poſſeſſion, it is but reaſonable, that we ſhould alwayes be doing the offices of preparation. If to day we were not dying and paſſing on to our grave, then we might with more ſafety deferre our work

work till the morrow; but as fewel in a furnace in every degree of its heat, and reception of the flame, is converting into fire and aſhes, and the diſpoſing it to the laſt mutation is the ſame work with the laſt inſtance of its change: ſo is the age of every day a beginning of death, and the night compoſing us to ſleep bids us goe to our leſſer reſt; becauſe that night, which is the end of the preceding day, is but a leſſer death; & whereas now we have died ſo many dayes, the laſt day of our life is but the dying ſo many more, and when that laſt day of dying will come, we know not. There is nothing then added but the circumſtance of ſickneſſe, which alſo happens many times before; only men are pleaſed to call that, *death*, which is the end of dying, when we ceaſe to dye any more: and therefore to put off our preparation till that which we call death, is to put off the work of all our life, till the time comes, in which it is to ceaſe and determine.

——*feſtinat decurrere velox*
Floſculus anguſta, miſeraquè breviſſima vitæ
Portio —— ——

—Τίς δ' πλὼ θεῶν
Ἄπαυστ' ἀπήμων τὸν δ' αἰῶν' & χρόνον;
Τὸ μέρισμον δὲ τὸν τ' ἐλεύθερον μένει,
Καὶ τῆς ἄλλης διαπρὸ ξύμενον χρεὸς.
Æſchyl. Agam.

Cras hoc fiet, idem cras fiet, quid quaſi magnum
Nempe diem donas? ſed cum lux altera venit,
Iam cras heſternum conſumpſimus, ecce aliud cras
Egerit hos annos, & ſemper paulum erit ultra.
Perſ. Sat 5.

3. But to accelerate our early indeavour (beſide what hath been formerly conſidered upon the proper grounds of repentance) I here re-inforce the conſideration of Death in ſuch circumſtances, which are apt to engage us upon an early induſtry. 1. I conſider, that no man is ſure, that he ſhall not die ſuddenly, and therefore if heaven be worth ſecuring, it were fit that we ſhould reckon every day the veſpers of death, and therefore that according to the uſual rites of religion it be begun and ſpent with religious offices; and let us conſider that thoſe many perſons, who are remarked in hiſtory to have died ſuddenly, either were happy by an early piety, or miſerable by a ſudden death. And if uncertainty of condition be an abatement of felicity, and ſpoiles the good we poſſeſſe, no man can be happy but he that hath lived well, that is, who hath ſecured his condition by an habitual and living piety. For ſince GOD hath not told us we ſhall not die ſuddenly, is it not certain he intended we ſhould prepare for ſudden death, as well as againſt death clothed in any other circumſtances? *Fabius* ſurnamed the Painter was choaked with a hair in a meſſe of milk, *Anacreon* with a raiſin, Cardinal *Colonna* with figs cruſted with ice, *Adrian* the fourth with a flye, *Druſus Pompeius* with a pear, *Domitius Afer Quintilianus* Tutor with a full cup, **Caſimire* the ſecond, King of *Polonia*, with a little draught of wine, *Amurath* with a full goblet, *Tarquinius priſcus* with a fiſhbone. For as ſoon as a man is born, that which in nature only remains to him, is to die; and if we differ in the way or time of our abode, or the manner of our Exit, yet we are even at laſt: and ſince it is not determined by a natural cauſe, which way we ſhall goe, or at what age; a wiſe man will ſuppoſe himſelf alwayes upon his death-bed; and ſuch ſuppoſition is like making of his Will, he is not the nearer death for doing it, but he is the readier for it when it comes.

Quid quiſque vitet, nunquam homini ſatis
Cautum eſt in horas: Navita Boſphorum
Pœnus perhorreſcit, neque ultra
Cæca timet aliunde fata.
Miles ſagittas & celerem fugam
Parthi: catenas Parthus, & Italum
Robur: ſed improviſa lethi
Vis rapuit, rapiétque gentes;
Hor. l. 2, od. 13.

* Mart. Crom. l. 6. Volateran. l. 4. c. 22.

Cui naſci contigit, mori reſtat; intervallis diſtinguimur, exitu æquamur.
Quintil.

Divéſne priſconatus ab Inacho,
Nil intereſt, an pauper, & infimâ
De gente ſub dio moreris,
Victima nil miſerantis Orci.
Omnes eódem cogimur. Hor. l. 2 od. 3.

Βιότης μὲν ὁ χρόνος ὅτι βραχὺς· βεβαθὴς δ' ὁδὸς γῆς κεῖται θνητὸς τὸν πάντα χρόνον.

4. Saint

4. Saint *Jerome* ſaid well; *He deſerves not the name of a Chriſtian, who will live in that ſtate of life, in which he will not die.* And indeed it is a great venture to be in an evil ſtate of life; becauſe every minute of it hath a danger; and therefore a ſucceſſion of actions, in every one of which he may as well periſh as eſcape is a boldneſs, that hath no mixture of wiſdome or probable venture. How many perſons have dyed in the midſt of an act of ſport, or at a Merry meeting? *Grimealdus* a Lombard King dyed with ſhooting of a Pigeon: *Thales* the Meleſian in the Theatre: *Lucia* the ſiſter of *Aurelius* the Emperour playing with her little ſon was wounded in her breſt with a Needle and dyed: *Benno* Biſhop of Adleburg, with great ceremony and joy conſecrating S. *Michaels* Church, was crowded to death, by the people; ſo was the Duke of Saxony at the inauguration of *Albert I.* The great Lawyer *Baldus* playing with a little Dog was bitten upon the lip, inſtantly grew mad and periſhed: *Charles* the eighth of France ſeeing certain men playing at Tenniſcourt, ſwooned and recovered not: *Henry II.* was killed running at Tilt: *Ludovicus Borgia* with riding the great Horſe. And the old *Syracuſan Archimedes* was ſlain by a rude Souldier, as he was making diagrams in the ſand, which was his greateſt pleaſure. How many men have died laughing, or in the extaſies of a great joy? [a] *Philippides* the Comedian, and *Dionyſius* the Tyrant of Sicily, died with joy at the newes of a victory. *Diagoras* of Rhodes [b], and *Chilon* the Philoſopher, expired in the embraces of their ſons crowned with an Olympick Lawrel. *Polycrita Naxia* [c] being ſaluted the Savioureſſe of her Country; *Marcus Juvenſius* when the Senate decreed him honours; the Emperour [d] *Conrade* the ſecond, when he triumphed after the conqueſt of Italy, had a joy bigger then their heart, and their phanſie ſwelled it, till they burſt and dyed. Death can enter in at any door: *Philiſtion* of Nice dyed with exceſſive laughter, ſo did the Poet *Philemon*, being provoked to it only by ſeeing an Aſſe eat figs. And the number of perſons who have been found ſuddenly dead in their beds, is ſo great, that as it engages many to a more certain and regular devotion for their Compline, ſo it were well it were purſued to the utmoſt intention of GOD; that is, that all the parts of Religion ſhould with zeal and aſſiduity be entertained and finiſhed, that as it becomes wiſe men, we never be ſurpriſed with that we are ſure will ſometime or other happen. A great General in Italy at the ſudden death of *Alfonſus* of Ferrara, and *Lodovico Corbinelli* at the ſight of the ſad accident upon *Henry II.* of France now mentioned, turned religious, and they did what GOD intended in thoſe deaths. It concerns us to be curious of ſingle actions becauſe even in thoſe ſhorter periods we may expire and finde our graves. But if the ſtate of life be contradictory to our hopes of Heaven, it is like affronting of a Canon before a beleaguer'd Town a moneth together; it is a contempt of ſafety, and a rendring all reaſon uſeleſs and unprofitable; but he only is wiſe, who having made death familiar to him by expectation and daily apprehenſion, does at all inſtants goe forth to meet it. The wiſe Virgins *went forth to meet the Bridegroom*, for they were ready. Excellent therefore is the the counſel of the ſon of *Sirach*: *Uſe phyſick or ever thou be ſick, before judgement examine thy ſelf, and in the day of viſitation thou ſhalt finde mercy. Humble thy ſelf before thou be ſick, and in the time of ſins ſhew repentance; let nothing hinder thee to pay thy vowes in due time, and defer not untill death to be juſtified.*

Cramzius l. 3. c. 51. Matthiol. in Dioſcor.

[a] Plin. l. 7. c. 53.

[b] Cicer. 1. Tuſc

[c] Plut. & Gel. de illuſt. mulie.

[d] Cuſpinian.

Rotus nobiſcum eſt, hilaris cœnavit, & idem Inventus manè eſt mortuus Andragoras. Mart. l. 6.

Eccl. 18. 19.

5. Secondly,

5. Secondly, I conſider that it often happens that in thoſe few dayes of our laſt viſitation, which many men deſigne for their preparation and repentance, GOD hath expreſſed by an exteriour accident, that thoſe perſons have deceived themſelves and neglected their own ſalvation. Saint *Gregory* reports of *Cryſaurius* a Gentleman in the Province of *Valery*, rich, vitious and witty, laſcivious, covetous and proud, that being caſt upon his death-bed he phanſied he ſaw evil ſpirits coming to arreſt him and drag him to hell. He fell into great agony and trouble, ſhreeked out, called for his ſon, who was a very religious perſon, flattered him, as willing to have been reſcued by any thing; but perceiving his danger increaſe and grown deſperate, he called loud with repeated clamours, *Give me reſpite but till the morrow*, and with thoſe words he died, there *being no place left for his repentance, though he ſought it carefully with tears* and groans. The ſame was the caſe of a drunken Monke, whom Venerable *Bede* mentions. Upon his death-bed he ſeemed to ſee Hell opened, and a place aſſigned him near to *Caiaphas* and thoſe who crucified our deareſt LORD. The religious perſons that ſtood about his bed, called on him to repent of his ſins, to implore the mercies of GOD, and to truſt in CHRIST; but he anſwered with reaſon enough, *This is no time to change my life, the ſentence is paſſed upon me, and it is too late.* And it is very conſiderable and ſad, * which *Petrus Damianus* tells of *Gunizo* a factious and ambitious perſon, to whom, it is ſaid, *the Tempter* gave notice of his approaching death: but when any man preached repentance to him, out of a ſtrange incurioufneſſe, or the ſpirit of reprobation, he ſeemed like a dead and unconcerned perſon; in all other diſcourſes he was awake and apt to anſwer. For GOD had ſhut up the gates of mercy, that no ſtreams ſhould iſſue forth to quench the flames of Hell; or elſe had ſhut up the gates of reception and entertainment, that it ſhould not enter; either GOD denies to give them pardon when they call, or denies to them a power to call; they either cannot pray, or GOD will not anſwer. Now ſince theſe ſtories are related by men learned, pious and eminent in their generations, and becauſe they ſerved no deſigne but the ends of piety, and have in them nothing diſſonant from revelation or the frequent events of providence, we may upon their ſtock conſider, that GODS judgements and viſible marks being ſet upon a ſtate of life, although they happen but ſeldome in the inſtances, yet they are of univerſall purpoſe and ſignification. Upon all murderers GOD hath not throwne a thunderbolt, nor broke all ſacrilegious perſons upon the wheel of an inconſtant and ebbing eſtate, nor ſpoken to every oppreſſor from heaven in a voice of thunder, nor cut off all rebels in the firſt attempts of inſurrection: But becauſe he hath done ſo to ſome, we are to look upon thoſe judgements as divine accents, and voices of GOD, threatning all the ſame crimes with the like events, and with the ruines of eternity: For though GOD does not alwayes make the ſame prologues to death, yet by theſe few accidents happening to ſingle perſons we are to underſtand his purpoſes concerning all in the ſame condition; it was not the perſon ſo much as the eſtate, which GOD then remarked with ſo viſible characters of his diſpleaſure.

Homil. 12. in Evan.

L. 5. c. 15. hiſt. Gent. Anglor.

* Biblioth. ſſ. PP. tom. 3.

6. And it ſeems to me a wonder, that ſince all the records of Scripture urging the uncertainty of the day of death, the horrour of the day of judgement,

Matth. 25. 13. 24. 42. Mark 13. 33. 2 Pet. 3. 11.

ment, the ſeverity of GOD, the diſſolution of the world, the certainty of our account, ſtill from all theſe premiſes the Spirit of GOD makes no other inference, but that *we watch, and ſtand in a readineſs*, that *we live in all holy converſation and godlineſs*, and that there is no one word concerning any other manner of an *eſſentialy neceſſary preparation*, none but this; yet that there are doctrines commenced, and rules preſcribed, and offices ſet down, and ſuppletories invented by Curates of ſoules how to prepare a vicious perſon, and upon his death-bed to reconcile him to the hopes and promiſes of heaven; concerning which I deſire that every perſon would but enquire, where any one promiſe is recorded in Scripture concerning ſuch addreſſes, and what articles CHRIST hath drawn up between his Father and us concerning a preparation begun upon our death-bed; and if he ſhall finde none (as moſt certainly from the *Geneſis* to the *Revelation* there is not a word concerning it, but very much againſt it) let him firſt build his hopes upon this propoſition, that a *Holy life is the only preparation to a happy death*, and then we can without danger proceed to ſome other conſiderations.

—tecum prius ergo voluta
Hæc animo ante tubas galeatum ſero duelli
Pœnitet ——
Juven. Sat. 1.

7. When a good man or a perſon, concerning whom it is not certain, he hath lived in habitual vices, comes to dye, there are but two general wayes of entercourſe with him; the one to keep him from new ſins, the other to make ſome emendations of the old; the one to fortifie him againſt eſpecial weakneſſes, and proper temptations of that eſtate, and the other to trimme his lamp, that by excellent actions he may adorn his ſpirit making up the omiſſions of his life, and ſupplying the imperfections of his eſtate, that his ſoul, may return into the hands of its Creatour as pure as it can, every degree of perfection being an advantage ſo great, as that the loſſe of every the leaſt portion of it cannot be recompenſed with all the good of this world: Concerning the firſt; the temptations proper to this eſtate are either weakneſſe in faith, deſpair or preſumption; for whatſoever is beſides theſe, as it is the common infelicity of all the ſeveral ſtates of life, ſo they are often times arguments of an ill condition, of immortification of vitious habits, and that he comes not to this combate well prepared; ſuch as are covetouſneſſe, unwillingneſſe to make reſtitution, remanent affections to his former vices, an unreſigned ſpirit, and the like.

De præconio S. Hieron.

8. In the Eccleſiaſtical ſtory we finde many dying perſons mentioned, who have been very much afflicted with ſome doubts concerning an article of faith. S. *Gregory* in an Epiſtle he writ to S. *Auſtin* inſtances in the temptation which *Euſebius* ſuffered upon his death-bed; and although ſometimes the Devil chooſes an article, that is not proper to that ſtate, knowing that every ſuch doubt is well enough for his purpoſe, becauſe of the incapacity of the perſon to ſuffer long diſputes, and of the jealouſie and ſuſpicion of a dying and weak man, fearing leſt every thing ſhould couſen him, yet it is commonly inſtanced in the article of the Reſurrection or the ſtate of ſeparation or reunion. And it ſeems to ſome perſons incredible, that from a bed of ſickneſſe, a ſtate of miſery, a cloud of ignorance, a load of paſſions a man ſhould enter into the condition of a perfect underſtanding, great joy, and an intellectual life, a converſation with Angels, a fruition of GOD; the change is greater then his reaſon; and his faith being in concluſion tottering like the arke, and ready to fall,

ſeems

ſeems a pillar as unſafe and unable to rely on, as a banke of turfe in an Earthquake. Againſt this, a general remedy is preſcribed by ſpiritual perſons, that the ſick man ſhould apprehend all changes of perſwaſion, which happened to him in his ſickneſs, contradictory to thoſe aſſents, which in his cleareſt uſe of reaſon he had, to be temptations and arts of the Devil; and he hath reaſon ſo to think, when he remembers how many comforts of the ſpirit of GOD, what joyes of religion, what ſupport, what aſſiſtances, what ſtrengths he had in the whole courſe of his former life upon the ſtock of faith, and intereſt of the doctrine of Chriſtianity. And ſince the disbelieving * the promiſes Evangelical at that time can have no end of advantage, and that all wiſe men tell him, it may have an end to make him loſe the title to them, and do him infinite diſadvantage, upon the ſtock of intereſt and prudence he muſt reject ſuch fears which cannot help him, but may ruine him. For all the works of grace, which he did upon the hopes of GOD, and the ſtock of the Divine revelations, (if he fails in his hold upon them) are all rendred unprofitable. And it is certain, if there be no ſuch thing as immortality and reſurrection, he ſhall loſe nothing for believing there is, but if there be, they are loſt to him for not believing it.

* *In hunc fere modum moribundus diſſeruit* Socrates, *apud* Platonem *in* Phœdon. Ἐς μὲν τὸν τυγχάνει ἀληθῆ ὄντα ἃ ἐγὼ λέγω, κἀγαθῶς δὴ ἔχει τὸ πιστεύειν· εἰ δέ μηδὲν ὄντι τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον ἀντὶν σὺν τοῖς παροῦσιν ἀηδὴς ἔσομαι ὀδυρόμενος· ἀντὶ οὐ ξυνδιαλεκτῷ (κακὸν γὰρ οἶμαι) ἀλλ' ὀλίγον ὕστερον ἀπολεῖται. *Non abire ergo erit ut moribundus ſi non de articulis fidei diſſerat & ſentiat de fiduciâ comperta veritatis, at ſaltem,* (*quod de* Socrate *dixit* Tertullianus) *de induſtria conſultæ æquanimitatis.*

9. But this is alſo to be cured by proper arguments. And there is no Chriſtian man, but hath within him, and carries about him demonſtrations of the poſſibility and great inſtances of the credibility of thoſe great changes, which theſe tempted perſons have no reaſon to diſtruſt but becauſe they think them too great, and too good to be true. And here, not only conſideration of the divine power, and his eternal goodneſs is a proper Antidote, but alſo the obſervation of what we have already received from GOD. To be raiſed from nothing to ſomething is a mutation not leſſe then infinite, and from that which we were in our firſt conception to paſſe into ſo direct and curious bodies and to become diſcurſive, ſenſible, paſſionate, and reaſonable, and next to Angels, is a greater change, then from this ſtate to paſſe into that excellency and perfection of it, which we expect as the melioration and improvement of the preſent: for this is but a mutation of degrees; that of ſubſtance: *this* is more ſenſible, becauſe we have perception in both ſtates; *that* is of greater diſtance, becauſe in the firſt term we were ſo far diſtant from what we are, that we could not perceive what then we were; much leſs deſire to be what we now perceive; and yet GOD did that for us unasked, without any obligation on his part, or merit on ours: much rather then may we be confident of this alteration of accidents and degrees; becauſe GOD hath obliged himſelf by promiſe; he hath diſpoſed us to it by qualities, actions, and habits, which are to the ſtate of glory as infancy is to manhood, as elements are to excellent diſcourſes, as bloſſoms are to ripe fruits; and he that hath wrought miracles for us, preſerved us in dangers, done ſtrange acts of providence, ſent his Son to take our nature, made a Virgin to bear a Son, and GOD to become Man, and two natures to be one individual perſon, and all in order to this end, of which we doubt, hath given us ſo many arguments of credibility, that if he had done any more, it would not have been left in our choice to believe or

not believe; and then much of the excellency of our faith would have been loſt. Adde to this, that we are not tempted to disbelieve the Roman ſtory, or that *Virgils* Æneids were writ by him, or that we our ſelves are deſcended of ſuch parents; becauſe theſe things are not only tranſmitted to us by ſuch teſtimony, which we have no reaſon to diſtruſt, but becauſe the Tempter cannot ſerve any end upon us by producing ſuch doubts in us; and therefore ſince we have greater teſtimony for every article of faith, and to believe it, is of ſo much concernment to us, we may well ſuſpect it to be an artifice of the Devil to rob us of our reward; this proceeding of his being of the ſame nature with all his other temptations, which in our life time like fiery darts he threw into our face to deſpoile us of our glory, and blot out the image of GOD imprinted on us.

Θαῤῥῶν χρὴ φίλε Βάπτε, πάχ' ἄνευον ἔντεῖ' ἄμειτον· Ἐλπίδες ἐν ζωῖσιν ἀνέλπτοισι θανόντες. Theo. Ἐν ἐλπίσι χρὴ πᾶν σοφὸς ἔχειν βίον. Ἄνθρωπος ἀτυχῶν σώζεται ὑπὸ τῆς ἐλπίδος. Menand.

10. Secondly, If the Devil tempts the ſick perſon to deſpair, he who is by GOD appointed to miniſter a word of comfort, muſt fortifie his ſpirit with conſideration and repreſentment of the divine goodneſs, manifeſt in all the expreſſes of nature and grace, of providence and revelation; that GOD never extinguiſhes the ſmoaking flax, nor breaks the bruiſed reed; that a conſtant and a hearty endeavour is the ſacrifice which GOD delights in; that in the firmament of Heaven there are little Stars, and they are moſt in number; and there are but few of the greateſt magnitude; that there are *children and babes in CHRIST* as well as ſtrong men; and amongſt theſe there are great difference; that the interruptions of the ſtate of grace by intervening crimes, if they were reſcinded by repentance, they were great danger in the interval, but ſerved as increment of the Divine Glory, and arguments of care and diligence to us at the reſtitution. Theſe and many more are then to be urged when the ſick perſon is in danger of being ſwallowed up with overmuch ſorrow; and therefore to be inſiſted on in all like caſes as the Phyſician gives him Cordials, *that we may do charity* to him and miniſter comfort, *not becauſe they are alwayes neceſſary*, even in the midſt of great ſadneſſes, and diſcomforts. For we are to ſecure his love to GOD, that he acknowledge the Divine mercy, that he believes the article of remiſſion of ſins, that he be thankful to GOD for the bleſſings which already he hath received, and that he lay all the load of his diſcomfort upon himſelf, and his own incapacities of mercy; and then the ſadneſs may be very great, and his tears clamorous, and his heart broken all in pieces, and his humility lower then the earth, and his hope indiſcernible, and yet no danger to his final condition: deſpair reflects upon GOD, and diſhonours the infinity of his mercy, and if the ſick perſon do but confeſſe that GOD is not at all wanting in his promiſes, but ever abounding in his mercies, and that it is want of the condition on his own part, that makes the miſery, and that if he had done his duty GOD would ſave him; let him be aſſiſted with perpetual prayers, with examples of lapſed and returning ſinners, whom the Church celebrates for Saints, ſuch as *Mary Magdalen*, *Mary* of Egypt, *Afra*, *Thaſis*, *Pelagia*: let it be often inculcated to him, that as GODS mercy is of it ſelf indefinite, ſo its demonſtration to us is not determined to any certain period, but hath ſuch latitudes in it, and reſervations, which as they are apt to reſtrain too great boldneſs, ſo alſo to become ſanctuaries to diſconſolate perſons; let him be invited to throw himſelfe upon GOD upon theſe grounds, that

that he who is our *Judge*, is alſo our *Advocate* and *Redeemer*, that he knowes and pities our infirmities, and that our very hoping in him does endear him, and he will deliver us the rather for our confidence, when it is ballanced with reverence and humility; and then all theſe ſupernumerary fears are advantagious to more neceſſary graces, and doe more ſecure his final condition, then they can diſturb it.

11. When Saint *Arſenius* was near his death, he was obſerved to be very tremulous, ſad, weeping and diſconſolate. The ſtanders by asked the reaſon of his fears, wondring that he having lived in great ſanctity for many years, ſhould not now rejoyce at the going forth of his priſon. The good man confeſſed the fear, and withall ſaid it was no other then he had alwayes born about with him in the dayes of his pilgrimage, and what he then thought a duty, they had no reaſon now to call either a fault or a miſery. Great ſorrows, fears, and diſtruſtings of a mans own condition are oftentimes but abatements of confidence, or a remiſſion of joyes and gayeties of ſpirit, they are but like ſalutary clouds, dark and fruitful; and if the tempted perſon be ſtrengthened in a love of GOD, though he go not further in his hopes then to believe a poſſibility of being ſaved, then to ſay, *GOD can ſave him, if he pleaſe*, and to pray that he will ſave him, his condition is a ſtate of grace; it is like a root in the ground trod upon, humble and ſafe, not ſo fine as the ſtate of flowers, yet that which will ſpring up in as glorious a reſurrection, as that which looks fairer and pleaſes the ſenſe, and is indeed a bleſſing, but not a duty.

12. But there is a ſtate of Death-bed, which ſeems to have in it more Queſtion, and to be of nicer conſideration. A ſick perſon after a vitious and baſe life; and if upon whatſoever he can doe, you give him hopes of a pardon, where is your promiſe to warrant it? If you doe not give him hopes, doe you not drive him to deſpair, and aſcertain his ruine to verifie your propoſition? To this I anſwer, that deſpair is oppoſed to hope, and hope relies upon the Divine promiſes; and where there is no promiſe, there the deſpair is not a ſinne, but a meer impoſſibility. The accurſed ſpirits which are ſealed up to the judgement of the laſt day cannot hope; and he that repents not, cannot hope for pardon; and therefore if all which the ſtate of death-bed can produce, be not the duty of repentance, which is required of neceſſity to pardon, it is not in ſuch a perſon properly to be called *deſpair*, any more then it is blindneſſe in a ſtone, that it cannot ſee: Such a man is not within the capacities of pardon, and therefore all thoſe acts of exteriour repentance, and all his ſorrow and reſolution and tears of emendation; and other preparatives to interiour repentance, are like oile poured into mortal wounds, they are the care of the Phyſician; and theſe are the cautions of the Church, and they are at no hand to be neglected. For if they do not alter the ſtate, they may leſſen the judgement, or procure a temporal bleſſing; and if the perſon recover, they are excellent beginnings of the ſtate of grace, and if they be purſued in a happy opportunity, will grow up into glory.

13. But if it be demanded, whether in ſuch caſes the curate be bound to give abſolution? I can give no other anſwer but this, that if he lye under

the cenſure of the Church the lawes of the Church are to determine the particular, and I know no Church in the world, but uſes to abſolve death-bed penitents upon the inſtances of thoſe actions of which their preſent condition is capable; though in the primitive ages in ſome caſes they denyed it. But if the ſick perſon be under no poſitive cenſure, and is bound only by the guilt of habitual vice, if he deſires the prayers of the Church, ſhe is bound in charity to grant them; to pray for pardon to him, and all other graces in order to ſalvation; and if he abſolves the penitent, towards GOD it hath no other efficacy but of a ſolemn prayer, and therefore it were better that all the charity of the office were done, and the ſolemnity omitted, becauſe in the earneſt prayer ſhe cooperates to his ſalvation as much as ſhe can, and by omitting the ſolemnity diſtinguiſhes evil livers from holy perſons, and walks ſecurely, whilſt ſhe refuſes to declare him pardoned whom God hath not declared to be ſo: and poſſibly that form of abſolution, which the Churches of the Weſt now uſe, being indicative and declaratory of a preſent pardon, are for the very form ſake not to be uſed to death-bed penitents after a vitious life; becauſe if any thing more be intended in the form then a prayer, the truth of the affirmation may be queſtioned, and an Eccleſiaſtical perſon hath no authority to ſay to ſuch a man, *I abſolve thee*; but if no more be intended but a prayer, it is better to uſe a meer prayer, and common form of addreſſe, then ſuch words which may countenance unſecure confidences, evil purpoſes and worſe lives.

Pœnitentia quæ ab infirmo petitur, infirma eſt: pœnitentia quæ à morienteta-ium petitur, timeo ne & ipſa moriatur. S. Au. ſerm. de temp. *vide eund.* l. 50. homil. 31.

14. Thirdly, If the Devil tempts a ſick perſon, who hath lived well, to preſumption, and that he ſeems full of confidence and without trouble, the care that is then to be taken is to conſider the diſeaſe, and to ſtate the Queſtion right. For at ſome inſtants and periods GOD viſits the ſpirit of a man, and ſends the immiſſion of a bright ray into him, and ſome good men have been ſo uſed to apprehenſions of the Divine mercy, that they have an habitual cheerfulneſs of ſpirit and hopes of ſalvation. Saint *Jerome* reports that *Hilarion* in a death-bed agony felt ſome tremblings of heart, till reflecting upon his courſe of life he found comforts ſpringing from thence by a proper emanation, and departed cheerfully: and *Hezekiah* repreſented to GOD in prayer the integrity of his life, and made it the inſtrument of his hope; and nothing of this is to be called *preſumption*, provided it be in perſons of eminent ſanctity and great experience, old Diſciples, and the more perfect Chriſtians; but becauſe ſuch perſons are but ſeldome and rare, if the ſame confidence be obſerved in perſons of common imperfection and an ordinary life, it is to be corrected and allayed with conſideration of the Divine ſeverity and juſtice, and with the ſtrict requiſites of a holy life, with the deceit of a mans own heart, with conſideration and general remembrances of ſecret ſins, and that the moſt perfect ſtate of life hath very great needs of mercy, and *if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?* And the ſpirit of the man is to be promoted and helped in the encreaſe of contrition, as being the proper deletery to cure the extravagancies of a forward and intemperate ſpirit.

Egredereanima quid times? ſeptuaginta prope annis ſerviſti Chriſto, & jam mori times? S. Hier. in vita Hilar.

Væ vitæ etiam laudabili. ſi ſine miſericordia diſcutias eam. S. Aug. l. 9. confeſſ.

15. But there is a preſumption commenced upon opinion, relying either upon a perſwaſion of ſingle predeſtination, or elſe (which is worſe) upon imaginary ſecurities, that heaven is to be purchaſed upon conditions

conditions easier then a dayes labour, and that an evil life may be reconciled to heaven by the intervening of little or single acts of piety or repentance. If either of them both have actually produced ill life, to which they are apt, or apt to be abused, the persons are miserable in their condition, and cannot be absolutely remedied by going about to cure the presumption; that was the cause of all, but now it is the least thing to be considered; his whole state is corrupted, and men will not by any discourses or spiritual arts used on their death-beds be put into *a state of grace*; because then is no time to change *the state*, and there is no mutation then, but by single actions; from good to better a dying man may proceed, but not from the state of reprobation to the life of grace; and yet it is good charity to unloose the bonds of *Satan*, whereby the man is bound and led captive at his will, to take off the presumption by destroying the cause, and then let the work of grace be set as forward as it can, and leave the event to GOD; for nothing else is left possible to be done. But if the sick man be of a good life, and yet have a degree of confidence beyond his vertue upon the phansie of predestination, it is not then a time to rescind his opinion by a direct opposition, but let him be drawn off from the consideration of it, by such discourses as are apt to make him humble and penitent; for they are the most apt instruments to secure the condition of the man, and attemper his spirit. These are the great temptations incident to the last scene of our lives; and are therefore more particularly suggested by the Tempter, because they have in them something contrary to the universal effect of a holy life, and are designes to interpose between the end of the journey, and the reception of the crown; and therefore it concerns every man who is in a capacity of receiving the end of his faith, the salvation of his soul, to lay up in the course of his life something against this great day of expence, that he may be better fortified with the armour of the spirit against these last assaults of the Devil, that he may not shipwrack in the haven.

16. *Eschewing evil* is but the one half of our work, we must also *do good*; and now in the few remanent dayes or hours of our life, there are certain exercises of religion, which have a special relation to this state, and are therefore of great concernment to be done, that we may make our condition as certain as we can, and our portion of glory greater, and our pardon surer, and our love to increase, and that our former omissions and breaches be repaired with a condition in some measure proportionable to those great hopes which we there are going to possesse. And 1. Let the sick person in the beginning of his sickness, and in every change and great accident of it make acts of resignation to GOD, and intirely submit himself to the divine will, remembring, that sickness may, to men properly disposed, doe the work of GOD, and produce the effect of the Spirit, and promote the interests of his soul, as well as health, and oftentimes better, as being in it self and by the grace of GOD apt to make us confesse our own impotency and dependencies, and to understand our needs of mercy and the continual influences and supports of heaven; to withdraw our appetites from things below; to correct the vanities and insolencies of an impertinent spirit; to abate the extravagancies of the flesh; to put our carnal lusts into fetters and disability; to remember us of our state of pilgrimage, that this is our *way* and our stage of trouble and banishment, and that Heaven is our *Countrey*; for

ſo, ſickneſſe is the tryal of our patience, a fire to purge us, and inſtructer to teach us, a bridle to reſtrain us, and a ſtate inferring great neceſſities of union and adheſions unto GOD. And as upon theſe grounds we have the ſame reaſon to accept ſickneſſe at the hands of GOD, as to receive phyſick from a Phyſician; ſo it is argument of excellent grace to give GOD hearty thanks in our diſeaſe, and to accept it cheerfully, and with ſpiritual joy.

17. Some perſons create to themſelves excuſes of diſcontent, and quarrel not with the pain, but the ill conſequents of ſickneſſe, it makes them troubleſome to their friends, and conſider not that their friends are bound to accept the trouble, as themſelves to accept the ſickneſſe; that to tend the ſick is at that time allotted for the portion of their work, and that charity receives it as a duty, and makes that duty to be a pleaſure: and however, if our friends account us a burden, let us alſo accept that circumſtance of affliction to our ſelves with the ſame reſignation and indifferency, as we entertain its occaſion, the ſickneſſe it ſelf; and pray to GOD to enkindle a flame of charity in their breaſts, and to make them compenſation for the charge and trouble we put them to, and then the care is at an end. But others excuſe their diſcontent with a more religious colour, and call the diſeaſe their trouble and affliction, becauſe it impedes their other parts of duty, they cannot preach, or ſtudy, or do exteriour aſſiſtances of charity and almes, or acts of repentance and mortification. But it were well, if we could let GOD proportion out our work, and ſet our task; let him chooſe what virtues we ſhall ſpecially exerciſe; and when the will of GOD determines us, it is more excellent to endure afflictions with patience, equanimity, and thankfulneſſe, then to do actions of the moſt pompous religion, and laborious or expenſive charity; not only becauſe there is a deliciouſneſſe in actions of religion and choice, which is more agreeable to our ſpirit, then the toleration of ſickneſſe can be, which hath great reward, but no preſent pleaſure; but alſo becauſe our ſuffering and our imployment is conſecrated to us, when GOD chooſes it, and there is then no mixtures of imperfection, or ſecular intereſt, as there may be in other actions even of an excellent religion, when our ſelves are the chooſers. And let us alſo remember, that GOD hath not ſo much need of thy works, as thou haſt of patience, humility, and reſignation. S. *Paul* was far a more conſiderable perſon then thou canſt be, and yet it pleaſed GOD to ſhut him in priſon for two years, and in that interval, GOD ſecured and promoted the work of the Goſpel: and although *Epaphroditus* was an excellent Miniſter, yet GOD laid a great ſickneſſe upon him, and even in his diſeaſe gave him work enough to doe, though not of his own chooſing; and therefore fear it not, but the ends of religion or duty will well enough proceed without thy health; and thy own eternal intereſt, when GOD ſo pleaſes, ſhall better be ſerved by ſickneſſe, and the virtues which it occaſions, then by the opportunities of health, and an ambulatory active charity

18. When thou art reſigned to GOD, uſe fair and apointed means for thy recovery; truſt not in thy ſpirit upon any inſtrument of health; as thou art willing to be diſpoſed by GOD, ſo look not for any event upon the ſtock of any other cauſe or principle; be ruled by the Phyſician and

and the people appointed to thee, that thou neither become troublesome to them, nor give any signe of impatience or a peevish spirit. But this advice only means, that thou do not disobey them out of any evill principle; and yet if reason be thy guide to choose any other aid, or follow any other counsel, use it temperately, prudently and charitably. It is not intended for a duty, that thou shouldest drink oyle instead of wine, if thy Minister teach it to thee, as did Saint *Bernard*; nor that thou shouldest accept a cake tempered with Linseed oile in stead of oil of Olives, as did F. *Stephen*, mentioned by *Ruffinus*; but that thou tolerate the defects of thy servants, and accept the evil accidents of thy disease, or the unsuccessfulnesse of thy Phyticians care, as descending on thee from the hands GOD. *Asa* was noted in Scripture, that in his sickneſse he sought not to the LORD, but to the *Physicians*. *Lewis* the 11 of *France*, was then the miserablest person in his kingdome, when he made himself their servant, courting them with great pensions and rewards attending to their rules as Oracles, and from their mouths waited for the sentence of life or death: we are in these great accidents, especially to look upon GOD as the disposer of the events, which he very often disposes contrary to the expectation we may have of probable causes; and sometimes without Physick we recover, and with Physick and excellent applications we grow worse and worse; and GOD it is, that makes the remedies unprosperous; in all these and all other accidents if we take care that the sickneſse of the body derive not it self into the soul, nor the pains of one procure impatience of the other, we shall alleviate the burden and make it supportable and profitable: and certain it is, if men knew well to bear their sicknesses, humbly towards GOD, charitably towards our Ministers, and cheerfully in themselves, there were no greater advantage in the world to be received then upon a sick bed; and that alone hath in it the benefits of a Church, of a religious Assembly, of the works of charity and labour. And since our souls eternal well-being depends upon the charities and providence and veracity of GOD, and we have nothing to shew for it but his word and goodneſse, and that is infinitely enough, it is but reason we be not more nice and scrupulous about the usage and accommodation of our body; if we accept at GODS hand sadneſse and dryneſse of affection and spiritual desertion patiently and with indifferency, it is unhandsome to expresse our selves lesse satisfied in the accidents about our body.

2 Chro. 16. 12.

Νόσους δ' ἀναγκη τὰς σωλάτους φέρειν. Sopho. Phædr.

19. But if the sickneſse proceed to death, it is a new charge upon our spirits, and GOD calls for a final and intire resignation into his hands; and to a person who was of humble affections, and in his life time of a mortified spirit, accustomed to bear the yoke of the LORD, this is easie, because he looks upon death not onely as the certain condition of nature, but as a necessary transition to a state of blessedneſse, as the determination of his sickneſse, the period of humane infelicities, the last change of condition, the beginning of a new, strange, and excellent life, a security against sin, a freedome from the importunities of a

Νομίζουν μὲν γὰρ δὴ τὸ σωλὸν βίον οὐδὲν ἀκμὴν

χνομένων ἢ). † ὃ δύνατον γίνεσθαι οὐς † ὄντως βίον ἀ † σωλύμενα τοῖς φιλοσόφοις. Strabo. l. 15.

Vide Nate, suffice eatem: Non enim tibi una scripta, sed mutata in melius, dixit mater Symphoriani apud Ambros. in vita Symphor. Serm. in c. 7. Jobi.

tempter

tempter, from the tyranny of an imperious luſt, from the rebellion of concupiſcence, from the diſturbances and tempeſts of the iraſcible faculty, and from the fondneſſe and childiſhneſſe of the concupiſcible; and (S. *Ambroſe* ſayes well) *the trouble of this life and the dangers are ſo many, that in reſpect of them death is a remedy*, and a fair proper object of deſires. And we finde that many Saints have prayed for death, that they might not ſee the perſecutions and great miſeries incumbent upon the Church; and if the deſire be not out of impatience, but of charity, and with reſignation, there is no reaſon to reprove it. *Elias* prayed that GOD would take his life, that he might not ſee the evils of *Ahab* and *Jezebel*, and their vexatious intendments againſt the Prophets of the LORD. And S. *Auſtin* upon the incurſion of the Vandals into *Africa*, called his Clergy together, and at their *Chapter* told them, he had prayed to GOD either to deliver his people from the preſent calamity, or grant them patience to bear it, or that he would take him out of the world, that he might not ſee the miſeries of his Dioceſe adding that GOD had granted him the laſt; and he preſently fell ſick, and dyed in the ſiege of his own *Hippo*.

Hoc homo morte lucratur ne malum immortale eſſet. Naz.

—Κρεῖσσον γὰρ εἰς ἅπαξ θανεῖν
Ἢ πᾶς ἀπάσας ἡμέρας πάσχειν κακῶς.
Æſchyl. Prometh.

1 King. 19. 4.

Invita, S. Aug. c. 16.

Fortem poſce animum mortis terrore carentem,
Qui ſpatium vitæ extremum inter munera ponat
Naturæ, qui ferre queat quoſcunq; labores,
Neſciat iraſci, cupiat nihil —— Juven.

And if death in many caſes be deſirable, and for many reaſons, it is alwayes to be ſubmitted to, when GOD calls. And as it is alwayes a miſery to fear death, ſo it is very often a ſin, or the effect of ſin. If our love to the world hath faſtened our affections here, it is a direct ſin; and this is by the ſon of *Syrach* noted to be the caſe of rich and great perſonages. *How bitter O death is thy remembrance to a man, that is at reſt in his poſſeſſions!* But if it be a fear to periſh in the ruines of eternity, they are not to blame for fearing, but that their own ill lives hath procured the fear. And yet there are perſons in the ſtate of grace, but becauſe they are in great imperfection, have ſuch lawful fears of death and of entring upon an uncertain ſentence, which muſt ſtand eternally irreverſible, be it good or bad; that they may with piety and care enough pray *Davids* prayer, *O ſpare me a little, that I may recover my ſtrength, before I goe hence and be no more ſeen.* But in this and in all other caſes, death muſt be accepted *without murmure*, though *without fear* it cannot. A man may pray to be delivered from it, and yet if GOD will not grant it, he muſt not go as one hal'd to execution; but if with all his imperfect fears he ſhall throw himſelf upon GOD, and accept his ſentence as righteous, whether it ſpeak life or death, it is an act of ſo great excellency, that it may equal the good actions of many ſucceeding and ſurviving dayes; and peradventure a longer life will be yet more imperfect, and that GOD therefore puts a period to it, that thou mayeſt be taken into a condition more certain, though leſs eminent. However, let not the fears of nature, or the fear of reaſon, or the fears of humility become accidentally criminal by a murmure or a pertinacious conteſting againſt the event, which we cannot hinder but ought to accept by an election ſecondary, and upon ſuppoſition, that GOD will not alter the ſentence paſſed upon thy temporal life; alwayes remembring, that in Chriſtian philoſophy, death hath in it an excellency, of which the Angels are not capable. For by the neceſſity of our nature we are made capable of dying for the holy JESUS: and next to the priviledge of that act, is our willingneſs to dye at his command, which turns neceſſity into virtue, and nature into grace, and grace to glory.

Ecclus. 41. 1.

20. When

20. When the ſick perſon is thus diſpoſed, let him begin to trim his wedding garment, and dreſſe his lamp with the repetition of acts of repentance, perpetually praying to GOD for pardon of his ſins, repreſenting to himſelf the horrour of them, the multitude, the obliquity, being helped by arguments apt to excite contrition, by repetition of penitential Pſalmes and holy Prayers; and he may by accepting and humbly receiving his ſickneſſe at GODS hand, tranſmit it into the condition of an act or effect of repentance, acknowledging himſelfe by ſinne to have deſerved and procured it, and praying that the puniſhment of his crimes may be here, and not reſerved for the ſtate of ſeparation, and for ever.

21. But above all ſingle acts of this exerciſe, we are concerned to ſee that nothing of other mens goods ſtick to us, but let us ſhake it off as we would a burning coal from our fleſh; for it will deſtroy us, it will carry a curſe with us, and leave a curſe behinde us. Thoſe who by thy means or importunity have become vitious, exhort to repentance and holy life; thoſe whom thou haſt couſened into crimes, reſtore to a right underſtanding; thoſe who are by violence and intereſt led captive by thee to any undecency, reſtore to their liberty, and encourage to the proſecution of holineſs; diſcover and confeſs thy fraud and unlawful arts, ceaſe thy violence, and give as many advantages to virtue as thou haſt done to vitiouſneſſe. Make recompence for bodily wrongs, ſuch as are wounds, diſmembrings, and other diſabilities; reſtore every man (as much as thou canſt) to that good condition from which thou haſt removed him, reſtore his fame, give back his goods, return the pawn, releaſe forfeitures, and take off all unjuſt invaſions or ſurpriſes of his eſtate, pay debts, ſatisfie for thy fraud and injuſtice as far as thou canſt, and as thou canſt, and as ſoon, or this alone is weight enough, no leſſe then a milſtone about thy neck. But if the dying man be *of GOD*, and in the ſtate of grace, that is, if he have lived a holy life, repented ſeaſonably, and have led a juſt, ſober, and religious converſation in any acceptable degree, it is to be ſuppoſed he hath no great account to make for unpretended injuries and unjuſt detentions: for if he had detained the goods of his neighbour fraudulently or violently without amends, when it is in his power and opportunity to reſtore, he is not the man we ſuppoſe him in this preſent Queſtion; and although in all caſes he is bound to reſtore according to his ability, yet the act is leſſe excellent, when it is *compelled*, and ſo it ſeems to be, if he have continued the injuſtice, till he is forced to quit the purchaſe. However, if it be not done till then, let it be provided for then; and that I preſſe this duty to pious perſons at this time, is only to oblige them to a diligent ſcrutiny concerning the leſſer omiſſions of this duty in the matter of fame, or leſſer debts, or ſpiritual reſtitution; or that thoſe unevenneſſes of account, which were but of late tranſaction, may now be regulated, and that whatſoever is undone in this matter, from what principle ſoever it proceeds, whether of ſin, or only of forgetfulneſs, or of imperfection, may now be made as exact as we can, and are obliged, and that thoſe excuſes which made it reaſonable and lawfull to defere reſtitution, as want of opportunity, cleerneſſe of ability, and accidental inconvenience, be now laid aſide, and the action be done or provided for in the midſt of all objections and inconvenient

Deteriores ſunt qui vitam, moreſq; bonorum corrumpunt, his qui ſubſtantias & prædia diripiunt. S. Gregor.

ent circumſtances, rather then to omit it and hazard to perform it.

21. Hither alſo I reckon reſolutions, and forward purpoſes of emendation, and greater ſeverity, in caſe GOD return to us hopes of life; which therefore muſt be re-inforced, that we may ſerve the ends of God and underſtand all his purpoſes, and make uſe of every opportunity; every ſickneſſe laid upon us being with a deſigne of drawing us nearer to God; and even holy purpoſes are good actions of the ſpirit, and principles of Religion; and though alone they cannot do the work of grace, or change the ſtate, when they are ineffectual, that is, when either we will not bring them into act, or that God will not let us, yet to a man already in the ſtate of grace they are the additions of ſomething good, and are like blowing of coals, which although it can put no life into a dead coal, yet it makes a live coal ſhine brighter, and burn clearer, and addes to it ſome accidental degrees of heat.

22. Having thus diſpoſed himſelf to the peace of God, let him make peace with all thoſe in whom he knows or ſuſpects any minutes of anger, or malice, or diſpleaſure towards him, ſubmitting himſelf to them with humility, whom he unworthily hath diſpleaſed, asking pardon of them who ſay they are diſpleaſed, and offering pardon to them that have diſpleaſed him; and then let him crave the peace of holy Church. For it is all this while to be ſuppoſed that he hath uſed the aſſiſtance and prayers, the counſel and the advices of a ſpiritual man, and that to this purpoſe he hath opened to him the ſtate of his whole life, and made him to underſtand what emendations of his faults he hath made, what acts of repentance he hath done, how lived after his fall and reparation, and that he hath ſubmitted all that he did or undid, to the diſcerning of a holy man, whoſe office it is to guide his ſoul in this agony and laſt offices. All men cannot have the bleſſing of a wiſe and learned Miniſter, and ſome dye, where they can have none at all; yet it were a ſafer courſe to do as much of this as we can; and to a competent perſon, if we can; if we cannot, then to the beſt we have, according as we judge it to be of ſpiritual advantage to us: for in this conjuncture of accidents, it concerns us to be ſure, if we may, and not to be deceived, where we can avoid it; becauſe we ſhall never return to life to do this work again. And if after this entercourſe with a ſpiritual guide we be reconciled by the ſolemn prayer of the Church, the prayer of abſolution, it will be of great advantage to us; we depart with our fathers bleſſing, we die in the actual communion of the Church, we hear the ſentence of GOD applyed after the manner of men, and the promiſe of pardon made circumſtantiate, material, preſent, and operative upon our ſpirits, and have our portion of the promiſe, which is recorded by S. *James*, that *if the Elders of the Church pray over a ſick perſon* fervently and effectually, (adde ſolemnly) *his ſins ſhall be forgiven him*, (that is, ſuppoſing him to be in a capacity to receive it) becauſe ſuch prayers of ſuch a man are very prevalent.

Πρὸς τὸν πλησίον δ' ἔχειν καὶ σφόδρα
Ἂν ἐχθρὸς ᾖ τις, γίνεται φίλος τάχα.

23. All this is in a ſpiritual ſenſe, *waſhing the hands in innocency*, and then let him *goe to the altar*: let him not for any excuſe leſs then impoſſibility omit to receive the holy Sacrament; which the Fathers aſſembled in the great

great *Nicene* Councel have taught all the Christian world to call *the most necessary provisions for our last journey*, which is the memory of that death by which we hope for life, which is the seed of immortality and resurrection of our bodies, which unites our spirit to CHRIST, which is a great defensative against the hostilities of the Devil, which is the most solemn prayer of the Church, united and made acceptable by the sacrifice of CHRIST, which is then represented and exhibited to GOD, which is the great instrument of spiritual increase, and the growth of grace, which is duty and reward, food and physick, health and pleasure, deletery and cordial, prayer and thanksgiving, and union of mysteries, the marriage of the soul, and the perfection of all the rites of Christianity: Dying with the holy Sacrament in us, in a going to GOD with CHRIST in our arms, and interposing him between us and his angry sentence; but then we must be sure that we have done all the duty, without which we cannot communicate worthily. For else Satan comes in the place of CHRIST, and it is a horrour not lesse then infinite to appear before GODS tribunal, possessed in our souls with the spirit of darkness. True it is, that by many lawes of the Church the Bishop and the Minister are bound to give the holy Eucharist to every person, who in the article or apparent danger of death desires it; provided that he hath submitted himself to the imposition and Counsels of the Bishop or Guide of his soul, that in case he recovers he may be brought to the peace of GOD and his Church by such steps and degrees of repentance by which other publick sinners are reconciled. But to this gentleness of Discipline, and the easiness of administration those excellent persons who made the *Canons* thought themselves compelled by the rigour of the Novatians; and because they admitted not lapsed persons to the peace of the Church upon any termes, though never so great, so publick, or so penal a repentance, therefore these not only remitted them to the exercise and station of penitents, but also to the Communion. But the Fathers of the Councel of *Eliberis* denyed this favour to persons, who after baptism were Idolaters; either intending this as a great argument to affright persons from so great a crime, or else believing that it was unpardonable after baptisme, a contradiction to that state, which we entred into by baptisme, and the Covenant Evangelical: However, I desire all learned persons to observe it, and the lesse learned also to make use of it, that those *more ancient councels of the Church*, which commanded the holy Communion to be given to dying persons, meant onely such, which according to the custome of the Church were under the conditions of repentance; that is, such to whom punishment and Discipline of divers years were injoyned; and if it happened they dyed in the interval, before the expiration of their time of reconciliation, then they admitted them to the Communion: which describes to us the doctrine of those ages, when religion was purer and discipline more severe, and holy life secured by rules of excellent government; that those onely were fit to come to that feast, who before their last sickness had finished the repentance of many years, * or at least had undertaken it. I cannot say it was so alwayes, and in all Churches; for as the disciples grew slack, or mens perswasions had variety, so they were more ready to grant repentance as well

Περὶ τῶν ἐξοδευόντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυλάττεσθαι καὶ νῦν ὥστε εἴ τις ἐξοδεύει, τὴν τελευταίαν καὶ ἀναγκαιοτάτην προσδέχεσθαι μὴ ἀποστερεῖσθαι. Conc. Nicen. c. 13.

Concil. Nicen. can. cod. Conc Ancyr. c. 6. Conc. Aurelian. 2. c. 12.

Conc. Elib. c. 1

Μετὰ δοκιμασίας ὁ ἐπίσκοπος ἐπιδότω. Concil. Nicen. c. 12.

Τοῖς ἐπὶ ὥρᾳ δεχθῆναι. Conc. Anc. c. 9

De his qui in pœnitentia positi vita excesserũt, placuit nullam communione vacuum debere dimitti. Conc. Aurel. 2, n. 12.

* *Vide* Concil. Eliber. c. 46. & cap. 69.

as

as abſolution to dying perſons, but it was otherwiſe in the beſt times, and with ſeverer Prelates. And certainly it were great charity to deny the Communion to perſons, who have lived vitiouſly till their death; provided it be by competent authority, and done ſincerely, prudently and without temporal intereſt; to other perſons who have lived good lives, or repented of their bad, though leſs perfectly, it ought not to be denied, and they leſs ought to neglect it.

24. But as every man muſt put himſelf, ſo alſo he muſt put his houſe in order, make his will, if he have an eſtate to diſpoſe of; and in that he muſt be careful to doe juſtice to every man, and charity to the poor, according as GOD hath enabled him: and though charity is then very late, if it begins not earlyer, yet if this be but an act of an ancient habite it is ſtill more perfect as it ſucceeds in time, and ſuperaddes to the former ſtock; and among other acts of duty let it be remembred, that it is excellent charity to leave our *will* and deſires clear, plain, and determinate, that contention and law-ſuits may be prevented by the explicate declaration of the legacies. At laſt and in all inſtances and periods of our following dayes let the former good acts be renewed; let GOD be praiſed for all his graces and bleſſings of our life, let him be intreated for pardon of our ſins, let acts of love and contrition, of hope, of joy, of humility be the work of every day, which GOD ſtill permits us, alwayes remembring to aske remiſſion for thoſe ſins we remember not; and if the condition of our ſickneſſe permits it, let our laſt breath expire with an act of love, that it may begin the charities of eternity, and like a taper burnt to its loweſt baſe, it may goe out with a great emiſſion of light, leaving a ſweet ſmell behinde us to perfume our coffin, and that theſe lights newly made brighter or trimmed up in our ſickneſſe, may ſhine about our herſe, that they may become arguments of a pious ſadneſſe to our friends, (as the charitable coats, which *Dorcas* made were to the widows) and exemplar to all thoſe, who obſerved, or ſhall hear of our holy life and religious death. But if it ſhall happen, that the diſeaſe be productive of evil accidents, as a diſturbed fancy, a weakned underſtanding, wilde diſcourſings, or any deprivation of the uſe of reaſon, it concerns the ſick perſons in the happy intervals of a quiet untroubled ſpirit to pray earneſtly to GOD that nothing may paſſe from him in the rages of a feaver or worſe diſtemper, which may leſſe become his duty, or give ſcandal, or cauſe trouble to the perſons in attendance; and if he ſhall alſo renounce and diſclaim all ſuch evil words, which his diſeaſe may ſpeak, not himſelfe, he ſhall doe the duty of a Chriſtian and a prudent perſon, and after theſe preparatives, he may with piety and confidence reſign his ſoul into the hands of GOD to be depoſited in holy receptacles till the day of reſtitution of all things: And in the mean time with a quiet ſpirit deſcend into that ſtate, which is the lot of *Ceſars*, and where all Kings and Conquerours have laid aſide their glories.

——— Ut ſe vixiſſe beatum
Dicat, & exacto contentus tempore vitæ
Cedat uti conviva ſatur ——— ———
Hor. Serm. 1.

The

The PRAYER.

O Eternal and Holy JESUS, who by death haſt overcome death, and by thy paſſion haſt taken out its ſting, and made it to become one of the gates of heaven, and an entrance to felicity; have mercy upon me now and at the hour of my death; let thy grace accompany me all the dayes of my life, that I may by a holy converſation, and an habitual performance of my duty, wait for the coming of our LORD, and be ready to enter with thee at whatſoever hour thou ſhalt come. LORD let not my death be in any ſenſe unprovided, nor untimely, nor haſty, but after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifeſtation of a great and miraculous mercy. Let my ſenſes and underſtanding be preſerved intire till the laſt of my dayes, and grant that I may die the death of the righteous, having firſt diſcharged all my obligations of juſtice, leaving none miſerable and unprovided in my departure, but be thou the portion of all my friends and relatives, and let thy bleſſing deſcend upon their heads, and abide there, till they ſhall meet me in the boſome of our LORD. Preſerve me ever in the communion and peace of the Church: and bleſſe my Death-bed with the opportunity of a holy and a ſpiritual Guide, with the aſſiſtance and guard of Angels, with the perception of the holy Sacrament, with patience and dereliction of my own deſires, with a ſtrong faith, and a firm and humble hope, with juſt meaſures of repentance, and great treaſures of charity to thee my GOD, and to all the world, that my ſoul in the arms of the holy JESUS may be depoſited with ſafety and joy, there to expect the revelation of thy day, and then to partake the glories of thy kingdome, O eternal and holy JESUS. Amen.



Et inclinato Capite tra- didit Spiritum. pag: 575.

Ad. SECT. 15.

Conſiderations upon the Crucifixion of the holy JESUS.

1. WHEN the ſentence of death pronounced againſt the LORD was to be put in execution, the Souldiers pulled off the robe of mockery, the ſcarlet mantle, which in jeſt they put upon him, and put on his own garments. But, as *Origen* obſerves, the Evangeliſt mentioned not, that they took off the crown of thorns; what might ſerve their intereſt they purſue, but nothing of remiſſion or mercy to the afflicted Son of man; but ſo it became the King of ſufferings not to lay aſide his imperial thornes, till they were changed into diadems of glory. But now *Abel* is led forth by his brother to be ſlain. A gay ſpectacle to ſatisfy impious eyes, who would not ſtay behinde, but attended and waited upon the hangman to ſee the Cataſtrophe of this bloody Tragedy. But when piety looks on, ſhe beholds a glorious myſterie. Sin laughed to ſee the King of heaven and earth, and the great lover of ſouls, inſtead of the ſcepter of his kingdome to bear a tree of curſing and ſhame. But piety wept tears of pity, and knew they would melt into joy, when ſhe ſhould behold that Croſſe which loaded the ſhoulders of her LORD, afterward ſit upon the ſcepters, and be engraved and ſigned upon the foreheads of Kings. S. Aug. tract. 119. in Johan.

2. It cannot be thought, but the Miniſters of Jewiſh malice uſed all the circumſtances of affliction, which in any caſe were accuſtomed towards malefactors, and perſons to be crucified, and therefore it was that in ſome old figures we ſee our bleſſed LORD deſcribed with a table appendant to the fringe of his garment, ſet full of nails, and pointed iron; for ſo ſometimes they afflicted perſons condemned to that kinde of Death: and S. *Cyprian* affirms that CHRIST did ſtick to the wood, that he carried, being galled with the iron at his heels, and nailed even before his crucifixion. But this and the other accidents of his journey and their malice ſo cruſhed his wounded, tender, and virginal body, that they were forced to lay the load upon a Cyrenian, fearing that he ſhould die with leſs ſhame and ſmart, then they intended him: but ſo he was pleaſed to take man unto his aid, not only to repreſent his own need, and the doloroufneſs of his paſſion, but to conſign the duty unto man, that we muſt enter into a fellowſhip of CHRISTS ſufferings, taking up the Croſs of Martyrdome, when GOD requires us, enduring affronts, being patient under affliction, loving them that hate us, and being benefactors to our Enemies, abſtaining from ſenſual and intemperate delight, forbidding to our ſelves lawful feſtivities and recreations of our wearineſſe, when we

O Carnificinum cribrum quod credo fore,
Ita te forabunt patibulatum per vias
Stimulis, ſi noſter huc revenerit ſenex.
Plaut. in Moſtel.

Tu ipſe patibuli tui bajulus harebas ligno quod toleras, evellionis & paſſionis anxietates ſuſtinens & labores. S. Cypr. de paſſ.

have an end of the ſpirit to ſerve upon the ruines of the bodies ſtrength, mortifying our deſires, breaking our own will, not ſeeking our ſelves, being entirely reſigned to GOD; theſe are the croſſe, and the nailes, and the ſpear, and the whip, and all the inſtruments of a Chriſtians paſſion. And we may conſider, that every man in this world ſhall in ſome ſenſe or other bear a croſſe, few men eſcape it, and it is not well with them that doe; but they only bear it well that follow CHRIST, and tread in his ſteps, and bear it for his ſake, and walk as he walked; and he that followes his own deſires, when he meets with a croſſe there, (as it is certain enough he will) bears the croſſe of his concupiſcence, and that hath no fellowſhip with the croſſe of CHRIST. By the precept of *bearing the Croſſe* we are not tyed to pull evil upon our ſelves, that we may imitate our LORD in nothing but in being afflicted; or to perſonate the punitive exerciſes of mortification and ſevere abſtinencies, which were eminent in ſome Saints, and to which they had ſpecial aſſiſtances, or others had the gift of chaſtity, and for which they had ſpeciall reaſon, and as they apprehended ſome great neceſſities; but it is required, that *we bear our own Croſſe*, ſo ſaid our deareſt LORD; for when the croſs of CHRIST is laid upon us, and we are called to Martyrdom, then it is our own, becauſe GOD made it to be our portion; and when by the neceſſities of our ſpirit, and the rebellion of our body we need exteriour mortifications, and acts of ſelf-denial, then alſo it is our own croſs, becauſe our needs have made it it ſo; and ſo it is, when GOD ſends us ſickneſſe or any other calamity; what ever is either an effect of our ghoſtly needs, or the condition of our temporal eſtate, it calls for our ſufferance, and patience and equanimity; for *therefore CHRIST hath ſuffered for us* (ſaith S. *Peter*) *leaving us an example that we ſhould follow his ſteps*; who bore his Croſſe as long as he could, and when he could no longer, he murmured not, but ſank under it, and then he was content to receive ſuch aid, not which he choſe himſelf, but ſuch as was aſſigned him.

Matth. 16. 24.

1 Pet. 2. 21.

Heb. 13. 13.

3. JESUS was led out of the gates of *Jeruſalem*, that he might become the ſacrifice for perſons without the pale, even for all the world; and the daughters of *Jeruſalem* followed him with pious tears till they came to *Calvary*, a place difficult in the aſcent, eminent and apt for the publication of ſhame, a hill of death and dead bones, polluted and impure, and there *beheld him* ſtript naked, who clothes the field with flowers, and all the world with robes, and the whole globe with the canopee of heaven; and ſo dreſs't, that now every circumſtance was a triumph; by his diſgrace he trampled upon our pride; by his poverty and nakedneſſe he triumphed over our covetouſneſſe and love of riches; and by his pains chaſtiſed the delicacies of our fleſh, and broke in pieces the fetters of concupiſcence. For as ſoon as *Adam* was clothed he quitted Paradiſe, and JESUS was made naked, that he might bring us in again. And we alſo muſt be diſpoil'd of all our exteriour adherencies, that we may paſſe through the regions of duty and divine love, to a ſociety of bleſſed ſpirits and a clarified, immortal, and beatified eſtate.

Athanaſ. de paſſ. & cruce Dom.

4. There

4. There they nailed JESUS with four nails, fixed his Crosse in the ground, which with its fall into the place of its station gave infinite torture by so violent a concussion of the body of our LORD, which rested upon nothing but four great wounds; where he was designed to suffer a long and lingring torment. For crucifixion as it was an excellent pain, sharp and passionate, so it was *not of quick effect* towards taking away the life. S. *Andrew* was two whole dayes upon the Crosse; and some Martyrs have upon the Crosse been rather starved and devoured with birds, then killed with the proper torment of the tree. But JESUS took all his passion with a voluntary susception, GOD heightning it to great degrees of torment supernaturally, and he laid down his life voluntarily, when his Fathers wrath was totally appeased towards mankinde.

—καὶ φορῆες ἐὸς δόξυ πλεκτάλυσσαν— Nonn.

Albigenses primi pinxerunt imaginem Crucifixi uno clavo simul utrumque pedem configente; & virginem Mariam monoculam; utrumque in derisionem; sed postea prior figura retenta est, & irrepsit in vulgarem famam. Lucas Tuden. lib. 2. coner. Albig.

5. Some have phansied, that CHRIST was pleased to take something from every condition, of which man ever was, or shall be possessed; taking immunity from sin, from *Adams* state of innocence, punishment and misery from the state of *Adam* fallen, the fulnesse of grace from the state of renovation, and perfect contemplation of the Divinity, and beatifick joyes from the state of comprehension, and the blessednesse of Heaven; meaning that the humanity of our blessed SAVIOUR did in the sharpest agony of his passion behold the face of GOD, and communicate in glory. But I consider, that although the two natures of CHRIST were knit by a mysterious union into one person, yet the natures still retain their incommunicable properties. CHRIST as GOD is not subject to sufferings, as a man he is the subject of miseries; as GOD he is eternal, as man mortal and commensurable by time; as GOD, the supreme Lawgiver; as man, most humble and obedient to the Law; and therefore that the humane nature was united to the Divine, it does not inferre that it must in all instants partake of the Divine felicities, which in GOD are essential, to man communicated without necessity, and by an arbitrary dispensation. Adde to this, that some virtues and excellencies were in the soul of CHRIST, which could not consist with the state of glorified and beatified persons, such as are humility, poverty of spirit, hope, holy desires, all which having their seat in the soul, suppose even in the supremest faculty a state of pilgrimage; that is, a condition which is imperfect, and in order to something beyond its present. For therefore *CHRIST ought to suffer* (saith our blessed LORD himselfe) and *so enter into his glory*. And S. *Paul* affirms, that *we see JESUS made a little lower then the Angels for the suffering of death crowned with glory and honour*. And again, *CHRIST humbled himself, and became obedient unto death, even the death of the Crosse, wherefore GOD also hath highly exalted him, and given him a name above every name*. Thus his present life was a state of *merit* and *work*, and as a reward of it he was crowned with *glory* and *immortality*, his Name was exalted, his Kingdome glorified, he was made the LORD of all the Creatures, the first-fruits of the Resurrection, the exemplar of glory, and the Prince and head of the Catholick Church; and because this was his recompense and the fruits of his humility and obedience, it is certain

Luke 24. 26. *secundum vulg. interp.* Hebr. 2. 9. Philip. 2. 8, 9.

it was not a neceſſary conſequence and a natural efflux of the perſonal union of the Godhead with the humanity. This I diſcourſe to this purpoſe, that we may not in our eſteem leſſen the ſuffering of our deareſt LORD by thinking he had the ſupports of actual glory in the midſt of all his ſufferings. For there is no one minute or ray of glory, but its fruition does outweigh and make us inſenſible of the greateſt calamities, and the ſpirit of pain, which can be extracted from all the infelicities of this world. True it is, that the greateſt beauties in this world are receptive of an allay of ſorrow, and nothing can have pleaſure in all capacities. The moſt beauteous feathers of the birds of Paradiſe, the *Eſtrich*, or the *Peacock*, if put into our throat, are not there ſo pleaſant as to the eye; but the beatifick joyes of the leaſt glory of heaven take away all pain, *wipe away all tears from our eyes*; and it is not poſſible, that at the ſame inſtant, the ſoul of JESUS ſhould be raviſhed with glory, and yet abated with pains, grievous and afflictive. On the other ſide ſome ſay, that the ſoul of JESUS upon the croſſe ſuffered the pains of Hell, and all the torments of the damned, and that without ſuch ſufferings it is not imaginable he ſhould pay the price, which GODS wrath ſhould demand of us: But the ſame that reproves the one, does alſo reprehend the other; for *the hope* that was the ſupport of the ſoul of JESUS, as it confeſſes an imperfection, that is not conſiſtent with the ſtate of glory, ſo it excludes the deſpair, that is the torment proper to accurſed ſouls. Our deareſt LORD ſuffered the whole condition of humanity, ſinne onely excepted, and freed us from Hell with ſuffering thoſe ſad pains, and merited Heaven for his own humanity, as the head, and all faithful people as the members of his myſtical body. And therefore his life here was onely a ſtate of pilgrimage, not at all trimmed with beatifick glories. Much leſſe was he ever in the ſtate of Hell, or upon the Croſſe felt the formal miſery and ſpirit of torment, which is the portion of damned ſpirits; becauſe it was impoſſible CHRIST ſhould deſpair, and without deſpair it is impoſſible there ſhould be a Hell. But this is highly probable, that in the intenſion of degrees and preſent anguiſh, the ſoul of our LORD might feel a greater load of wrath then is incumbent in every inſtant upon periſhing ſouls. For all the ſadneſſe, which may be imagined to be in Hell, conſiſts in acts produced from principles, that cannot ſurpaſſe the force of humane or Angelical nature; but the pain which our bleſſed LORD endured for the expiation of our ſins, was an iſſue of an united and concentred anger, was received into the heart of *God* and *man*, and was commenſurate to the whole latitude of the grace, patience, and charity of the Word incarnate.

6. And now behold the Prieſt and the Sacrifice of all the world laid upon the altar of the Croſſe, bleeding, and tortured, and dying to reconcile his Father to us; and he was arrayed with ornaments more glorious then the robes of *Aaron*. The crown of Thorns was his Miter, the Croſſe his paſtoral ſtaffe, the Nails piercing his hands were inſtead of Rings, the ancient ornament of Prieſts, and his fleſh raſed and checkerd with blew and blood, in ſtead of the parti-coloured robe. But as this object calls for our devotion, our love and Euchariſt to our deareſt LORD, ſo it muſt needs *irreconcile* us to ſin, which in the eye of all the world brought ſo great ſhame, and pain, and amazement upon the Son

Son of GOD, when he onely became engaged by a charitable ſubſtitution of himſelfe in our place; and therefore we are aſſured, by the demonſtration of ſenſe and experience, it will bring death and all imaginable miſeries as the juſt expreſſes of GODS indignation and hatred; for to this we may apply the words of our LORD in the prediction of miſeries to *Jeruſalem*, *If this be done in the green tree, what ſhall be done in the dry?* For it is certain, CHRIST infinitely pleaſed his Father even by becoming the perſon made guilty in eſtimate of law; and yet ſo great charity of our LORD, and the ſo great love and pleaſure of his Father exempted him not from ſuffering pains intolerable; and much leſſe ſhall thoſe eſcape who provoke and diſpleaſe GOD, and deſpiſe ſo great ſalvation, which the holy JESUS hath wrought with the expence of blood, and ſo precious a life.

7. But here we ſee a great repreſentation and teſtimony of the Divine juſtice, who was ſo angry with ſin, who had ſo ſeverely threatned it, who does ſo eſſentially hate it, that he would not ſpare his only Sonne, when he became a conjunct perſon, relative to the guilt by undertaking the charges of our nature. For although GOD hath ſet down in holy Scripture the order of his juſtice, and the manner of its manifeſtation, that one ſoule ſhall not periſh for the ſins of another, yet this is meant for juſtice and for mercy too, that is, he will not curſe the Sonne for the Fathers fault, or in any relation whatſoever ſubſtitute one perſon for another to make him involuntarily guilty; but when this ſhall be deſired by a perſon that cannot finally periſh, and does a mercy to the exempt perſons, and is a voluntary act of the ſuſcipient, and ſhall in the event alſo redound to an infinite good, it is no deflexion from the Divine Juſtice to excuſe many by the affliction of one, who alſo for that very ſuffering ſhall have infinite compenſation. We ſee that for the ſin of *Cham* all his poſterity were accurſed: the Subjects of *David* died with the plague, becauſe their Prince numbred the people: Idolatry is puniſhed in the children of the fourth generation: *Sauls* ſeven ſonnes were hanged for breaking the league of *Gibeon*, and *Ahabs* ſin was puniſhed in his poſterity, he eſcaping, and the evil was brought upon his houſe in his ſons dayes. In all theſe caſes the evil deſcended upon perſons in near relation to the ſinner, and was a puniſhment to him and a miſery to theſe, and were either chaſtiſements alſo of their own ſins, or if they were not, they ſerved other ends of providence, and led the afflicted innocent to a condition of recompenſe accidentally procured by that infliction. But if for ſuch relations ſake and Oeconomical and Political conjunction as between Prince and People, the evil may be tranſmitted from one to another, much rather is it juſt, when by contract a competent and conjunct perſon undertakes to quit his relative. Thus when the hand ſteals, the back is whipt, and an evil eye is puniſhed with a hungry belly. Treaſon cauſes the whole Family to be miſerable, and a ſacrilegious Grandfather hath ſent a Locuſt to devour the increaſe of the Nephewes.

Deut. 24. 16. Ezek. 18. 2, 3, 4, 5. &c.

8. But in our caſe it is a voluntary contract, and therefore no injuſtice; all parties are voluntary; GOD is the ſupreme LORD, and his actions are the meaſure of juſtice; we who had deſerved the puniſhment had great reaſon to deſire a Redeemer; and yet CHRIST who was to

to pay the ranſome, was more deſirous of it then we were, for we asked it not before it was promiſed and undertaken. But thus we ſee that ſureties pay the obligation of the Principal Debtor, and the pledges of contracts have been by the beſt and wiſeſt nations ſlain when the articles have been broken. The *Theſſalians* ſlew 250 pledges; the *Romans* 300 of the *Volſci*, and threw the *Tarentines* from the *Tarpeian* rock; and that it may appear CHRIST was a perſon in all ſenſes competent to doe this for us, himſelf * teſtifies that he had *power over his own life to take it up, or lay it down*; and therefore as there can be nothing againſt the moſt exact juſtice and reaſon of lawes and puniſhments; ſo it magnifies the Divine mercy, who removes the puniſhment from us, who of neceſſity muſt have ſunk under it, and yet makes us to adore his ſeverity, who would not forgive us without puniſhing his Sonne for us; to conſigne unto us his perfect hatred againſt ſinne, to conſerve the ſacredneſſe of his lawes, and to imprint upon us great characters of fear and love. The famous *Locrian Zaleucus* made a law, that all adulterers ſhould loſe both their eyes; his ſonne was firſt unhappily ſurpriſed in the crime, and his Father, to keep a temper between the piety and ſoft ſpirit of a parent, and the juſtice and ſeverity of a Judge, put out one of his own eyes, and one of his Sonnes. So GOD did with us, he made ſome abatement, that is, as to the perſon with whom he was angry, but inflicted his anger upon our Redeemer whom he eſſentially loved, to ſecure the dignity of his ſanctions and the ſacredneſſe of obedience; ſo marrying juſtice and mercy by the intervening of a commutation. Thus *David* eſcaped by the death of his SON, GOD chooſing that penalty for the expiation; and *Cimon* offered himſelfe to priſon to purchaſe the liberty of his Father *Miltiades*; it was a filial duty in *Cimon*, and yet the law was ſatisfied: and both theſe concurred in our great Redeemer; For GOD, who was the ſole arbitrator, ſo diſpoſed it, and the eternal SON of GOD ſubmitted to this way of expiating our crimes, and *became an argument of faith and belief* of the great article of *remiſſion of ſins*, and other its appendant cauſes, and effects, and adjuncts; it being wrought by a viſible and notorious paſſion; *it was made an encouragement of hope*; for he that ſpared not his own Son to reconcile us, *will with him give all things elſe* to us ſo reconciled; and *a great endearment of our duty* and love, as it was a demonſtration of his. And in all the changes and traverſes of our life he is made to us a great example of all excellent actions and all patient ſufferings.

Livius. *vide* l. *ſi quis rerum* D. *de cuſtod. & exhib. reorum* l. *ſi à reo.* D. *de fidejuſſoribus.*

* Joh. 10.10.

Apud Diodorum Sicul. & Ælian. Ἵνα μὴ ὁ πατὴρ ὢν τυφλὸς ᾖ τὸν υἱὸν τυφλωθῆναι τελέως, ἵνα μὴ διαφθαρῇ τὸ ἀπαξ κεκυρωμένον.

9. In the midſt of two theeves three long hours the holy JESUS hung clothed with pain, agony and diſhonour, all of them ſo eminent and vaſt, that he who could not but hope, whoſe ſoul was enchaſed with Divinity, and dwelt in the boſome of GOD, and in the cabinet of the myſterious Trinity, yet had a cloud of miſery ſo thick and black drawn before him, that he complained as if GOD had forſaken him; but this was the pillar of cloud, which conducted *Iſrael* into *Canaan*: and as GOD behinde the cloud ſupported the holy JESUS, and ſtood ready to receive him into the union of his glories, ſo his ſoul in that great deſertion had internal comforts proceeding from conſideration of all thoſe excellent perſons which ſhould be adopted into the fellowſhip of his ſufferings, which ſhould imitate his graces, which ſhould communicate his glories; and we follow this cloud to our countrey, having

CHRIST

CHRIST for our guide; and though he trode the way, leaning upon the Croſſe, which like the ſtaffe of Egypt pierced his hands, yet it is to us a comfort and ſupport, pleaſant to our ſpirits as the ſweeteſt Canes, ſtrong as the pillars of the earth, and made apt for our uſe by having been born and made ſmooth by the hands of our elder brother.

10. In the midſt of all his torments JESUS onely made one prayer of ſorrow to repreſent his ſad condition to his Father; but no accent of murmure, no ſyllable of anger againſt his enemies: In ſtead of that he ſent up a holy, charitable, and effective prayer for their forgiveneſſe, and by that prayer obtained of GOD that within 55. dayes 8000. of his enemies were converted; ſo potent is the prayer of charity, that it prevails above the malice of men, turning the arts of Satan into the deſignes of GOD, and when malice occaſions the prayer, the prayer becomes an antidote to malice: and by this inſtance, our bleſſed LORD conſigned that duty to us which in his Sermons he had preached, that we ſhould forgive our enemies, and pray for them; and by ſo doing, our ſelves are freed from the ſtings of anger, and the ſtormes of a revengefull ſpirit; and oftentimes procure ſervants to GOD, friends to our ſelves and heirs to the Kingdome of Heaven.

11. Of the two Thieves, that were crucified together with our LORD, the one blaſphemed, the other had at that time the greateſt piety in the world, except that of the bleſſed Virgin, and particularly had ſuch a faith, that all the ages of the Church could never ſhew the like. For when he ſaw CHRIST in the ſame condemnation with himſelf, crucified by the *Romans*, accuſed and ſcorned by the Jewes, forſaken by his own Apoſtles, a dying diſtreſſed man, doing at that time no miracles to atteſt his Divinity or innocence; yet then he confeſſes him to be a *LORD and a King, and his SAVIOUR*: He confeſſed his own ſhame and unworthineſſe, he ſubmitted to the death of the Croſſe, and by his voluntary acceptation and tacite volition of it, made it equivalent to as great a puniſhment of his own ſuſception: He ſhewed an incomparable modeſty, begging but for a remembrance onely, he knew himſelfe ſo ſinful, he durſt ask no more; he reproved the other Thief for blaſphemy; he confeſſed the world to come, and owned CHRIST publickly, he prayed to him, he hoped in him, and piried him, ſhewing an excellent patience in this ſad condition. And in this I conſider, that beſides the excellency of ſome of theſe acts, and the goodneſs of all, the like occaſion for ſo exemplar faith never can occurre; and untill all theſe things ſhall in theſe circumſtances meet in any one man, he muſt not hope for ſo ſafe an *exit* after an evill life upon the confidence of this example. But now CHRIST had the key of Paradiſe in his hand, and GOD bleſſed the good Thief with this opportunity of letting him in, who at another time might have waited longer, and been tyed to harder conditions. And indeed it is very probable, that he was much advantaged by the interyening accident of dying at the ſame time with CHRIST; there being a natural compaſſion produced in us towards the partners of our miſeries. For CHRIST was not void of humane

Latro] *non ſemper prædonem aut graſſatorem denotat, ſed* [*civilem*] *qui fortaſſis ob zelum Judaorum aliquid contra leges Romanas fecerat: alioqui vir fuit non omnino malus.*

Timuerunt qui viderunt Chriſtum mortuos ſuſcitantem; credidit ille quem videbat ſecum in ligno pendentem. Recolamus fidem latronis, quam non invenit Chriſtus poſt reſurrectionem in Diſcipulis ſuis. S. Aug ſerm. 144. de tempore.

humane paſſions, though he had in them no imperfection or irregularity, and therefore might be invited by the ſociety of miſery, the rather to admit him to participate his joyes; and Saint *Paul* proves him to be a *merciful high Prieſt* becauſe *he was touched with a feeling of our infirmities*; the firſt expreſſion of which was to this Bleſſed Thief; CHRIST and he together ſat at the Supper of bitter herbs, and CHRIST payed his ſymbole, promiſing that he ſhould that day be together with him in Paradiſe.

12. By the Croſſe of CHRIST ſtood the holy Virgin Mother, upon whom old *Simeons* Propheſie was now verified. For now ſhe felt a ſword paſſing thorow her very ſoul; ſhe ſtood without clamour and womaniſh noiſes, ſad, ſilent, and with a modeſt grief, deep as the waters of the abyſſe, but ſmooth as the face of a pool, full of love, and patience, and ſorrow, and hope. Now ſhe was put to it to make uſe of all thoſe excellent diſcourſes, her holy Son had uſed to build up her ſpirit and fortifie it againſt this day. Now ſhe felt the bleſſings and ſtrengths of Faith, and ſhe paſſed from the griefs of the Paſſion to the expectation of the Reſurrection, and ſhe reſted in this death as in a ſad remedy; for ſhe knew, it reconciled GOD with all the World. But her hope drew a veil before her ſorrow, and though her grief was great enough to ſwallow her up, yet her love was greater and did ſwallow up her grief. But the Sun alſo had a veil upon his face, and taught us to draw a curtain before the Paſſion, which would be the moſt artificial expreſſion of its greatneſſe, whileſt by *ſilence* and *wonder* we confeſſe it great, beyond our expreſſion, or which is all one, great as the burden and baſeneſſe of our ſins; and with this veil drawn before the face of JESUS let us ſuppoſe him at the gates of Paradiſe, calling with his laſt words in a loud voyce to have them opened, *That the King of glory might come in.*

S. Ambr. l. 10. in Luc.

The PRAYER.

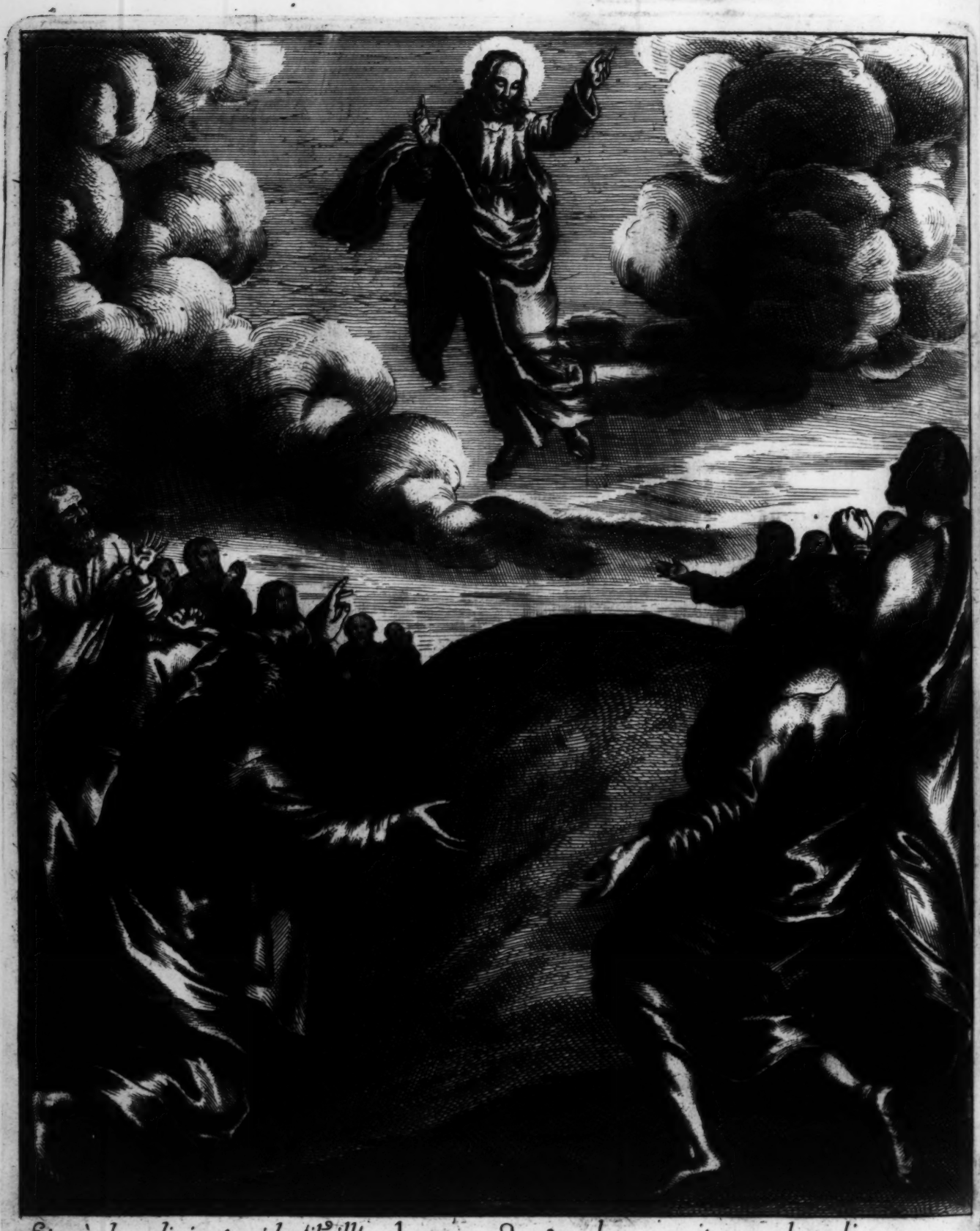
O Holy JESUS, who for our ſakes didſt ſuffer incomparable anguiſh and pains commenſurate to thy love and our miſeries, which were infinite, that thou mighteſt purchaſe for us bleſſings upon Earth, and an inheritance in Heaven; diſpoſe us by love, thankfulneſſe, humility, and obedience to receive all the benefit of thy Paſſion, granting unto us and thy whole Church remiſſion of all our ſinnes, integrity of minde, health of body, competent maintenance, peace in our dayes, a temperate aire, fruitfulneſſe of the earth, unity and integrity of faith, extirpation of Hereſies, reconcilement of Schiſmes, deſtruction of all wicked counſels intended againſt us; and binde the hands of rapine and ſacriledge, that they may not deſtroy the vintage and root up the Vine it ſelfe. Multiply thy bleſſings upon us ſweeteſt JESUS, increaſe in us true Religion, ſincere and actual devotion in our prayers, patience in troubles, and whatſoever is neceſſary to our ſouls health, or conducing to thy glory. Amen.

II.

II.

O Deareſt SAVIOUR, I adore thy mercies and thy incomparable love expreſſed in thy ſo voluntary ſuſception and affectionate ſuffering ſuch horrid and ſad tortures, which cannot be remembred without a ſad compaſſion; the waters of bitterneſs entred into thy ſoul, and the ſtorms of death and thy Fathers anger broke thee all in pieces; and what ſhall I doe, who by my ſinnes have ſo tormented my deareſt LORD? What contrition can be great enough, what tears ſufficiently expreſſive, what hatred and deteſtation of my crimes can be equal and commenſurate to thoſe accidents, which they have produced? Pity me O LORD, pity me deareſt GOD, turn thoſe thy mercifull eyes towards me, O moſt mercifull Redeemer, for my ſinnes are great, like unto thy Paſſion, full of ſorrow and ſhame, and a burden too great for me to bear. LORD, who haſt done ſo much for me, now onely ſpeak the word, and thy ſervant ſhall be whole; let thy wounds heal me, thy virtues amend me, thy death quicken me, that I in this life ſuffering the croſſe of a ſad and ſalutary repentance, in the union and merits of thy Croſſe and Paſſion, may die with thee, and reſt with thee, and riſe again with thee, and live with thee, for ever in the poſſeſſion of thy glories, O deareſt SAVIOUR JESUS. Amen.

SECT.



Et cùm hæc dixisset, videntib⁹ illis elevatus est : & nubes suscepit eum ab oculis eorum.
And when he had spoken these things, while they beheld he was taken up, & a cloud received him out of their sight.

Pag: 557. Act: 1. 0. W. Faithorne Exc.

SECT. XVI.

Of the Reſurrection and Aſcenſion of JESUS.

1. WHile it was yet early in the morning, upon the firſt day of the week *Mary Magdalen*, and *Mary* the Mother of *James*, and *Salome* brought ſweet ſpices to the ſepulchre, that they might again embalme the holy body; for the rites of embalming among the Hebrewes uſed to laſt forty dayes, and their love was not ſatisfyed with what *Joſeph* had done; they therefore haſtned to the grave, and after they had expended their money, and bought the ſpices, then begin to conſider, who ſhall remove the ſtone; but yet they ſtill go on, and their love anſwers the objection, not knowing how it ſhould be done, but yet reſolving to go through all the difficulties; but never remember or take care to paſſe the guards of Souldiers. But when they came to the Sepulchre they found the guard affrighted and removed, and the ſtone rolled away, for there had a little before their arrival been a great Earthquake, and an Angel deſcending from Heaven, rolled away the ſtone and ſate upon it, and for fear of him the guards about the tomb became aſtoniſhed with fear and were like dead men, and ſome of them ran to the high Prieſts and told them what hapned: but they now reſolvinng to make their iniquity ſafe and unqueſtionable, by a new crime hire the Souldiers to tell an incredible and a weak fable, that his Diſciples came by night and ſtole him away: Againſt which accident the wit of man could give no more ſecurity, then themſelves had made. The women entred into the Sepulchre, and miſſing the body of JESUS *Mary Magdalen* ran to the eleven Apoſtles, complaining that the body of our LORD was not to be found: Then *Peter* and *John* ran as faſt as they could to ſee; for the unexpectedneſs of the relation, the wonder of the ſtory and the ſadneſſe of the perſon moved ſome affections in them, which were kindled by the firſt principles and ſparks of faith, but were made actual and definite, becauſe the faith was not raiſed to a flame; they looked into the ſepulchre, and finding not the body there, they returned. By this time *Mary Magdalen* was come back, and the women who ſtayed weeping for their LORDS body ſaw two Angels ſitting in white, the one at the head, and the other at the feet, at which unexpected ſight they trembled, and bowed themſelves; but an Angel bid them not to fear, telling them that JESUS of *Nazareth*, who was crucified, was alſo riſen, and was not there, and called to mind, what JESUS had told them in *Galilee* concerning his crucifixion and reſurrection the the third day.

Gen. 50. Tacit. annal. l. 21.

Aurora lucis rutilat,
Cœlum laudibus intonat,
Mundus exultans jubilat,
Gemens infernus ululat,
Cum Rex ille fortiſſimus,
Mortis vin fractis viribus,
Pede conculcans Tartara,
Solvit à pœna miſeros.
Ille qui clauſus lapide
Cuſtoditur ſub milite,
Triumphans pompa nobili,
Victor ſurgit de funere.
Hymn. Paſchal.

2. And *Mary Magdalene* turned her ſelf back and ſaw JESUS, but *ſuppoſing him to be the Gardiner*, ſhe ſaid to him, *Sir, if thou have born him*

hence, tell me where thou hast laid him, and I will take him away. *But* JESUS *said unto her, Mary*; then she knew his voice, and with extasie of joy and wonder was ready to have crushed his feet with her imbraces; but he commanded her not to touch him, but go to his Brethren, and say, *I ascend unto my Father, and to your Father, to my GOD, and your GOD.* *Mary* departed with satisfaction beyond the joyes of a victory or a full vintage, and told these things to the Apostles, but the narration seem'd to them as talk of abused and phantastick persons. About the same time JESUS also appeared unto *Simon Peter*. Towards the declining of the day, two of his Disciples going to *Emmaus* sad and discoursing of the late occurrences, JESUS puts himself into their company, and upbraids their incredulity, and expounds the Scriptures, *that CHRIST ought to suffer, and rise again the third day*, and in the breaking of bread disappeared, and so was known to them by vanishing away, whom present they knew not: And instantly they hasten to *Jerusalem*, and told the Apostles what had hapned.

3. And while they were there, that is, the same day at evening, when the Apostles were assembled all, save *Thomas*, secretly for fear of the Jews, the doors being shut, JESUS came and stood in the midst of them. They were exceedingly troubled, supposing it had been a Spirit, but JESUS confuted them by the Philosophy of their senses, by feeling his flesh and bones, which spirits have not. For he gave them his benediction, shewing them his hands and his feet. At which sight they rejoyced with exceeding joy, and began to be restored to their indefinite hopes of some future felicity by the returns of their LORD to life, and there he first breathed on them, giving them the holy Ghost, and performing the promise twice made before his death, the promise of the keyes, or of binding and loosing, saying [*whose soever sins ye remit, they are remitted to them, and whose soever sins ye retain they are retained,*] and that was the second part of Clerical power, with which JESUS instructed his Disciples in order to their great Commission of preaching, and government Ecclesiastical. These things were told to *Thomas*, but he believed not, and resolved against the beleef of it unless he might put his finger into his hands, and his hand into his side. *JESUS* therefore on the octaves of his Resurrection appeared again to the Apostles met together, and makes demonstration to *Thomas* in conviction and reproof of his unbelief, promising a special benediction to all succeeding ages of the Church; for they are such who saw not, and yet have beleeved.

4. But *JESUS* at his early appearing had sent an order by the women, that the Disciples should go into *Galilee*, and they did so after a few days. And *Simon Peter* being there went a fishing, and six other of the Apostles with him to the sea of *Tiberias*, where they laboured all night and caught nothing. Towards the morning *JESUS* appeared to them, and bad them cast the net on the right side of the ship, which they did and inclosed an hundred and fifty three great fishes, by which prodigious draught *John* the beloved Disciple perceived it was the LORD, at which instant *Peter* threw himself into the Sea, and went to JESUS; and when the rest were come to shore, they din'd with broiled fish. After dinner JESUS taking care for those scattered sheep, which were dispersed over the face of the earth, that he might gather them into one sheepfold under one

one shepherd, asked *Peter*, *Simon son of Jonas lovest thou me more then these? Peter answered, Yea LORD, thou that knowest all things knowest that I love thee. Then JESUS said unto him, Feed my lambs.* And JESUS asked him the same question, and gave him the same precept the second time, and the third time; for it was a considerable and a weighty imployment, upon which JESUS was willing to spend all his endearments and stock of affections that *Peter* owed him, even upon the care of his little flock; and after the intrusting of this charge to him he told him, that the reward he should have in this world should be a sharp and an honourable Martyrdome; and withall checks at *Peters* curiosity in busying himself about the temporal accidents of other men, & enquiring what should become of *John* the beloved Disciple? JESUS answered his question with some sharpnesse of reprehension, and no satisfaction; *If I will that he tarry till I come, what is that to thee?* Then they phansied, that he should not die; But they were mistaken, for the intimation was expounded and verified by S. *Johns* surviving the destruction of *Jerusalem*; for after the attempts of persecutors, and the miraculous escape of prepared torments, he dyed a natural death in a good old age.

6. After this, JESUS having appointed a solemn meeting, for all the Brethren, that could be collected from the dispersion, and named a certain mountain in *Galilee*, appeared to five hundred brethren at once, and this was his most publick and solemn manifestation; and while some doubted, JESUS came according to the designation, and spake to the eleven, sent them to preach to all the world *repentance and remission of sinnes in his Name, promising to be with them to the end of the world.* He appeared also unto *James*, but at what time is uncertain: save that there is something concerning it in the Gospel of S. *Matthew* which the *Nazarens* of *Berea* used, and which it is likely themselves added out of report; for there is nothing of it in our Greek copies. The words are these, "When the "Lord had given the linnen in which he was wrapped to the servant of the "high Priest, he went and appeared unto *James*. For *James* had vowed "after he received the Lords supper, that he would eat no bread, till he "saw the Lord risen from the grave. Then the Lord called for bread; he "blessed it and brake it, and gave it to *James* the Just, and said, My Bro"ther eat bread, for the Son of man is risen from the sleep of death. So that by this it should seem to be done upon the day of the resurrection. But the relation of it by S. *Paul* puts it between the appearance which he made to the five hundred, and that last to the Apostles when he was to ascend into heaven. Last of all, when the Apostles were at dinner, he appeared to them, upbraiding their incredulity; and then he opened their understanding, that they might discerne the sense of Scripture, and again commanded them to preach the Gospel to all the world, giving them power *to do miracles, to cast out Devils, to cure diseases*; and instituted the Sacrament of Baptisme, which he commanded should together with the Sermons of the Gospel be administred to all nations *in the Name of the Father, and of the Son, and of the holy Ghost.* Then he led them into *Judea*, and they came to *Bethany*, and from thence to the mount Olivet, and commanded them to *stay in Jerusalem, till the holy Ghost, the promise of the Father, should descend upon them*, which should be accomplished in few days; and then they should know the times, and the seasons, and all things necessary for their ministration and service, and propagation of the Gospel. And

while he diſcourſed many things concerning the Kingdome, behold a Cloud came and parted JESUS from them, and carried him in their ſight, up into Heaven; where he ſits at the right hand of GOD bleſſed for ever. Amen.

6. While his Apoſtles ſtood gazing up to heaven, two Angels appeared to them, and told them, that JESUS ſhould come in like manner as he was taken away, *viz.* with glory and majeſty, and in the clouds, and with the miniſtry of Angels. Amen. *Come LORD JESUS, Come quickly.*

Ad. SECT. 16.

Conſiderations of the accidents happening in the interval after the Death of the holy JESUS:

And of his Reſurrection.

1. THE holy JESUS promiſed to the bleſſed Thief, that he ſhould that day be with him in paradiſe; which therefore was certainly *a place* or *ſtate of bleſſedneſſe*, becauſe it was a promiſe; and in the ſociety of JESUS, whoſe penal and afflictive part of his work of redemption was finiſhed upon the Croſſe. Our bleſſed LORD did not promiſe he ſhould that day be with him in his *kingdom*, for that day it was not opened, and the everlaſting doors of thoſe interiour receſſes were to be ſhut till after the reſurrection, that himſelf was to aſcend thither, and make way for all his ſervants to enter, in the ſame method, in which he went before us. Our bleſſed LORD *deſcended into hell*, ſaith the Creed of the Apoſtles, from the Sermon of *S. Peter*, as he from the words of *David*, that is, into the ſtate of ſeparation and comon receptacle of ſpirits, according to the ſtyle of Scripture. But the name of [*hell*] is no where in Scripture an appellative of the kingdom of CHRIST, of the place of final and ſupreme glory. But concerning the verification of our LORDS promiſe to the beatified thief, and his own ſtate of ſeparation we muſt take what light we can from Scripture, and what we can from the doctrine of the Primitive Church. [a] S. *Paul* had two great revelations: He was *rapt up into Paradiſe*, and he *was rapt up into the third heaven*; and theſe he calls *viſions and revelations*, not one, but divers: for *Paradiſe* is diſtinguiſhed from *the heaven of the bleſſed*, being it ſelf a receptacle of holy ſouls, made illuſtrious with viſitation of Angels, and happy by being a repoſitory for ſuch ſpirits, who at the day of judgement ſhall go forth into eternal glory. In the interim CHRIST hath

Symbolum Aquileienſe, & ex eo Romanum hodiernum.

[a] *—Ubi duas magnas revelationes ſibi obtigiſſe dixit (Paulus) biſque in ſublime ſe raptum; ſemel ad cœlum tertium, ſemel ad paradiſum. Methodius cont. Origen. apud Epiphan. Idem dit Moſes Barcephas l. de Paradiſo p. 4. c. 7. Dial. adv. Tryph.*

hath trod all the paths before us, and this alſo we muſt paſſe through to arrive at the Courts of heaven. *Juſtin Martyr* ſaid it was the doctrine of heretical perſons to ſay that the ſouls of the Bleſſed, inſtantly upon the ſeparation from their bodies, enter into the higheſt heaven. And [b] *Irenæus* makes heaven and the intermediate receptacle of ſouls to be diſtinct places: both bleſſed, but hugely differing in degrees: [c] *Tertullian* is dogmatical in the aſſertion, that till the voice of the great Archangel be heard, and as long as CHRIST ſits at the right hand of his Father; making interceſſion for the Church; ſo long Bleſſed ſouls muſt expect the aſſembling of their brethren, the great congregation of the Church, that they may all paſſe from their outer courts into the inward tabernacle, the Holy of Holies, to the throne of GOD. And as it is certain, that no ſoul could enter into glory, before our LORD entred, by whom we hope to have acceſſe: ſo it is moſt agreeable to the proportion of the myſteries of our Redemption, that we beleeve the entrance into glory to have been made by our LORD at his glorious aſcenſion, and that his ſoul went not thither before then, to come back again, to be contracted into the ſpan of humanity, and dwell forty dayes in his body upon earth. But that he ſhould return from Paradiſe, that is, from the common receptacles of departed Spirits, who died in the love of GOD, to earth again, had in it no leſſening of his condition, ſince himſelf in mercy called back *Lazarus* from thence, and ſome others alſo returned to live a life of grace, which in all ſenſes is leſſe then the leaſt of glories. Sufficient it is to us that all holy ſouls departing, go into the hands, that is, into the cuſtody of our Lord, that [a] *they reſt from their labours*, that *their works ſhall follow them*, and overtake them too, at the day of judgement, that they are happy preſently, that they are viſited by Angels, [b] that GOD ſends, as he pleaſes, excellent irradiations and types of glory to entertain them in their manſions: that their condition is ſecured; but [c] *the crown of righteouſneſſe* is laid up againſt the great day of judgement, and then to be produced and given to S. *Paul*, and *to all that love the coming of our LORD*; that is, to all who either here in duty, or in their receptacles with joy and certain hope long for the revelation of that day. At the day of judgement Chriſt will [d] *ſend the Angels, and they ſhall gather together the elect from the four winds*; and all the refuſe of men, evil perſons, they ſhall *throw into everlaſting burning*. Then our bleſſed LORD ſhall call to the elect to enter into the kingdom, and reject the curſed into the portion of Devils: for whom the fire is but now *prepared* in the interval. For [e] *we muſt all appear before the judgement ſeat of Chriſt* (ſaith S. *Paul*) *that every man may receive in his body according as he hath done, whether it be good or evil.* Out of the body the reception of the reward is not. And therefore [f] S. *Peter* affirms, that God hath delivered *the evil Angels into chains of darkneſſe to be reſerved unto judgement.* And [g] S. *Jude* ſaith, that *the Angels which kept not their firſt faith, but left their firſt habitation, he hath reſerved in everlaſting chains under darkneſſe unto the judgement of the great day.* And therefore the [h] Devils expoſtulated with our bleſſed Saviour: *Art thou come to torment us before the time?* And the ſame alſo he does to evil men, [i] *reſerving the unjuſt unto the day of judgement to be puniſhed.* For ſince the actions which are to be judg'd are the actions of the whole man, ſo alſo muſt be the judicature: And our bleſſed Saviour intimated this to his Apoſtles; [k] *In my fathers houſe are many manſions:*

b l. 5. c. 3.
c L. de anima: & de præſcrip: *idem ſentiunt, ſcriptor. reſp. ad Orthod. q. 76. S. Greg. Naz. ora. 10. St. Chryſoſt. homil. 15. in Mat. S. Ambr. in Michea. Cyrilli liturg. Epiphan. epi. apud S. Hier. Theodoretus, Theophylactus & vet. paſſim.*

a Revel. 14. 13.
b Juſt. Mart. 75. *Inter quæſt. Gentiles ait bonos ſtatim duci à morte ad Paradiſum, ubi conſuetudo & ſpectus eſt Angelorum, & viſus Chriſti Salvatoris.*
c 2 Tim. 4. 8.
d Matth. 13. 41. 25. 24.
e 2 Cor. 5. 10. ἵνα κομίσηται ἕκαστος τὰ ἴδια τοῦ σώματος. Sic quidam Cod. τὰ διὰ τοῦ σώματος. *Sic communiter, & rectius.*
f 2 Pet. 2. 4.
g Jude 6.
h Matth. 8. 29.
i 2 Pet. 2. 4. *Nec tamen quiſquam putet animas poſt mortem protinus judicari. Nam omnes in una communiq; cuſtodia detinentur, donec tempus adveniat, atq; maximus Judex meritorum faciat examen.* Lactan. l. 7. c. 21.
k Joh. 14. 2, 3. *Satiabor cum apparuerit.* Pſal. 17. 15.

ſions: but I go to prepare a place for you. And *if I go away, I will come again, and take you unto me, that where I am, there ye may be alſo.* At CHRISTS ſecond coming this is to be performed. Many outer courts, many different *places*, or different *ſtates* there may be; and yet there is a place, whither holy ſouls ſhall arrive at laſt; which was not then ready for us, and was not to be entred into, untill the entrance of our LORD had made the *preparation*, and that is, certainly, *the higheſt heaven*, called by S. *Paul the third heaven*; becauſe the other receptacles were ready, and full of holy ſouls, Patriarchs and Prophets, and holy men of GOD; concerning whom S. *Paul* affirms expreſly, that *the Fathers received not the promiſes, GOD having provided ſome better thing for us, that they without us ſhould not be made perfect*: Therefore certain it is, that their condition was a ſtate of imperfection, and yet they were placed in Paradiſe, in *Abrahams boſom*, and thither CHRIST went, and the bleſſed Thief attended him. And then it was, that CHRIST made their condition better; for though ſtill it be a place of relation in order to ſomething beyond it, yet the term and object of their hope is changed; they ſate in the regions of darkneſſe, expecting that great promiſe made to *Adam*, and to the Patriarchs, the promiſe of the *Meſſias*. But when he that was promiſed came, he *preached to the ſpirits in Priſon*, he communicated to them the myſteries of the Goſpel, the ſecrets of the kingdom, the things hidden from eternal ages, and taught them to look up to the glories purchaſed by his Paſſion; and made the terme of their expectation be *his ſecond coming*, and the objects of their hope, the glories of the beatifick viſion. And although the ſtate of ſeparation is ſometimes in Scripture called [*heaven*] and ſometimes [*hell*,] (for theſe wordes in Scripture are of large ſignifications) yet it is never called *the third heaven*, nor *the hell of the damned*; for although concerning it nothing is clearly revealed, or what is their portion till the day of judgement, yet it is intimated in a parable, that between good and evill ſpirits even in the ſtate of ſeparation there is diſtance of place: certain it is, there is great diſtance of condition; and as their holy ſouls in their regions of light are full of love, joy, hope, and longing for the coming of the great day, ſo the accurſed do expect it with an inſupportable amazement, and are *preſently* tormented with apprehenſions of the *future*. Happy are they that through Paradiſe paſſe into the kingdome, who from their higheſt hope paſſe to the greateſt charity, from the ſtate of a bleſſed ſeparation to the mercies and* gentle ſentence *of the day of judgement*, which S. *Paul* prayed to GOD to grant *Oneſiphorus*; and more explicitely for the *Theſſalonians*; *that their whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our LORD JESUS*; and I pray GOD to grant the ſame to me, and all faithfull people whatſoever.

Heb. 11. 40. Irenæ. l. 5. adv. hæreſ ad fin. Origen. hom. 7. in Levit. Chryſ. hom. 39. in 1 Cor. Theodoret. Theophylact. Oecumenius in Hebr. xi. S. Aug. l. 1. retract. c. 14. Victorin. Mar. in c. 6. Apoc. Ambroſ. de bono mortis c. 10. & 11.

*2 Tim. 1. 18. 1 Theſſ. 5. 23. vide Irenæum in hunc locum, lib. 5. c. 6. adv. hæreſ. ubi probat abſq; unione corporis, animæ, & ſpiritus, hominem non eſſe.

2. As ſoon as the LORD had given up his ſpirit into the hands of GOD, *the veil of the temple was rent*, the Angels Guardians of the place deſerted it, the rites of *Moſes* were laid open, and the incloſures of the Tabernacle were diſpark'd, the earth trembled, the graves were opened, and all the old world, and the old religion were ſo ſhaken towards their firſt Chaos, that if GOD had not ſupported the one, and reſerved the other for an honourable burial, the earth had left to ſupport her children, and the ſynagogue had been thrown out to an inglorious expoſition and contempt. But yet in theſe ſymbols they were changed from their firſt condition, and paſſed into a new dominion, *all old things paſſed away, and all things*

things became new, the *earth and the heavens* were reckoned as *a new creation*, they passed into another kingdom, under CHRIST their LORD: and as before, the creatures were servants of humane necessities, they now become servants of election, and in order to the ends of grace, as before, of nature: CHRIST having now the power to dispose of them in order to his kingdom, and by the administration of his own wisedom. And at the instant of these accidents, GOD so determined the perswasions of men, that they referred these prodigies of the honour to CHRIST, and took them as testimonies of that truth, for the affirmation of which the high Priest had condemned our dearest LORD; and although the heart of the Priest rent not, even then when rocks did tear in pieces, yet the people, who saw the Passion, *smote their breasts, and returned and confessed CHRIST.* S. Ambros. l. 10. in Lucam.

3. The graves of the dead were opened at the death, but the dead bodies of the Saints that slept, arose not till the resurrection of our LORD; for he was *the first fruits*, and they followed him as instant witnesses, to publish the resurrection of their head, which it is possible they declared to those, to whom they appeared in the holy city. And amongst these, the curiosity or pious credulity of some have supposed *Adam* and *Eve*, *Abraham*, *Isaac*, and *Jacob*, who therefore were careful to be buried in the land of promise, as having some intimation or hope, that they might be partakers of the earliest glories of the *Messias*, in whose faith and distant expectation they lived and died; and this calling up of company from their graves did publish to all the world, not onely that the LORD himself was risen according to his so frequent and repeated predictions, but that he meant to raise up all his servants, and that all who believe in him, should be partakers of the resurrection.

Euseb. Emiss. ho. 6. de pascu.
——*tumulos, infera refringens*
Regna, resurgentes secum jubet ire sepultos.
Prudent. apoth.

Ἐλυτρώσατο πάντας ὁ Δεσπότης, ἐ μόνον τοὺς ἀπὸ τοῦ νῦν ὁ Δεσπότης. S. Cyr. Catech. 13. Chrys. hom. 88. in Ia 27. Matth.

4. When the souldiers observed that JESUS was dead, out of spite and impotent ineffective malice, one of them pierced his holy side with a spear; and the rock being smitten it gushed out *with water and blood*, streaming forth two Sacraments to refresh the Church, and opening a gate that all his brethren might enter in, and dwell in the heart of GOD. And so great a love had our LORD, that he suffered his heart to be opened, to shew it, that as *Eve* was formed from the side of *Adam*, so was the Church to be from the side of her LORD, receiving from thence life, and spiritual nutriment; which he ministred in so great abundance, and suffered himself to be pierced, that all his blood did stream over us, untill he made the fountain dry, and reserved nothing of that, by which he knew, his Church was *to live and move and have her being*. Thus the *stream of blood* issued out to become a fountain for *the sacrament of the chalice*, and *water* gushed out to fill *the fonts of baptisme & repentance*. The blood being the testimony of the Divine love, calls upon us to die for his love, when he requires it, and the noise of the water calls upon us to purifie our spirits, and present our conscience to CHRIST *holy and pure without spot or wrinkle*; the blood running upon us, makes us to be of the cognation and family of GOD, and the water quenches the flames of hell, and the fires of concupiscence.

5. The

5. The friends and Diſciples of the holy JESUS, having devoutly compoſed his body to buriall, anointed it, waſhed it, and condited it with ſpices and perfumes, laid it in a ſepulchre hewen from a rock in a garden, which (ſaith *Euthymius*) was therefore done, to repreſent, that we were by this death returned to paradiſe, and the gardens of pleaſures and divine favours, from whence by the prevarication of *Adam* man was expelled. Here he finiſhed the work of his paſſion as he had begun it in a garden, and the place of ſepulchre being a rock, ſerves the ends of pious, ſucceeding ages; for the place remaines in all changes of government, of warres, of earthquakes and ruder accidents to this day, as a memorial of the ſepulchre of our deareſt LORD, as a ſenſible and proper confirmation of the perſwaſions of ſome perſons, and as an entertainment of their pious phanſie and religious affections.

6. But now it was that in the dark and undiſcerned manſions, there was a ſcene of the greateſt joy and the greateſt horror repreſented, which yet was known ſince the firſt falling of the morning ſtars. Thoſe holy ſouls, whom the Prophet *Zechary* calls *priſoners of hope, lying in the lake where there is no water*, that is, no conſtant ſtream of joy to refreſh their preſent condition; yet were ſupported with certain ſhowers and gracious viſitations from GOD and illuminations of their hope; and now that they ſaw their Redeemer come to change their condition, and to improve it into the neighbourhoods of glory and clearer revelations, muſt needs have the joy of intelligent and beatified underſtandings, of redeemed captives, of men forgiven after the ſentence of death, of men ſatisfied after a tedious expectation, enjoying and ſeeing their LORD, whom for ſo many ages they had expected. But the accurſed ſpirits ſeeing the darkneſſe of their priſon ſhine with a new light, and their Empire invaded, and their retirements of horror diſcovered, wondered how a man durſt venture thither, or if he were a GOD, how he ſhould come to die. But the holy JESUS was like that body of light, receiving into himſelf the reflexion of all the leſſer rayes of joy, which the Patriarchs felt, and being united to his fountain of felicity, apprehended it yet more glorious. He now felt the effects of his bitter paſſion to return upon him in comforts; every hour of which was abundant recompence for three hours paſſion upon the Croſſe; and became to us a great precedent to invite us to a toleration of the acts of repentance, mortification, and Martyrdome; and that in times of ſuffering we live upon the ſtock and expence of faith, as remembring that theſe few moments of infelicity are infinitely paid with every minute of glory, and yet that the glory, which is certainly conſequent, is ſo laſting and perpetual, that it were enough in a lower joy to make amends by its continuation of eternity. And let us but call to minde, what thoughts we ſhall have, when we die, or are dead, how we ſhall then without prejudice conſider, that if we had done our duty, the trouble and the affliction would now be paſt, and nothing remain but pleaſures and felicities eternal, and how infinitely happy we ſhall then be, if we have done our duty, and how miſerable if not; all the pleaſures of ſinne diſappearing, and nothing ſurviving, but a certain and everlaſting torment. Let us carry alway the ſame thoughts with us, which muſt certainly then intervene, and we ſhall meet the holy JESUS, and partake of his joyes, which overflowed his holy ſoul, when he firſt entred into the poſſeſſion of thoſe excellent fruits and effects of his paſſion.

Zech. 9. 11. 12.

Ἀντὶ πεῖξις μὴ πόνυκαλον, ὁ μὴ πόνος ὄιχεται, τὸ δὲ καλὸν μένει ἄν τι ποιήσῃς αἰσχεὶν μὴ ἡδονὴς, τὸ μὴ ἡδὺ ὄιχεται, τὸ δ' αἰσχεὶν μένει. Muſonius apud A. Gellium l. 16. c. 1.

7. When

7. When the third day was come, the ſoul of JESUS returned from Paradiſe, and the viſitation of ſeparate ſpirits, and re-entred into his holy body, which he by his divine power did reintegrate, filling his veins with blood, healing all the wounds, excepting thoſe five of his hands, feet and ſide, which he reſerved as *trophees* of his victory, and arguments of his paſſion; and as he had comforted the ſouls of the Fathers with the preſence of his ſpirit, ſo now he ſaw it to be time to bring comfort to his holy Mother, to re-eſtabliſh the tottering faith of his Diſciples, to verifie his promiſe, to make demonſtration of his Divinity, to lay ſome ſuperſtructures of his Church upon the foundation of his former Sermons, to inſtruct them in the myſteries of his kingdome, to prepare them for the reception of the holy ghoſt, and as he had in his ſtate of ſeparation triumphed over hell, ſo in his reſurrection he ſet his foot upon death, and brought it under his dominion; ſo that although it was not yet deſtroyed, yet it is made his ſubject, it hath as yet the condition of the *Gibeonites*, who were not baniſhed out of the land, but they were made drawers of water, and hewers of wood; ſo is death made inſtrumentall to CHRISTS kingdome, but it abides ſtill, and ſhall till the day of judgement, but ſhall ſerve the ends of our LORD, and promote the intereſts of eternity, and do benefit to the Church.

8. And it is conſiderable, that our bleſſed LORD having told them that after three days he would riſe again, yet he ſhortened the time as much as was poſſible, that he might verifie his own prediction, and yet make his abſence the leſſe troubleſome; he riſes *early in the morning the firſt day of the week*; for ſo our deareſt LORD abbreviates the days of our ſorrow, and lengthens the years of our conſolation; for he knows that a day of ſorrow ſeems a year, and a year of joy paſſes like a day, and therefore GOD leſſens the one and lengthens the other, to make this perceived and that ſupportable. Now the Temple which the Jews deſtroyed, GOD raiſed up in ſix and thirty hours; but *this ſecond temple* was more glorious then the firſt; for now it was clothed with robes of glory, with *clarity, agility, and immortality*, and though like *Moſes* deſcending from the mount he wore a veil, that the greatneſſe of his ſplendor might not render him unapt for converſation with his ſervants; yet the holy Scripture affirms, that he was now *no more to ſee corruption*; meaning that now he was ſeparate from the paſſibility and affections of humane bodies, and could ſuffer S. *Thomas* to thruſt his hand into the wound of his ſide, and his finger into his hands without any grief or ſmart.

9. But although the graciouſneſſe and care of the LORD, had prevented all diligence and ſatisfied all deſires, returning to life before the moſt forward faith could expect him; yet there were three *Maries* went to the grave ſo early, that prevented the riſing of the Sun, and though with great obedience they ſtayed till the end of the Sabbath, yet as ſoon as that was done, they had other parts of duty and affection, which called with greateſt importunity to be ſpeedily ſatisfied. And if obedience had not bound the feet of love, they had gone the day before, but they became to us admirable patterns of obedience to the divine Comandments. For though love were *ſtronger then death*, yet obedience was ſtronger then love, & made a rare diſpute in the ſpirits of thoſe holy women; in which the fleſh & the

ſpirit

ſpirit were not the litigants, but the ſpirit and the ſpirit, and they reſiſted each other as the Angel Guardian of the Jews reſiſted the tutelar Angel of *Perſia*, each ſtriving who ſhould with moſt love and zeal perform their charge, and GOD determined. And ſo he did here too. For the law of the Sabbath was then a Divine Commandement, and although piety to the dead, and to ſuch a dead, was ready to force their choice to do violence to their will, bearing them upon wings of deſire, to the grave of the *LORD*, yet at laſt they reconciled love with obedience. For they had been taught that love is beſt expreſſed in keeping of the divine Commandements. But now they were at liberty; and ſure enough they made uſe of its firſt minute; and going ſo early to ſeek CHRIST, they were ſure they ſhould finde him.

10. The Angels deſcended Guardians of the ſepulchre; for GOD ſent his guards too, and they affrighted the watch appointed by *Pilate* and the Prieſts; but when the women came they ſpake like comforters, full of ſweetneſſe and conſolation, laying aſide their affrighting glories, as knowing it is the will of their LORD, that they ſhould miniſter good to them that love him. But a converſation with Angels could not ſatisfie them, who came to look for the LORD of the Angels, and found him not; and when the LORD was pleaſed to appear to *Mary Magdalen* ſhe was ſo ſwallowed up with love and ſorrow, that ſhe entred into her joy, and perceived it not; ſhe ſaw the LORD, and knew him not. For ſo, from the cloſets of darkneſſe they that immediately ſtare upon the ſun, perceive not the beauties of the light, and feel nothing but amazement. But the voice of the Lord opened her eyes, and ſhe knew him, and worſhipped him, but was denyed to touch him, and commanded to tell the Apoſtles; for therefore God miniſters to us comforts and revelations, not that we may dwell in the ſenſible fruition of them our ſelves alone, but that we communicate the grace to others. But when the other women were returned and ſaw the LORD, then they were all together admitted to the embracement, and to kiſſe the feet of *JESUS*. For GOD hath his opportunities and periods, which at another time he denies, and we muſt then rejoyce in it, when he vouchſafes it, and ſubmit to his divine will, when he denies it.

11. Theſe good women had the firſt fruits of the apparition: for their forward love, and the paſſion of their religion made greater haſte to entertain a grace, and was a greater endearement of their perſons to our LORD, then a more ſober, reſerved and leſſe active ſpirit. This is more ſafe, but that is religious: this goes to GOD by the way of underſtanding, that by the will: this is ſupported by diſcourſe, that by paſſions: this is the ſobriety of the Apoſtles, the other was the zeal of the holy women: and becauſe a ſtrong fanſie and an earneſt paſſion fixed upon holy objects, are the moſt active and forward inſtruments of devotion, as devotion is of love, therefore we finde, GOD hath made great expreſſions of his acceptance of ſuch diſpoſitions. And women and leſſe knowing perſons, and tender diſpoſitions and plyant natures will make up a greater number in heaven, then the ſevere and wary, and enquiring people, who ſometimes love becauſe they believe, and believe, becauſe they can demonſtrate, but never beleeve, becauſe they love. When a great underſtanding, and a great affection meet together, it makes a Saint, great like an Apoſtle; but they do not well who make abatement of their religious paſſions by the ſeverity

verity of their understanding. It is no matter by which we are brought to CHRIST, so we love him, and obey him, but if the production admit of degrees, that instrument is the most excellent, which produces the greatest love; and although discourse and a sober spirit be in it self the best, yet we do not alwayes suffer that to be a parent of as great religion as the good women make their phansie, their softnesse and their passion.

12. Our blessed LORD appeared next to *Simon*, and though he and *John* ran forth together, and S. *John* outran *Simon*, although *Simon Peter* had denyed and forsworn his LORD, and S. *John* never did, and followed him to his passion and his death, yet *Peter* had the favour of seeing JESUS first; which some spiritual persons understand as a testimony, that penitent sinners have accidental eminences and priviledges sometimes indulged to them beyond the temporal graces of the just and innocent; as being such, who not onely need defensatives against the remanent and inherent evils even of repented sinnes, and their aptnesses to relapse; but also because those who are true penitents, who understand the infiniteness of the divine mercy, and that for a sinner to passe from death to life, from the state of sin into pardon and the state of grace, is a greater gift, and a more excellent and improbable mutation, then for a just man to be taken into glory; out of gratitude to GOD, and indearment for so great a change, added to a fear of returning to such danger & misery will re-enforce all their industry and double their study, and observe more diligently, and watch more carefully, and *redeem the time*, and make amends for their omissions, and oppose a good to the former evills, beside the duties of the present imployment; and then, commonly the life of a holy penitent is more holy, active, zealous and impatient of vice, and more rapacious of virtue and holy actions, and arises to greater degrees of sanctity then the even and moderate affections of just persons, who (as our blessed Saviours expression is) need no repentance, that is, no change of state, nothing but a perseverance, and an improvement of degrees. *There is more joy in heaven before the Angels of God over one sinner that repenteth, then over ninety nine just persons, that need it not*; for *where sin hath abounded there doth grace superabound*; and that makes joy in heaven.

Majus est, peccatorem ex peccato in gratiam migrare, quam ex hoc mundo in cœlum. S. August.

Luk. 15. 7.

13. The holy JESUS having received the affections of his most passionate Disciples, the women and S. *Peter*, puts himself upon the way into the company of two good men going to *Emmaus*, with troubled spirits & a reeling faith, shaking all its upper building, but leaving some of its foundation firm; to them the LORD discourses of the necessity of the death and resurrection of the Messias, and taught them not to take estimate of the counsels of GOD by the designs and proportions of man: for GOD by ways contrary to humane judgement brings to passe the purposes of his eternal providence. The glories of CHRIST were not made pompous by humane circumstances, his kingdome was spiritual, he was to enter into felicities through the gates of death; he refused to do miracles before *Herod*, & yet did them before *the people*; he confuted his accusers by silence, and did not descend from the Crosse, when they offered to believe in him, if he would; but left them to be perswaded by greater arguments of his power, the miraculous circumstances of his death, and the glories of his resurrection; and by walking in the secret pathes of divine election hath commanded us to adore his footsteps, to admire and revere his wisedome, to be satisfied with all the events of providence, and to rejoyce in him, if by afflictions he makes us holy, if by persecutions he supports and enlarges his Church,

if

if by death he brings us to life; ſo we arive at the communion of his felicities, we muſt let him chooſe the way, it being ſufficient, that he is our guide, and our ſupport, and our exceeding great reward. For therefore *CHRIST* preached to the two Diſciples going to *Emmaus*, the way of the croſſe, and the neceſſity of that paſſage, that the wiſedome of God might be glorified, and the conjectures of man aſhamed. But whileſt his diſcourſe laſted, they knew him not, but in the breaking of bread he diſcovered himſelf. For he turned their meal into a Sacrament, and their darkneſſe to light, and having to his Sermon added the Sacrament, opened all their diſcerning faculties, the eyes of their body, and their underſtanding too, to repreſent to us that when we are bleſſed with the opportunities of both thoſe inſtruments, we want no exteriour aſſiſtance to guide us in the way, to the knowing and enjoying of our LORD.

14. But the apparitions, which JESUS made, were all upon the deſign of laying the foundation of all Chriſtian graces; for the begetting & eſtabliſhing faith, and an active confidence in their perſons, and building them upon the great fundamentals of religion. And therefore he appointed a general meeting upon a mountain in *Galilee*, that the number of witneſſes might not onely diſſeminate the fame, but eſtabliſh the article of the *reſurrection*; for upon that, are built all the hopes of a Chriſtian; and *if the dead riſe not, then we are of all men moſt miſerable*, in quitting the preſent poſſeſſions, and entertaining injuries and affronts without hopes of reparation. But we lay two gages in ſeveral repoſitories; the body in the boſome of the earth, the ſoul in the boſome of GOD; and as we here live by faith, and lay them down with hope, ſo the reſurrection is a reſtitution of them both, and a ſtate of reunion; and therefore although the glory of our ſpirits without the body were joy great enough to make compenſation for more then the troubles of all the world, yet becauſe one ſhall not be glorified without the other, they being of themſelves incompleat ſubſtances, & God having revealed nothing clearly concerning actual and compleat felicities till the day of Judgement, when it is promiſed our bodies ſhall riſe, therefore it is that the reſurrection is the great article, upon which we rely, and which CHRIST took ſo much care to prove and aſcertain to ſo many perſons, becauſe if that ſhould be disbelieved, with which all our felicities are to be received, we have nothing to eſtabliſh our faith, or entertain our hope, or ſatisfie our deſires, or make retribution for that ſtate of ſecular inconveniencies, in which by the neceſſities of our nature, and the humility and patience of our religion we are engaged.

15. But I conſider that holy Scripture only inſtructs us concerning *the life of this world*, and *the life of the reſurrection*, *the life of grace* and *the life of glory*; both in the body; that is, a life of the whole man; and whatſoever is ſpoken of the ſoul, conſiders it as an eſſential part of man, relating to his whole conſtitution; not as it is of it ſelf an intellectual and ſeparate ſubſtance: for all its actions, which are ſeparate & removed from the body, are relative and incompleat. Now becauſe the ſoul is an incompleat ſubſtance, and created in relation to the body, and is but a part of the whole man, if the body were as eternal and incorruptible as the Soul, yet the ſeparation of the one from the other would be as now it is, that, which we call *natural death*; and ſuppoſing that God ſhould preſerve the body for ever, or reſtore it at the day of judgment to its full ſubſtance and perfect organs, yet the man would be dead for ever, if the ſoul for ever ſhould continue ſeparate from the body.

So

So that the other life, that is, the ſtate of reſurrection, is a reuniting ſoul and body: and although in a Philoſophical ſenſe the reſurrection is of the body, that is, a reſtitution of our fleſh and blood and bones, and is called *reſurrection* as the entrance into the ſtate of reſurrection may have the denomination of the whole, yet in the ſenſe of Scripture the reſurrection is the reſtitution of our life, the renovation of the whole man, the ſtate of *reunion*; and untill that be, the man *is not*; but, *he is dead*, and only his eſſential parts are depoſited and laid up in truſt; and therefore whatſoever the ſoul does or perceives in its incompleat condition, is but to it as embalming and honourable funerals to the body, and a ſafe monument to preſerve it in order to a living again; and the felicities of the interval are wholly in order to the next life; and therefore if there were to be no reſurrection, as theſe intermedial joyes ſhould not be at all: ſo as they are, they are but relative and incompleat: and therefore all our hopes, all our felicities depend upon the reſurrection; without it we ſhould never be *perſons*, men or women, and then the ſtate of ſeparation could be nothing but a phantaſme, trees ever in bloſſome, never bearing fruit, corn for ever in the blade, egges alwayes in the ſhell, a hope eternal, never to paſſe into fruition, that is, for ever to be deluded, for ever to be miſerable, and therefore it was an elegant expreſſion of *S. Paul*; *Our life is hid with CHRIST in GOD*; that is, our life is paſſed into cuſtody, the duſt of our body is numbred, and the Spirit is refreſhed, viſited and preſerved in celeſtial manſions; but it is not properly called a life; for all this while the man is dead, and ſhall then live when CHRIST produces this hidden life at the great day of reſtitution: But our faith of all this article is well wrapt up in the words of *S. John*: *Beloved, now we are the Sons of GOD, and it doth not yet appear what we ſhall be; but we know, that when we ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* The middle ſtate is not it which Scripture hath propounded to our faith, or to our hope: the reward is then when CHRIST ſhall appear; but in the mean time, the ſoul can converſe with GOD, and with Angels juſt as the holy Prophets did in their dreams, in which they received great degrees of favour and revelation. But this is not to be reckoned any more then an entrance or a waiting for the ſtate of our felicity. And ſince the glories of heaven is the great fruit of election, we may conſider that the body is not predeſtinate, nor the ſoul alone, but the whole man; and untill the parts embrace again in an eſſential complexion, it cannot be expected, either of them ſhould receive the portion of *the predeſtinate*. But the article and the event of future things is rarely ſet in order by Saint *Paul*; *But ye are come into the mount Sion, and to the city of the living GOD, the heavenly Jeruſalem, and to an innumerable company of Angels, to the general aſſembly and Church of the firſt-born, which are written in heaven, and to GOD the Judge of all* (and then follows) after this general aſſembly, after the Judge of all appears [*to the ſpirits of juſt men made perfect*] that is, reunited to their bodies and entring into glory. The beginning of the contrary opinion brought ſome new practiſes and appendant perſwaſions into the Church, or at leaſt promoted them much. For thoſe Doctors, who receding from the Primitive belief of this Article, taught, that the glories of heaven are fully communicated to the ſouls before the day of judgement, did alſo upon that ſtock teach the invocation of Saints, whom they

Coloſſ. 3. 3.

1 John 3. 2.

Ὅταν ἐν τῷ ὑπνοῦν, καθ' ἑαυτὸν γενήσεται ἡ ψυχὴ, τότε τῶν ἰδίων ἀπολαύσεσθαι φῦσιν, θεσμαντεύεται ἢ καὶ θεσπιῳδεῖν τὰ μέλλοντα· πιστὸν δὲ καὶ ἐν τῷ καθ' ἑαυτὸν γαστέρα χαρίζεσθαι τῇ σωμάτων. Ariſt. apud Sextum Empiric.

believed to be received into glory, and inſenſibly alſo brought in the opinion of Purgatory, that the leſſe perfect ſouls might be glorified in the time that they aſſigned them. But the ſafer opinion and more agreeable to piety is, that which I have now deſcribed from Scripture and the pureſt ages of the Church.

16. When JESUS appeared to the Apoſtles, he gave them his *peace* for a benediction, and when he departed, he left them *peace* for a legacy, and gave them according to two former promiſes the power of making *peace*, and reconciling ſouls to GOD by a miniſterial act; ſo conveying his Fathers mercy, which himſelfe procured by his paſſion and actuated by his interceſſion, and the giving of his grace; that he might comply with our infirmities and miniſter to our needs by inſtruments even and proportionate to our ſelves; making our brethren the conduits of his grace, that the excellent effect of the *S*pirit might not deſcend upon us as the Law upon mount *Sinai* in expreſſes of greatneſſe and terrour, but in earthen veſſels, and images of infirmity: ſo GOD manifeſting his power in the ſmallneſſe of the inſtrument, and deſcending to our needs not only in giving the grace of pardon, but alſo in the manner of its miniſtration: And I meditate upon the greatneſſe of this mercy by comparing this grace of GOD and the bleſſing of the judgment and ſentence we receive at the hand of the Church with the judgment which GOD makes at the hour of death upon them, who have deſpiſed this mercy and neglected all the other parts of their duty. The one is a judgment of mercy, the other of vengeance: In the one the Devil is the accuſer, and heaven and earth bear witneſſe; in the other the penitent ſinner accuſes himſelf: In that the ſinner gets a pardon, in the other he findes no remedy: In that all his good deeds are remembred and returned, and his ſins are blotted out; in the other all his evil deeds are repreſented with horrour and a ſting, and remain for ever: In the firſt, the ſinner changes his ſtate for a ſtate of grace, and onely ſmarts in ſome temporal auſterities, and acts of exteriour mortification; in the ſecond his temporal eſtate is changed to an eternity of pain: In the firſt the ſinner ſuffers the ſhame of one man or one ſociety, which is ſweetned by conſolation, and homilies of mercy and health; in the latter, all his ſins are laid open before all the world, and himſelf confounded in eternal amazement and confuſions. In the judgement of the Church the ſinner is honoured by all for returning to the boſome of his Mother, and the embraces of his heavenly Father, in the judgement of vengeance he is laughed at by GOD, and mocked by accurſed ſpirits, and periſhes without pity. In this he is prayed for by none, helped by none, comforted by none, and he makes himſelf a companion of Devils to everlaſting ages; but in the judgement of repentance and tribunal of the Church, the penitent ſinner is prayed for by a whole army of *militant Saints*, and cauſes joy to all *the Church triumphant*; and to eſtabliſh this tribunal in the Church and to tranſmit pardon to penitent ſinners, and a ſalutary judgement upon the perſon and the crime, and to appoint Phyſicians and Guardians of the ſoul, was one of the deſignes and mercies of the reſurrection of JESUS; and let not any Chriſtian man either by falſe opinion, or an unbelieving ſpirit, or an incurious apprehenſion undervalue or neglect this miniſtery, which CHRIST hath ſo ſacredly and ſolemnly eſtabliſhed. Happy is he, that daſhes his ſinnes againſt the rock, upon which the Church is built, that the Church gathering up the planks and fragments

of

of the ſhipwrack, and the ſhivers of the broken heart may reunite them, pouring oil into the wounds made by the blows of ſin, and reſtoring with meekneſs, gentleneſs, care, counſel, and authority, perſons *overtaken in a fault*. For that act of miniſtery is not ineffectual, which GOD hath promiſed ſhall be ratified in Heaven; and that authority is not contemptible, which the holy JESUS conveyed by breathing upon his Church the holy Ghoſt. But CHRIST intended that thoſe whom he had made guides of our ſouls, and judges of our conſciences in order to counſel and miniſterial pardon, ſhould alſo be uſed by us in all caſes of our ſouls, and that we go to Heaven the way he hath appointed, that is, by offices and miniſteries Eccleſiaſtical.

17. When our bleſſed LORD had ſo confirmed the faith of the Church, and appointed an Eccleſiaſtical miniſtery, he had but one work more to do upon earth, and that was the inſtitution of the holy Sacrament of Baptiſm, which he ordained as a ſolemn initiation and myſterious profeſſion of the faith, upon which the Church is built; making it a ſolemn publication of our profeſsion, the rite of ſtipulation or entring covenant with our LORD, the ſolemnity of the paction Evangelical; in which we undertake to be Diſciples to the holy JESUS, that is, to believe his doctrine, to fear his threatnings, to rely upon his promiſes, and to obey his Commandments all the dayes of our life; and he for his part actually performs much and promiſes more; he takes off all the guilt of our preceding dayes, purging our ſouls and making them clean as in the day of innocence; promiſing withall, that if we perform our undertaking and remain in the ſtate in which he now puts us, he will continually aſſiſt us with his * Spirit, prevent and attend us with his grace, he will deliver us from the power of the Devil, he will keep our ſouls in merciful, joyful, and ſafe cuſtody till the great day of the LORD, he will then raiſe our bodies from the grave, he will make them to be ſpiritual and immortal, he will reunite them to our ſouls, and beatifie both bodies and ſouls in his own kingdom, admitting them into eternal and unſpeakable glories: all which that he might verifie and prepare reſpectively, in the preſence of his Diſciples he aſcended into the boſome of GOD, and the eternal comprehenſions of celeſtial glory.

Mark 16.16. Act. 2.38, & 22.16. Rom.6.3,4. Eph. 4.5.&c. 1 Cor. 12.13. Coloſſ.2.12. Gal. 3.17. 1 Pet.3.21. * Mat.28.20.

The PRAYER.

O Holy and eternal JESUS, who haſt overcome Death, and triumphed over all the powers of Hell, Darkneſs, Sin, and the Grave, manifeſting the truth of thy promiſes, the power of thy Divinity, the Majeſty of thy perſon, the rewards of thy glory, and the mercies and excellent deſignes of thy Evangelical kingdome by thy glorious and powerful Reſurrection; preſerve my ſoul from eternal death, and make me to riſe from the death of ſin, and to live the life of grace, loving thy perfections, adoring thy mercy, purſuing the intereſt of thy kingdom, being united to the Church under thee our Head, conforming to thy holy laws eſtabliſhed in faith, entertained and confirmed with a modeſt, humble, and certain hope, and ſanctified by charity, that I engraving thee in my heart, and ſubmitting to thee in my ſpirit, and imitating thee in thy glorious example may be partaker of thy reſurrection, which is my hope and my deſire, the ſupport of my faith, the object of my joy, and the ſtrength of my confidence. In thee holy JESUS do I truſt: I confeſs thy faith, I believe all that thou haſt taught; I deſire to perform all thy injunctions and my own undertaking: my ſoul is in thy hand, do thou ſupport and guide it, and pity my infirmities; and when thou ſhalt reveal thy great day, ſhew to me the mercies and effects of thy advocation and interceſſion and redemption; Thou ſhalt anſwer for me O LORD my GOD, *for* in thee have I truſted, let me never be confounded. *Thou art juſt, thou art merciful, thou art gracious, and compaſſionate, thou haſt done miracles and prodigies of favour to me, and all the world. Let not thoſe great actions and ſufferings be ineffective, but make me capable and receptive of thy mercies, and then I am certain to receive them. I am thine, O ſave me, thou art mine O holy JESUS, O dwell with me for ever, and let me dwell with thee, adoring and praiſing the eternal glories of GOD the Father, Son, and holy Ghoſt.* Amen.

The End.

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